

# And They Died

*Book of Joshua*

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**Bible Text:** Joshua 24:28-33

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If you will, look with me in your Bibles to Joshua 24 and yes, believe it or not, we are coming to the end of our study in Joshua. It has been quite a journey and I'm sure that even if we did nothing else but start over again in chapter 1 of Joshua and go back through it, we'd have a lot more to learn but nonetheless, it's one of the blessings, I believe, of being able to preach through God's word verse-by-verse that no matter where you land in your reading, we see a path. We see a picture of how the Lord has been gracious to sinners such as we are and led them all the way through their life. We never have to wonder whether or not we have accomplished God's will because when you look back on your life even as we may look back on these, we see that every turn of the road, every twist, every supposed detour was all of the Lord.

If you will, look with me here in Joshua chapter 24 and I'm going to read from verse 28 down to verse 33.

28 So Joshua let the people depart, every man unto his inheritance. 29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. 30 And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash. 31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel. 32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. 33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

Now, I've entitled this message simply "And They Died." I know that doesn't sound like too positive a message and yet it deals with the reality that life has a 100% mortality rate. Anybody that lives long enough can expect that they are going to die unless, of course, it pleases the Lord to return during a lifetime of one of his own and they be ushered out,

caught up to be with him forever in glory. But we can expect that at the end of this trail which the Lord himself has traced, this pathway, this roadway of life, that it will be death that will be there to welcome us and embrace us. So that's what I want to talk about with you just in a few points here and the first is obvious, stating the obvious, that death is common to all men, even as we know that just because we're the Lord's, we're not exempt in this life from trouble. We're not exempt in this life from tribulation. We're not exempt from poverty. We're not exempt from tragedy as men call it, that the Lord orders our steps each one and in many ways, as you look back, even as we read in Hebrews 11, these that died that were sawed in two and persecuted unto death. There have been some of the Lord's children that have died more violent deaths by God's order than reprobates who have died peacefully at home in their bed with all kinds of personal care surrounding them, as you often read about, So-and-so died peacefully surrounded by their family. Well, that's just the outward. If they weren't the Lord's, it wasn't a peaceful death because we know from Scripture that all that are outside of the Lord Jesus Christ in death are ushered into eternal condemnation. So this is not just a theoretic look at death, it's a reality that, as I said, unless the Lord Jesus Christ comes back in our lifetime and takes us unto himself as he has promised at the end of days, that we're going to face of death.

Death is common to all and, of course, we know the reason. If you go back to Genesis 3, that's what I want you to see here: as much blessing as Joshua enjoyed at the hand of God's mercy and grace, we read in verse 29 of Joshua 24, "And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died." You say, "Well, he live to a ripe old age." Yes, 110 years old but the reality is he died. They all died and here is the reason, Genesis 3:19. What is death but an evidence of being fallen in Adam? This was the curse in Adam's disobedience. God said that, "The day that you eat of it, you will surely die." Now, Adam lived to be 900 years old so you might say, "Well, he didn't die immediately upon partaking of that tree of the knowledge of good and evil." He didn't die immediately but death began when he partook. There was not just a physical death, there was a spiritual death. There was a separation. That's what death is, it's a separation just like physical death is a separation of the soul from the body so spiritual death is the separation of that soul from life, life in Christ, and we read that the curse here in Genesis 3:19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

You can read over here in Genesis 5, the reality of death setting in. Now Moses would've been the one that would have written this particular book, these are the called the books of Moses, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. You say, "Why did Adam live so long? Why did all of these live so long, so many years in the face of the curse?" They were under the curse and I believe it was God's way of preserving a testimony for generations until Moses should be raised up who would then be called to record. You hear some of the old writers talking about oral tradition, in other words, this word that we're reading here was passed along from generation to generation by these whom the Lord had raised up. Adam, teaching for example, Abel. You say, "Where did Abel learn to offer sacrifice?" Well, Adam spoke the word. He reviewed with Abel the very words that we're reading, I believe here, and all the way down through to Moses until the Lord instructed Moses to start recording these writings. But you can see in

Genesis 5 the effect of sin, "This is the book of the generations of Adam," it says in verse 1. "In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son." Notice, verse 1 says that Adam was created in the likeness of God, that is, upright and yet verse 3 says that Adam lived 130 years and begat a son in his own likeness after his image. Job asked the question, "Can anything pure come out of a woman?" And the answer is "No," and so as far as men are concerned, it was one passing on to the other death. That's what Paul wrote about in Romans that "by one man's disobedience, death passed upon all men for all have sinned." All did sin in him. When he fell, we fell and the proof of that is that we all die. I've often said, even if somebody disagreed with the Scriptures on every point and tried to deny it being the word of God like so many do, how do you explain death? Because right from the beginning it sets forth how death is a reality and look how many today still live under the delusion that somehow they are going to reverse this and never die. Studies in medicine and science and other things, there are some that when they've died, they've frozen their bodies in the hopes that one day somebody will find a cure and come back and give them life. Such is their delusion. But as you read on here, it says in verse 4, "And the days of Adam after he had begotten Seth were eight hundred years." So if you take the 800 and the 130, that's 930 years before Seth was born and "begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died." That's what we see here and look all the way down through here how many time it's repeated, "And he died. And he died. And he died."

This is a testimony to the fall of man and it is the lot of everyone saved or unsaved. You see, those even for whom Christ died, you say, "Why should they die physically?" Well, because God has reserved a day of our final redemption, the redemption of this body in which we'll be raised from the dead and made like unto Christ but still, death is not to be looked on as far as the Lord's redeemed are concerned as an end in and of itself. Scripture says "precious in the sight of the Lord are the death of his saints," so if the Lord has bought us with his precious blood, then death is to be looked upon as simply a transition. It's like Christ told Martha, "He that believeth in me shall never die." I'm standing here talking to you about something I've never experienced but I believe God's word that when that time comes for me or you as one of the Lord's redeemed to be ushered out of this world, the only thing that dies is this body. Try blinking your eye and there you are in the presence of the Lord. Paul said that, "To be absent from the body," that's what death is, physical death, "is," what? "To be present with the Lord." That's why the Lord said, "You shall never die." You see, we've got it backwards. We talk about us having a body. We're souls, that's who we are. We have anybody but we're souls and I like the way the Scripture put it, "So many souls went down into Egypt." We're soulish. This body is just like this suit jacket is covering a physical body, this physical body is covering a soul. Now, if you cut me open, a doctor can dig around there all day long and not find that soul. Somehow it's all connected to the life that God has given this body but what you're seeing in the physical body of Ken Wimer is just his outward clothing. You can't see the inner man. The inner man is that which the Lord has made alive by his Spirit which Christ has redeemed and with the promise that in the end of time, this body will be then also delivered, body soul and spirit. But it is our lot whether saved or unsaved just like

with Joshua or Joseph or Eleazar, any of these where it says they died, it doesn't mean that they stopped existing. You see, this is a false notion of people today in the world and they'd like to believe that there's no judgment, that we just die as dogs. Have you ever heard anybody say that? "We're just like animals so let's eat, drink and be merry for tomorrow we die." The thought is that we just stop existing but that's not the teaching of Scripture.

But it is the lot of everyone saved or unsaved to die. Look at Ecclesiastes 8 and I'm just touching on some verses and, Lord willing, you can go back and read some of the context here. But look here in Ecclesiastes 8. It says in verse 6, "Because to every purpose there is time and judgment, therefore the misery of man is great upon him." You see, man would like to think he's in charge. Man would like to think he can determine his end but such is not the case. "Therefore misery is great upon him." Whether he says it or not, this weighs on his mind. I actually believe that there are many today that give themselves to alcohol, they give themselves to drugs, they give themselves to worldly pleasures to try and drown out that conscience that is in them that God has put in them that makes them aware that their time is limited and somehow, psychologists keep trying to deal with it and call it depression and other things but in reality, it's an anger. It's a rebellion in the heart of men against what God has determined and how he's directing.

But irrespective, "to every purpose there is time and judgment." Where does that purpose come from? God. He is the purpose of all things, "For he knoweth not that which shall be." This is speaking now of man, "for who can tell him when it shall be? There is no man," verse 8, "that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity." And so you can read on down there and it just keeps going, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

In studying this particularly too, who determines the days of our death? If you look at Adam who lived 930 some years, you look at Joshua who lived 110 years and there are some that are of the persuasion that if we just live faithfully unto God, he's going to give us a long life. Well, what does that say about one like John the Baptist who was cut off in his prime? There is nothing in how we live that determines how long we live and you say, "Well, what determines it?" Look at Deuteronomy 32, look at verse 39 and what do we read? This is the God of Scripture, "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." So you can see here that death is what the Lord ordains. Life is what he ordains according to his purpose.

So that's the first point that death is the reality that is common to all. Secondly, this I know from reading the Scriptures and that is that only those who die in the Lord have a true and sure hope of eternal glory. Only those who die in the Lord. When I say "die in the Lord," that means according to Scripture Christ died for them and I know that seems to be contradictory that through the death of one life is given of another but we see small examples of that. Somebody dies and they give their organs to another and then you talk to that one that received those organs and you talk to the family members of the one that died that gave those organs and they say that that person lives on in this other so we have that concept of one dying and another living but nothing that can compare to what the Lord Jesus Christ accomplished in his death. And so even as we read there in Hebrews 11 about these that "all died in the faith," faith in Scripture, whether it was given before Christ came or whether it is given to any since Christ came, lived, died and rose again, that faith, that God given faith is always, true faith is always in connection with the Lord Jesus Christ and his death. Faith is not given to those for whom Christ did not die. It's directly connected, everywhere you see the word "faith" in Scripture and directly connected to the Lord Jesus Christ and his death.

You say, "Well, what about these Old Testament believers that died? Just as we read about here in Joshua 24, what was their hope?" Well, it speaks there of Joshua dying and it speaks also in verse 32 of the bones of Joseph when he died. He gave instruction before Israel was even taken down into Egypt in captivity that when he died and that when Israel would be taken out of Egypt, that his bones would be carried up with them and so even here it talks about the bones of Joseph were buried, particularly in the Promised Land. That was an act of faith and then we read in verse 33 when Eleazar, the son of Aaron died, he was a priest so whether Joseph who represents believers in the Old Testament or whether Joshua, whether Eleazar, the son of Aaron, when they die, what was their hope? What is our hope that one day we might even see these in glory? Okay, well, it's the same hope as any of us have that when Christ died, if he paid our debt and put away our sin, that he will indeed give us life, life through his death.

Look at Job 19 as an example. There are many commentators that believe that Job was actually one of the oldest writings in Scripture and would even have preceded that of Moses. But whether that be the case or not, Job is certainly represented as one of the Lord's in the Old Testament along with Joshua and some of these others so what was his hope? Well, here's a clear testimony here in Job 19 when he talks about facing death and the Lord brought him right to the edge of death in his trial. In verse 20 for example, of Job 19, "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth." Some people wonder where that expression came from, well, it's right here in the word. "He got away with it by the skin of his teeth." He says, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." So the Lord was using this to remove from him any confidence in his flesh. Job started off in chapter 1 being a man of God that eschewed evil but the Lord brought him low for one reason, to show him that any righteousness that he had before God certainly wasn't his own and so he was taught that through this trial. So he says to his friends, "Why do ye persecute me as God, and are not satisfied with my flesh?" In other words, "Isn't it enough that you see

me here suffering, now you've got to come and add condemnation to it?" "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth."

This shows something of the he eternality of the Lord Jesus Christ that even before Adam fell, the Redeemer was there, appointed of God for the salvation of sinners such as Job. You say, "How did Job know that?" Well, that's that God given faith to look outside himself to the Lord Jesus Christ. And notice the word he uses, "Redeemer." The word "Redeemer" means "one who pays the ransom." So even Job here recognized that there wasn't any salvation in the blood of bulls and goats but he looked to this Redeemer and notice at the end of verse 25, "and that he shall stand at the latter day upon the earth." Now, from Job's perspective, when he's talking about this Redeemer standing at the latter day upon the earth, he wasn't talking about the second coming of the Lord Jesus Christ, he was talking about him coming as a man. That's what a man does, stands. In the latter day, we know that it's the end time because Christ has come in the end of the world is what the Scriptures say and so here's his hope, "though after my skin worms destroy this body," you see, that's even a delusion of people today that somehow in preserving the body, funeral people love to invest in all kinds of things, even pumping the body full of chemicals and whatnot to try and preserve it, formaldehyde, take out the blood and put in other stuff. And then caskets that, I'm always kind of puzzled by that. Why would you want a casket with a 100 year guarantee that it's not going to leak?

The reality is, friends, that death, physical death, Job is describing here, "after my skin worms destroy this body." That does not touch the soul. What happens to this body? But he says, interestingly, "yet in my flesh shall I see God." So he's talking about a resurrection that even though this body is destroyed, because of this Redeemer coming and living and dying and standing on this earth, that he in his flesh would yet see God. He said, "Whom I shall see for myself, and mine eyes shall behold." That's interesting, because if the flesh is all eaten up with worms, so what eyes? Well, it must be that resurrected body in which these eyes are made to see and not another. He says, "though my reins be consumed within me." So this was his hope of glory. It was forward-looking to that of Christ coming, living and dying. That's my hope. I have no different hope. It's not in this body. This body, the longer I live, it's going to continue to deteriorate but I look to the same object of faith as what Job did. He looked forward to the Redeemer coming and we look back to this one who came and therein is our heart drawn.

Look in John 8, verses 56 through 59. This is what our Lord said of Abraham which, again, would be before Christ, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." That's a double rejoicing. "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was," he doesn't say, I was, "I am." Isn't that the same testimony that Job spoke of, "I know that my Redeemer liveth"? He hasn't even come to earth yet but he was that appointed, anointed Savior and they were given eyes to see him not as a spirit in eternity but as this one who would come. And when here it says, "Abraham rejoiced to see my day," he was speaking of the same day of which Job saw and said that "he shall stand at that letter day upon the earth." You see, faith is always in

connection with Christ come in the flesh and his death. That's what John said. If a man does not believe that Christ has come in the flesh, he's not of God and it's not just that he came, but who came and why he came and what he accomplished and where he is now. All of these are summed up in this faith and you can see their anger, why? Because they had not this faith. They were physical beings breathing physical life given of God but they were dead spiritually and it says, "Then they took up stones to cast at him," verse 59, "but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." So again, Scripture after Scripture, we see just as with Joshua here, sure they buried him and he died but even as we study through the entire book, he's a representation of the person and work of the Lord Jesus Christ and what Christ would accomplish in coming and saving his people. This was the one common faith of both Old and New Testament.

Now, in Hebrews 11, look with me there, Hebrews 11, we just read it before the message, it says here in verse 13, "These all died in faith," so that faith, again, by the Spirit to look to Christ come in the flesh and his work of redemption. But it says, "not having received the promises," in other words, it had not yet been a reality, "but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." It says in verse 39 and 40 of chapter 11, "And these all, having obtained a good report through faith." You say, "Well, what was the evidence that they were really the Lord's in distinction of everybody else in their generation?" Well, the good report was of that faith that, again, looked outside themselves to the person and work of the Lord Jesus Christ. But notice it says, "received not the promise." In other words, this wasn't a visible seeing of Christ but it was a promise yet to be accomplished. You say, "What was yet to be accomplished?" Well, their redemption, their justification before God. You say, "Well, how is it that these are justified before God?" Well, in the person and the work of the Lord Jesus Christ when he came, lived, died and rose again.

One thing that we see in Scripture is that any sinner who has a hope of heaven and of glory, their hope is based upon this one who came, lived and died. One person. One place. One sacrifice. One result. There are two different views out there and I'll just state this for your consideration and I find both dangerous, one is what's called eternal justification and men preach that when God thought, just the very thought of him justifying sinners was their justification. Well, I find that contrary to everything we read here in Scripture because if that were the case, there would have been no need even for sacrifices, they were justified, just the thought. And you hear them backtrack and people that hold to eternal justification, they'll backtrack and say, "Well, you know, yes, it was based upon what yet needed to be accomplished." Well, let's stick with Scripture. Here it says very specifically, "These all, having obtained a good report through faith," but what? "Received not the promise." And back here in Hebrews 11:13, "These all died in faith not having received the promises." You see, people that preach eternal justification say, "Well, it was all done as soon as God decreed it." No. There is his purpose in eternity but without the shedding of blood, there is no remission of sin. It's not just God theoretically or God somehow looking down at that death yet to be accomplished and saying, "Okay, they're justified." When Christ said, "It is finished," that's when it took place. I don't care

whether it's Joshua, I don't care whether it's Abraham, I don't care whether it was Job, David, any one of these in the Old Testament that it took Christ paying their debt for them to be justified before God. Until then, they were under the condemnation. They were under the law. These all died without having received the promise and does that diminish in any way what I believe the Scriptures teach about God's decree? Not at all. In fact, it solidifies it that what God decreed, he purposed, he accomplished but it took Christ coming and paying the debt.

Look with me over here in Hebrews 9 because I believe everything has to be established by Scripture. Hebrews 9. Notice in verse 14, it says, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Connect that with what we read over in Hebrews 11 that they died not having received the promise. So when did they receive the promise? When did they receive the forgiveness of sins? When did they receive this justification before God? Well, it says right here: those that were under the first testament for the redemption of their transgressions, that's important to note too, they died transgressors. They didn't die justified, they died transgressors, for their transgressions, "they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator." The testament was God's eternal decree. Him purposing, him naming in that eternal will who should benefit but just like any will you have, any will I have as a parent, it is not in effect. Whoever I name as beneficiary in that will do not enter into the benefit of what is purposed for them until I die and that's what it says here in verse 17, "For a testament is of force after men are dead." You see, eternal justification says it was in force before Christ died. No. "Otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood." Why do you suppose that God ordained sacrifices to be offered all those millennium if these were justified anyway? The reason he did was that they be made conscious of their guilty state before a holy God and that Spirit given faith caused them to look to this one who should come, live, die and rise again. We're not just splitting hairs here, what we're doing is looking at what the Scriptures say about how God has purposed sinners to be saved and I just know that as it declares here, if you were to ask me: where was Abraham justified? At the cross. Where was Job justified? At the cross. Where was Joshua justified? At the cross. Where was Eleazar justified? At the cross. Where are any justified before God? At the cross.

Now, I said there were two extremes, that's one, the other is those that say that it's at faith, it's when you believe and if you look over in Romans 4, this is where there is some confusion here but I want you to see this, Romans 4. Read this from the perspective that the Scriptures teach that justification is at the cross and begin with verse 1, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works," anything he did even by his obedience, "he hath whereof to glory; but not before God. For what saith the scripture?" Now, here's where I want you to pay attention, it says, "Abraham believed God, and it was counted unto him



for righteousness." Eternal justification people say he believed God and it, it is important. They say that righteousness was accounted unto him for righteousness. That's not what it says. "Abraham believed God and it," that believing of God, "was accounted to him," was attributed to him, "unto," that word "for" there is actually "unto" when you look at it in the original language, "righteousness." In other words, just like Christ said, "Abraham saw my day." How did he do that? By faith. But in seeing his day, he was looking unto that righteousness which the Lord Jesus Christ would come and would establish and earn and God would impute upon completion of his work. That's what he's teaching here and I'll show you why as we read.

Verse 4, "Now to him that worketh is the reward not reckoned of grace, but of debt." So, it's not a work. It's not based on his believing that he was justified. You can't say it was when he believed because verse 3 is simply saying Abraham believed God. Yes, that's the evidence that he was one of these for whom Christ would come and pay the debt. Verse 5, "But to him that worketh not, but believeth on him that justifieth the ungodly." When Christ died, if these were already justified, why would the Scriptures say that he died the just for the unjust? Isn't that what the Scriptures teach? This transaction that took place at Christ's death is vital. There was a legal action that took place that even God himself would not declare righteous or just anyone for whom Christ died until that work was accomplished and if you put justification before the cross or you put it at faith, you are denying the blood of the Lord Jesus Christ. It says, "But to him that worketh not, but believeth on him that justifieth," who? "The ungodly." While you were yet, what? Sinners Christ died. That couldn't be said if they were justified from eternity. And it says, "His faith is counted for righteousness." There again, that faith given is attributed for or unto that righteousness. That's where faith looks, that's what it's stating. Don't see the word "for" there in the sense of, "Okay, until Christ died, then God considered their faith in place of that righteousness." That couldn't be. Faith is not the Savior. Faith is not the substitute. So it was faith that was counted, in other words, God gave them faith, counting that Christ would come and accomplish that righteousness on their behalf. It says, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." What was David's hope? Well, that imputing of righteousness that would be based upon the work of another and not himself. "Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Where was David looking when he was thinking of that? He was looking unto this righteousness, faith accounted for righteousness. "Blessed is the man to whom the Lord will not impute sin." Until Christ died, God didn't impute David's sin to him, he withheld it but he had to put it somewhere. He withheld the charging of David's sin against him because he had purposed that when Christ came in that one place, one time, one sacrifice, it would be placed upon the Savior.

Now, verse 9 is key here and this is why I say you cannot read verse 3 and say, "Well, it means righteousness was counted unto him for righteousness." That wouldn't make any sense. Look what verse 9 says, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that," what "was reckoned to Abraham for righteousness? Faith." You can't get around it. That faith was given to Abraham because he was one of these that the Lord had chosen from eternity and for whom Christ

would come and pay his debt and when Christ said "Abraham saw my day and rejoiced," he was not looking back to eternity. He wasn't even looking at his faith and saying, "Well, my faith is holding me right now." No, he died fully believing just like Job, trusting that his Redeemer lived and that in that day he would stand upon the earth and that Christ would pay his sin debt. That's where it was accomplished. So in those that die in the Lord, when I speak of those that die in the Lord, it's those that die knowing that Christ has paid their debt. They die with a sure hope, a true hope of eternal glory because it was accomplished when Christ died.

Now, one last point I bring out: these dying, as we read here in Joshua 24, is symbolic. They had the past, they were types and pictures like Joshua being a type of our Lord Jesus Christ. That's all they were but figures of him who was to come and so even as I read this in Joshua that these died, Eleazar the priest. In essence you can see prophet, priest and King in all of these. Eleazar the priest died. Joseph reigned in Egypt and he died. Joshua died, he was God's prophet. Prophet, priest and King. All of these in some manner in their lives represented a work of the Lord Jesus Christ. You could go back and preach Christ from Joseph, you can preach Christ from Joshua, you can preach Christ from Eleazar the priest, Aaron's son but they were all but symbols and figures. They had to die because there is no salvation in them. The salvation is in the one that they represented.

Look with me in one other portion and then we'll be done. Hebrews 9. Notice in verse 9 of Hebrews 9, "Which was a figure for the time then present, in which were offered both gifts and sacrifices," notice, "that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal," fleshly, "ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in," notice, "once into the holy place, having obtained eternal redemption for us." Where did he obtain eternal redemption? When he entered in. There aren't several times and places, it was accomplished in one place and one time and that's why, look at Hebrews 10:1-3, "For the law having a shadow of good things to come," that's all these were, these men were shadows so we're not to put any confidence in them, "and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Christ didn't have a body in eternity. "A body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." There's that word "testament," to accomplish all that is written of me. "Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will." How

many times does he have to be repeat it? There was a coming. This is that standing in that latter day that Job looked to. This is Abraham seeing Christ's day and rejoicing. It says there, "He taketh away the first, that he may establish the second." Nothing was taken away until Christ died.

To say that sin was put away in eternity is to deny the work of the Lord Jesus Christ and what his blood accomplished. Why do I say that? Well, look at verse 10, "By the which will we are sanctified," how? "Through the offering of the body of Jesus Christ once for all." You put your sanctification or justification or redemption in any other place than at the death of the Lord Jesus Christ, you have moved the landmark. You have moved what God has established to be. It would be like having someone come and survey some land and you say, "Well, I think since it is already purposed that it should be surveyed, we really don't need these stakes. Let's just pull them out." You're undoing what God determined should be accomplished and that cannot be done without reprisal. It cannot be done with impunity.

It is something very serious to consider and I pray that the Lord would grant us such a favor. I truly believe that's the faith that was given to Joshua. Yes, he died but he died looking to the Lord Jesus Christ just as we should. When it comes to that time for us to pass from this world, where will our eyes be? Will it be on God's decree in eternity or will it be on my faith, something in me? Trying to bolster my faith? No, it had better be on him who died and I believe that's what the Spirit does, he gives you eyes to see him, behold him and truly rest in him.