

Standing in the midst of the Jordan Pt. 2.

Joshua 4:10-18.

Sunday evening, October 25, 2009.

I. The typological significance of Canaan.

- A. Passages such as 1 Cor. 10:1-11 and Hebr 4:1-11 and 11:8-16 make it clear to us that Israel's earthly inheritance of Canaan is a type of the Christian's eternal inheritance of the heavenly promised land.
- B. As such the Jordan River is a type of the justice of God keeping sinful man out of the promised land.
- C. The supernatural way that is made by the holding back of the Jordan's water is a type of the way that is made for us through Christ to enter into our promised land.
- D. The attitude of the people is instructive to us as we make our way from this world to the next:
 1. There was a sense of reverence and awe as they looked at the provision that God had made for them to cross over into the promised land. They knew by looking at that wall of water standing behind the ark and the priests, that wall was not going to stand there forever.
 2. There was a sense of urgency that possessed them because of this. The text says that they crossed over making haste. Similarly we ought to be possessed by a sense of urgency to make our own calling and election sure.

II. The typological significance of the ark and the priests in the Jordan.

- A. The ark symbolized the tangible presence of the Lord God with His people. It was He who stood in the middle of the river holding back the floodwaters, and allowing His people to pass over on dry ground.
- B. Similarly it is the Lord God who came tangibly to us and dwelt among us in the Person of the Lord Jesus Christ. In Him dwelt the fullness of the godhead bodily.
- C. It is He who alone put Himself in the midst of the river of God's justice and holds back its waters. Yes He absorbed those waters in His own Person on the cross.
- D. And yet, the ark was not alone in the Jordan River. It was surrounded by the priests who attended it. Here the covenantal nature of the Godhead appears. The Lord has joined Himself to the body of His people. And He allowed as it were those priests to have a part in the holding back of the floodwaters together with Him.
- E. And so it is with the Lord Jesus Christ. He alone holds back the judgment of God, but He has joined Himself to the body of His people and He allows as it were His people to have a part in the holding back of the floodwaters, so that the people of God may continue to cross over on dry ground.

III. The Lord Jesus Christ and His work of intercession.

- A. In Hebrews 7:24,25 we are given a glimpse in this ministry of the Lord Jesus Christ:
 1. He continues forever and has an unchangeable priesthood. He ministers according to the power of an endless life. Hebrews 7:16.

2. He is able to save to the uttermost those who come to God through Him; that is those who come to their promised land through the way He has provided for them.
 3. He does so by making intercession for them. His very life purpose is stated in these words: "He ever lives to make intercession for them." Hebrews 7:25. He stands in the middle of the river of God's justice, and He holds back the just wrath of God for sin until the last and the least of God's people has hurried to cross over. Only then is the tidal wave of God's justice going to be unleashed over this unbelieving world.
- B. Yet the Lord Jesus does not stand in the river alone. He has joined Himself to the body of His people, and they as a royal priesthood join Him in the work of making intercession for the people of His kingdom.

IV. The Lord's people and their work of intercession.

Some examples of this our calling:

- A. Exodus 17:8-13.
1. Here we have the account of Israel's battle with Amalek, and Moses as the mediator of the Old Covenant positions himself on the hilltop overlooking the battlefield.
 2. In his hands he holds the rod of God, the symbol of his position before the Lord and His people.
 3. As long as Moses lifted up his hands toward heaven Israel prevailed, but when because of fatigue he let them down Amalek prevailed.
 4. Joshua and Hur position Moses on a stone and they support his hands until the sun goes down and Israel was victorious over Amalek that day.
- B. 1 Samuel 12:23.
1. The people have sinned in that they have demanded a king, and the Lord gave them Saul. Samuel is old and ready to pass from the scene.
 2. Yet he knows his calling and says: "As for me, far be it from me that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and right way."
- C. Ezek. 22:23-31.
1. Israel's prophets, priests, princes, and her people have all forsaken the Lord.
 2. The Lord sought a person "to stand in the gap," but He found none.
 3. So His indignation was poured out over the nation as it went into captivity.
- D. 1 Timothy 2:1-6.
1. Here the New Testament believer and priest is given his place in union with the Lord Jesus Christ in the work of intercessions and supplications and thanksgivings.
 2. Notice the redemptive and saving purposes of such intercessions through the One mediator Jesus Christ.

Let us joyfully take upon ourselves our callings in Christ: First those who make haste in crossing the Jordan, and then those who stand with the Lord in the river in the work of making intercession for all men.