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Ewald Frank

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Topic: "The Dispute Over Moses' Body and Satan's Accusation Against the High Priest Joshua!"

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When the hymn was sung about the blood, and the thoughts were expressed: it may be that some for whom this is new do wonder whether it is necessary. It is not only necessary; it is the only salvation that God has given us.

I'd like to read Hebrews chapter 9, and then we will turn to the Old Testament. Hebrews chapter 9, verse 12. Hebrews 9, verse 12:

[12] ***Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.***

Without Golgotha, there would be no redemption. And for those who may be hearing the Gospel proclaimed in this way for the first time, I'd like to say the following: It is not merely a matter of hearing, but of receiving Jesus, of accepting him, so that we may have eternal life and become children of God.

I read this Word from the Gospel of John, chapter 1, and verses 12, verse 12 and 13. John 1, verse 12 and 13:

[12] ***But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.***

We live, after all, in a time when people have come to believe in themselves, especially since technology and all its achievements have become so widespread. People believe in themselves, in their abilities, in their knowledge. They worship the work of their own hands. And much has been said about human self-realization. How many of you can remember that brief period when the headlines and the catchphrase were: "God is dead"? Can you all remember that? It was only a few years ago. Such words pierced our hearts. God is not dead. God lives. The world, which has turned away from God, is dead in sin and transgression and has not recognized God.

Well, let's leave that for now and turn to the book of Joshua. We simply want to briefly consider this Word reflection which certainly has a prophetic character and also holds significance for our own day, this weekend.

We begin with Joshua chapter 1, verse 2. Here the Lord God speaks: "***Moses my servant is dead.***"

A message of death from the mouth of the Lord God.

[2] ***Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.***

[3] ***Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.***

[4] ***From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.***

Anyone consulting a map will see that the dimensions of modern-day Israel are nowhere near those determined here by God himself. And we are convinced that God's measurements are correct, and that it will be, must be, as his mouth has spoken, as he himself has determined.

I do not wish to go into detail today about the situation in the Persian Gulf, but I would like to mention briefly that it is precisely there, in Kuwait and Iraq, as you know, that is where the border town of Bashra lies. And the word Bashra means "paradise" in English, and that is exactly where paradise was. That is precisely the point where, as it is written in Genesis chapter 2, a total of four rivers—the Euphrates and the Tigris—have their source.

Perhaps I should read it, so that you know that it is written thus. Genesis chapter 2, from verse 10:

[10] ***And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.***

[11] ***The name of the first is Pison; that is it which compasseth the whole land***... you can all read it. [Gen 2:11]

I only read verse 14:

[14] ***And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.***

You can, of course, take a look at the biblical maps yourselves or consult an atlas and see how these rivers branch out there and then follow their course.

Now that we are faced with the fact that this very area is up for grabs, we can expect a conflict to arise. For this much is clear to us: even if Israel's enemies turn their attention to neighbors and other countries, there is only one deadly enemy for them, and that is Israel. They can look wherever they like and speak in every direction,

but when they strike, they will turn and strike where they believe their arch-enemy is.

And the warning has already come clearly from Jerusalem that they should be careful and consider what they are doing. We shall not go into that in detail today either; I only mention it because it is written here in the book of Joshua that God has set the boundaries. [Jos 1:1-4]

And within the boundaries set by God, everything their feet would tread upon belonged to them. And I ask why, and I shall give the answer straight away: because God had so decreed and promised it. They had been led into the Promised Land; the land belonged to them by virtue of the divine decree which he had made in his omnipotence and wisdom.

I am moved by these words, this sentence: "***Moses my servant is dead.***" [Jos 1:2]

All the prophets who ever lived, whom God sent and used in a mighty way, eventually experienced a day when their ministry came to an end, their task was done, and they were called to the Lord.

Two have reached heaven without tasting death: Enoch, the seventh after Adam. [Gen 5:24] [Jud 1:14]

A perfect foreshadowing of the seventh church age when at the end a remnant will remain who will not taste death but will experience the transformation of their bodies and put on immortality according to the Word of the Lord. [1Co 15:51-54]

"***But when the mortal puts on immortality and corruption puts on incorruption, then the word will be fulfilled: O death, where is your sting? Hell, where is your victory? Death has been swallowed up in victory.***" [1Co 15:54-55]

But the men of God, even the greatest among them, once their time had come to an end, went the way that every human being on earth must go.

What strikes me in this context is—I'd like to read from Deuteronomy 34, verses 5 and 6, as well as other scriptures—Deuteronomy 34, verses 5 and 6:

[5] ***So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.***

[6] ***And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.***

In the New Testament we are then clearly shown what actually happened to Moses, who had died but was not buried, was not placed in a coffin, nor were there any pallbearers to carry the coffin. But it is written of the Lord: "***And he buried him in the valley in the land of Moab.***" [Deu 34:6]

But the grave has not been found. Surely, he took him there, and everyone thought that a great funeral would take place, but it did not happen because God took him to himself.

However, there was a dispute, a dispute over a corpse. That did not happen often, but it happened there. I'd like to read from the Epistle of Jude on this subject, Jude verse 9.

Here we are told what happened in connection with the death and passing of the prophet Moses.

Jude verse 9: "***Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.***"

Or according to other translations: "***The Lord would scold you.***"

Here we see the picture quite clearly before our eyes. Moses had died, and the enemy wanted this body to return to the earth, for it is written: "***From dust you were taken, to dust you shall return.***" [Gen 3:19]

It is also written: "***On the day you eat of it, you shall surely die.***" [Gen 2:17]

Thus death has come upon all mankind. And in those days Satan still had dominion over death. Since Christ died and removed the sting of death and defeated death, hell, and the devil, Satan has lost his power over death.

There is a passage in Hebrews which says that "***Christ destroyed the one who held the power of death, namely the devil.***" [Heb 2:14]

Do we all believe that?

And here someone might say, "But death still reigns cruelly." Let him reign. He can do the believers absolutely no harm, but only ensure that we are transported from time into eternity.

Yet he can do us no harm. I'll read Hebrews chapter 2, verse 14. "***Forasmuch then...***," excuse me, Hebrews 2, verse 14:

[14] ***Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;***

[15] ***And deliver them who through fear of death were all their lifetime subject to bondage.***

Through his death, our Lord has destroyed the one who had the power of death**.** He had it, no longer has it, he can no longer have it, for Jesus has told us this here, not only to the Apostle John but also to all of us through him.

Revelation chapter 1, verses 17 and 18:

[17] ***And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:***

[18] ***I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.***

Until then, another had been in charge. From that moment on, it was our Lord. We are grateful that these divine truths are not only precious to us, but that we believe them and that we will experience them.

For in the resurrection the proof will be provided that death had no claim whatsoever upon the believer.

And you will see there is in fact another dispute concerning those who have escaped death. We shall read about this shortly. Here in the Epistle of Jude we have read verse 9: "***yet Michael the archangel, when contending with the devil he disputed about the body of Moses.***" [Jud 1:9]

So Moses had died, for otherwise there would be no body. He contended over the body of Moses and had an exchange with him.

Question: what did he want with the body? You see, God still had plans for Moses, just as he did for Elijah.

And anyone who reads Matthew 17 and the parallel scriptures in the other Gospels will see that Moses and Elijah came to our Lord on the Mount of Transfiguration and spoke with him about the outcome he would face in Jerusalem. [Mat 17:1-3]

And anyone who reads Revelation 11 carefully will see that the events that will take place through the ministry of the two prophets who will minister in Jerusalem for three and a half years and speak prophetically are very reminiscent of the ministry of Moses and the ministry of the prophet Elijah. [Rev 11:3-6]

The dead live on; they live with God. God has destined them for this. And not only them, but all of us.

When we read here about the dispute, we turn to Zechariah chapter 3. There was a dispute there too, and this time it was about a living person who went into the presence of the Lord. There it was a dead man who wanted to enter the presence of the Lord, and that did not quite suit the enemy.

In Zechariah chapter 3, verses 1 to 5, we find a very peculiar passage. Zechariah 3, verses 1 to 5:

[1] ***And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.***

We know from the New Testament that Satan is the accuser of the brethren. [Rev 12:10]

And here we find a man of God, the high priest Joshua. He stood before the angel of the Lord, and Satan stood beside him to accuse him.

In verse 2 we read:

[2] ***And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?***

We do not know exactly what the enemy brought up, what accusations, what complaints and charges he brought forward. But we do know that there was something there, for it is written: "***May the Lord rebuke you.***" [Zec 3:2]

So he did not merely stand there, but brought serious charges, and so his mouth had to be stuffed and he was commanded to be silent.

And then it goes on to say here: "***Is not this a brand plucked out of the fire?***"

You know, when at the very last moment, as everything goes up in flames, someone is snatched out so that they do not go up in flames, that is the comparison here.

"Is not this a brand plucked out of the fire?" He was already in it, but plucked out.

In verse 3 it says:

[3] ***Now Joshua was clothed with filthy garments, and stood before the angel.***

Outwardly speaking, Satan had the right to accuse, because a man of God was clothed in filthy garments in the presence of the Lord.

We have the promise in the prophet Isaiah 61, which is well known to all, that the Lord would cloth us in garments of salvation. [Isa 61:10]

Perhaps I should just read it—Isaiah 61; the words are actually familiar to everyone. Isaiah 61, verse 10:

[3] ***I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.***"

This is what the Lord does, but man, the natural man is indeed unclean. He is made pure only through the shed blood of the Lamb. He is cleansed, he is sanctified, but first he comes into the presence of God just as he is, whether he be a high priest or a priest, a Levite or whoever he may be.

By nature, we are all unclean, and "***our righteousness is like a filthy rag***" [Isa 64:6], as God's Word tells us through the prophet.

But then here in Zechariah 3, there's something truly wonderful in verse 4.

"And he answered..."

One moment. Zechariah 3 verse 4.

[4] ***And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.***

This is how we come into God's presence. It may be that today we are unclean in his holy sight. That may be so. Who is pure in the presence of God? No one, unless they have been washed in the blood of the Lamb. And then the Word is fulfilled:

"***Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool.***" [Isa 1:18]

It is in the presence of God that our filthy garments are stripped away, that we are cleansed and washed under the sound of the Word, by believing in the power of the blood that flowed for our redemption, in the power of the Word and in the power of the Spirit.

And so we are not only stripped, not only undressed, but also clothed, so that as it is written in Revelation 3 in the last church age message, "***that the shame of our nakedness may not be revealed.***" [Rev 3:18]

But in the presence of God, we are all unclean. Did not even the prophet Isaiah cry out, "***I am a man of unclean lips, and I dwell in the midst of a people of unclean lips***"?

And only then did a coal come from the altar, touch his lips, and the voice said, "***Now you are clean.***"

And after that came the call, "***Who will go for us and be our messenger?***" [Isa 6:5-8]

Beloved, let this Word speak to us today. We cannot change who we are, but we do not have to go the way we came.

When we enter into God's presence by the sound of the Word and the enemy stands or sits beside us—he doesn't always stand, he can sit down sometimes too. When you stand, he stands beside you, and when you sit, he sits beside you, he goes along with everything to accuse, to bring forth and assert blame.

Then you should know today too that he has no right, that our Lord as high priest intercedes for us with his own blood, which speaks on our behalf, and that he simply ensures that the filthy garments are taken off and the person is cleansed, so that he may then be clothed in garments of salvation.

You know yourselves in the natural world that when one changes clothes, one takes a bath, and we take a bath with the washing of water by the Word. [Eph 5:26]

We immerse ourselves in it, and I don't believe so much in sprinkling or showering. Then you might as well take a full bath in the Word of God, so as not to leave out any part, but to include everything.

And that is why we are here in such gatherings to hear the whole Word of God, to believe every biblical truth, to say yes to everything God has said.

In the case of Moses, there was a dispute between Satan and the angel. Here again was one who stood beside the man of God to accuse him. Oh yes, how grateful we can be. The Lord cares for his own. He cares for his own. And here it was said: "***Is not this a brand plucked out of the fire?***" [Zec 3:2]

Have we not all been snatched from the fire of hell? Were we not all on the broad way that leads to destruction? [Mat 7:13]

Was it not by the grace of God that we were saved and be able to enter through the narrow gate, so that we might walk the narrow path [Mat 7:13-14] that leads to heaven and thus reach our destination?

Then it continues here from verse 5:

[5] ***And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.***

In the Old Testament, there was of course no mediator yet. The blood of atonement had not yet been shed. Job took up this theme and described it with the following words:

"***If there is a mediator, an angel, an intercessor,***" it is written in Job 33 probably. Job 33, verse 23:

[23] ***If there be a messenger with him, a mediator, one among a thousand...***

One is enough, whether he comes from a thousand or a million, one intercessor is enough.

And the Holy Scriptures say in the New Testament, in the epistle to Timothy, "***there is only one God and only one mediator between God and man.***" [1 Tim 2:5]

John writes in his letter, "***Beloved, we have an advocate with the Father.***" [1 Joh 2:1]

One is enough, one Savior is enough, one healer is enough, one mediator is enough, one advocate is enough, and we have him.

But the terms in the Old Testament, as we read them here too, are still angels, intercessors and so on.

And I shall read briefly here, in Job 33…

[23] *…to shew unto man his uprightness:*

[24] ***Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.***

That is already the Gospel, that is already the good news.

Let us return to Zechariah 3. Here Satan stood and brought charges because a man of God was wearing filthy garments whilst performing his ministry.

We can only pray to God sincerely and with all our heart, asking him: Lord, cleanse and sanctify us when we come into your presence, so that Satan cannot stand or sit beside us to accuse us.

And should it happen, as I've just said, Paul writes, and in this case John writes, "***we have an advocate with the Father.***" [1Jo 2:1]

Even tonight, when Satan sits beside you as the accuser and whispers in your ear, 'You did not do that right, there you sinned', and so on, then remember the words from 1 John chapter 2, verse 1.

[1] ***My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:***

I'll read one more verse.

[2] ***And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.***

Hallelujah, praise be to God.

Not just for a few, but for the whole world.

Oh, that this Word might resound and ring out to the ends of the earth, that God has provided atonement and made it available to all mankind in Christ. He is our atonement. You know, everything he has and has given, that is what he is. He spoke of God, he is God. He spoke of love, he is love made manifest. He spoke of resurrection, he is the resurrection. He spoke of life, he is life. He spoke of the truth, he is the truth. He is all of that. How wonderful.

Let's go back to that passage in Zechariah 3.

We'll come back to Joshua later today or tomorrow also. Here we see God's way of acting. God does not stand by and watch while Satan accuses; he rebukes him, and where there are filthy garments, they are removed and the person is cleansed, sanctified in the presence of God; he is clothed in the garments of salvation, as we have read, whilst the Angel of the Lord stood beside him. [Zech 3:5]

Today it is Jesus Christ the mediator of the New Covenant, who has entered the heavenly sanctuary with the blood of the New Covenant. And he is present to save,

to forgive, to cloth us anew.

And then we too can say, "***the old has gone, behold, all things have become new.***" [2Co 5:17]

Even if Satan accuses… I'll read this to you in a moment, for there is a great confrontation coming with the accuser of the brethren, not just with individuals, but with a whole multitude that escapes death.

I'm reading this from Revelation chapter 12, verse 7.

We are all familiar with it, of course. But let's have this Scripture before us. It was about the body of Moses, it was about the High Priest Joshua and Satan who was always quick to appear on the scene to stir up strife and so on.

And here a final conflict, a great battle arises in heaven.

Revelation chapter 12, verse 7.

[7] ***And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.***

In what context does this Scripture appear?

We have of course considered it often enough. When the multitude of overcomers, those who have fallen asleep in Christ but will be raised and transformed at his return, and those living in Christ who will then be transformed, are caught up into glory, then this great battle arises.

And I can well imagine that Satan, who still thinks he can rule and reign a little, would like to stop this and say, 'My dear people, you must first taste death' and so on. Enough of it, this far and no further, Satan stands in the way there.

But then a mighty battle ensues.

And I am always grateful that I do not read here, 'and the Lord fought with Satan'. The Lord had that great confrontation with Satan just once: the struggle in Gethsemane, the journey to Golgotha, and then the journey was not yet over at Golgotha—that was merely a stage—and then down into the lowest parts of the earth to proclaim so completely and totally the victory of God that had taken place on Golgotha.

That is why the Lord has absolutely no reason to deal with Satan a second time, or with death or with hell.

It is all done. Death is defeated, hell is conquered, Satan is overcome.

Our Lord is the victor of Golgotha.

Michael must of course step in here.

I'll read it again.

[7] ***And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,***

[8] ***And prevailed not; neither was their place found any more in heaven.***

There was a dispute over the body of Moses, there was a dispute over the living high priest Joshua, here a great battle, a great conflict for the last time in the heavenly realm at the moment where the overcomers, having overcome death, hell, indeed everything, are to be with the Lord for all time, when they are caught up.

You know Satan does indeed… you can read about it in Ephesians 6, he still has the high places from which he can do all manner of things.

And when this multitude now breaks through this realm, that is, is taken up, then he suddenly says, 'Stop, not like this'.

And then Satan is cast down with his host, and we, the overcomers, go up.

I'm reading from Ephesians chapter 6, verse 12.

[12] ***For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.***

How often do even believers come under the direct influence that comes from this realm?

And so we must always be mindful of the influence we are under.

It can also happen to believers that they are influenced by the opposing side.

Just think of beloved Peter, who was so certain he was walking the path with the Lord.

Who knows that Scripture from Matthew 16, what is it, 22 and 23?

When he, under evil influence, spoke words that appealed to the intellect, but were contrary to Scripture?

And then our Lord addressed Satan directly who had spoken through him, under whose influence this had taken place.

Matthew 16 verses 22 and 23.

[22] ***Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.***

[23] ***But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.***

Something that is well-intended and well-meant from a human perspective is by no means necessarily from God.

God does not need a person to think for him.

God seeks people who take in his thoughts which are higher than our thoughts [Isa 55:9], and who speak what God speaks.

At that moment, Peter had wanted to say, 'Golgotha must not happen, suffering and death? No, Master, that must not be'.

And that was precisely God's plan.

So we must always ensure that we say what God has said, whether it is welcome to us at that moment or not.

Let us continue reading from verse 9. Revelation 12, verse 9:

[9] ***And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.***

This will then be his final fall.

The prophet Isaiah and the prophet Ezekiel tell of Satan's fall.

We are told of our Lord, or in John 12 it is likely, that Satan has fallen like lightning [Luk 10:18], or now the judgment of the prince of this world has come. [Joh 12:31]

John chapter 12 verse 31.

[31] ***Now is the judgment of this world: now shall the prince of this world be cast out.***

Of course, there have already been a few such instances.

Now, unfortunately, he still has access to accuse the believers.

And then we must be very careful not to listen to him, but simply say, 'Satan, get thee behind me'.

I shall now read… for this Word belongs to it, from chapter 12 the next verse, verse 10.

[10] ***And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.***

Then all that comes to an end. Then he can no longer say: "he did this or he did that. He has a filthy garment, or he has this." Then he can do nothing more. But he wanted to stop it.

You can well imagine: the enemy's army spread out across the high places. And now the redeemed are coming to take up their dwellings in heaven. Some are to go down, others up. And the battle ensues.

And I'm so grateful that we are told here how it turned out. How it turned out. The battle has gone in our favor.

Satan, the dragon, the old serpent with all his host, has been cast down. [Rev 12:9]

And the redeemed multitude may enter into glory.

And there will be no more accusation for all eternity. No more strife over a body, no more strife over a filthy garment.

No, washed in the blood of the Lamb, they have made their robes bright and white.

And they are worthy to appear before God the Lord, not of their own accord, but by the power of the redemption that has been granted to us by grace.

Beloved, the enemy has no right to say, "he is filthy, he is unclean, he is this and that." The blood of the Lamb speaks for us, and Jesus Christ is the faithful high priest who intercedes for us until the last one has come in and the number is complete.

And we are then taken up together to behold the face of our God.

Hear also the verse spoken of this multitude of overcomers. It is verse 11 in Revelation 12.

[11] ***And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.***

The mind of our Lord and Master is here so clearly evident. Which Scripture did we read as an opening word? Were we not told that "***if we die with him, we shall also reign with him?***" [2Ti 2:11-12]

I believe it was 2 Timothy 2. 2nd Timothy 2. Here we read once more.

Yes, verse 11: ***"It is a faithful saying: For if we be dead with him, we shall also live with him"***

Paul could say: "***I have been crucified with Christ. I have died with him. I have been buried with him through baptism. And what I now live, I live in the faith of the Son of God.***" [Gal 2:20, Rom 6:4]

Beloved, we must put our own self, our own will, our own life to death. We must realize that we no longer have to live for ourselves, but for the one who died for us. [2Co 5:15]

And we must recognize that we were already in Christ and were crucified with him, died with him, were buried with him, and rose with him to a new life.

"***It is a faithful saying: For if we be dead with him, we shall also live with him.***" [2Ti 2:11]

Let's sum it up. Satan will go wherever God's children gather. And anyone who reads Job 1 and Job 2 will see that even when a gathering takes place in heaven, he is there. "***And the Lord asked him: Where have you come from?"***

And where did he come from? From the earth. He says: ***"I have been roaming the earth."***

And then the Lord God asks: ***"Have you also seen my servant Job? Yes, I've seen him, but you have fenced him in. I cannot get near him. And that's why he serves you so well. But take away the fence, and you will see what will become of him."*** [Job 1:7-11]

God agreed to this.

We shall not go into the matter in greater detail. Satan is indeed a being. Soon he won't be, but today he still is. If anyone thinks he's merely a pious invention… some great theologian said that Satan is merely an invention. No, no.

Satan took our Lord up a very high mountain. [Mat 4:8]

He took him to the pinnacle of the temple. [Mat 4:5]

He was tempted by him for 40 days. [Mat 4:2]

Satan is a fallen angel. He exists. But he has been defeated. He has been conquered. His power has been taken away. He can only do as much as God allows.

We have learned from the words we have considered this evening. Satan will try, but he cannot. Standing by Moses' body, he surely said: "Listen, not like this. He is here, he has died, the body must be buried here." Yes, but nobody found the grave.

Satan did not triumph there either. Rather Michael won the battle, and he said: "***May the Lord rebuke you.***" [Jud 1:9]

And the Word of the Lord is the final word. Even Satan had to bow down and submit to that. If the Lord our God says: He is coming up to me, even though he has died, then Satan must respect that.

Thank God that the Word of the Almighty is a word of omnipotence and is indeed binding.

And we saw this with Joshua: the accusation was actually justified, but it did not stand. For God had already made provision for the change to take place, for the impurity to end, and for the clean garment to be put on. [Zec 3:4]

A garment, as Isaiah says, "***a garment of salvation had been put on him.***" [Isa 61:10]

And even something on his head to crown him and show that God had accomplished the whole thing from head to toe. [Zec 3:5]

God had done something for this man. And we believe this of all of us: that our God has done great things for us from head to toe.

We belong wholly to the Lord. He has given himself entirely for us, and by grace we may be entirely his. However the enemy may approach us, whether for good or for evil. He may even say, "***say that these stones become bread.***" [Mat 4:3]

He may also say, "***throw yourself down from here.***" [Mat 4:6]

Sometimes it may take the form of a conversation, and then of course there are always the accusations.

But the Lord will stand by us in every situation when it comes to his own. And the accusation will come to an end, and God will remove the charge and clothe us in garments of salvation that we may rejoice and exult over the help that God has bestowed upon us.

When Satan stands beside you and says, "you did this and you are guilty of that," and so on, then you can truly say with a sincere heart, in faith: "Satan, get thee behind me."

The accusations were true, but they no longer apply today. The advocate is here; the blood of the new covenant has redeemed me. "My guilt is forgiven; I am washed in the blood of the Lamb. Satan, you have no claim on me; depart." And then he must depart.

Have we understood this much? The accuser of the brethren will try; that is his task. But let us also take this from the hands of the Lord, for through this we may be made aware of that which has not yet been set right before God, so that we may set it right.

Ultimately, even the enemy can somehow fit into the overall picture, in that we then call upon the Lord with all sincerity when something is accused and we sense that it is actually right, then we come to the Lord and say, "forgive, cleanse, take away all that is old and defiled."

Give us a new heart, a new spirit, a new life.

He makes all things new. Blessed and praised be his wonderful and holy name.

Of course, we haven't gone back to Joshua chapter 1. But we shall see that God has a way with his people, and he walks this way regardless of all the enemy's accusations, all strife, all conflict, whatever may come our way.

The Lord walks with us until we reach the goal and move from faith to sight. To him be all glory, now and forever. Amen.

Let us rise for prayer.

Lord our God, we thank you with all our hearts that you are present, that you have spoken to us, that you stand by our side, that you command Satan and thwart his

schemes. He must be silent, he has no right, even if he thinks he has, he has no right. Christ is here who has justified, who has forgiven, who has atoned, who has accepted.

Christ is here; who will condemn God's elect? Who will bring a charge against them?

It is not possible. The decision was made on Golgotha.

Faithful Lord and God, together we pray for all who have raised their hands. You know their hearts, you know what is going on within them. Beloved Lord, whether there is distress in the soul, in the spirit, or in the body, may it come to pass through the power of the Word and the blood and the Spirit of God that God's victory may be revealed in the whole person, in soul, spirit, and body.

Beloved Lord, we thank you; you have done it. Hallelujah! *Rejoicing on an ash heap, we worship you*, as the song goes.

You have caused us to take off our filthy garments, have washed us, have clothed us in garments of salvation.

Beloved Lord, your bride, you king and bridegroom of our soul, she has been granted to be clothed in white linen, without spot or wrinkle.

This is how Paul saw the church before you, beloved Lord. This is how we see it this evening; this is how we see ourselves in your presence, without spot or wrinkle. Amen. Hallelujah!

Washed in the blood of the Lamb, made white as snow, forgiveness, salvation and grace have been bestowed upon us.

Beloved Lord, we wish to honor you through faith and always stand by your side, rebuking Satan to depart and giving you the glory for the finished work of redemption.

Beloved Lord, I thank you that even now you have done great things for all who believe.

Beloved Lord, perfect justification, cleansing, sanctification, all comes from you and in your presence it is bestowed upon us.

Together we praise the victory of Golgotha here today and give you, the victor, our Lord Jesus Christ, the honor, the praise, and the glory for the finished work of redemption.

Beloved Lord, you have crushed the serpent's head, you have conquered death, hell and the devil.

You have overcome, you have risen. We thank you for this.

Jesus, you live, and we live with you, for you said, "***he that believeth in me, though he were dead, yet shall he live.***" [Joh 11:25]

Beloved Lord, we thank you once again for this gathering, for the service. Oh, may faith, biblical faith, namely the faith which is the victory that has overcome the world, have been wrought in our hearts from your Word through the Spirit. [1 Joh 5:4]

Satan is a liar. Satan must depart. Jesus Christ alone has the right and claim upon us whom he has redeemed.

May all those who are here for the first time today and have heard this message now receive the grace of God, the salvation of God, forgiveness, and the full blessing of the Almighty, by grace, in the name of Jesus Christ our Lord.

Hallelujah! Great God, together we cry out a Hallelujah to you. Hallelujah! Praise be to God! Praise be to God! Hallelujah! Hallelujah!

You the victor of Golgotha, glorious Savior, returning king and bridegroom of our souls, we shout for joy to you, we cheer for you. Hallelujah! For your victory is our victory. Praise be to you forever and ever. Your ascension is the guarantee of our ascension. Hallelujah!

Your resurrection is the guarantee of the resurrection of all who have fallen asleep in Christ.

Hallelujah! Lord, we praise you. These are all divine realities.

Hallelujah! Praise, honor and glory be to you, God and Lord, and to you, the Lamb who was slain.

Honor, honor, praise, glory and worship forever and ever. Amen.