

Studies in Joshua 04 - Dividing the Land

by Alden Gannett

The sermon emphasizes the importance of faith in possessing the land and the need for mercy and communication in resolving conflicts among believers.

Duration: 44:43

Scripture: Deuteronomy 11:22-23, Deuteronomy 11:25, Deuteronomy 11:28, Deuteronomy 28:15, Joshua 22:5, Joshua 24:13

Topics: "Joshua"

Description

In this sermon, the preacher focuses on the theme of destruction as seen in the Book of Judges and the history of Israel. He emphasizes the importance of faithfulness and obedience to God's commands. The preacher warns that if the Israelites turn away from God and intermarry with other nations, they will face defeat and destruction. He calls on the congregation to confess their sins, yield to the Lord, and actively serve Him, claiming mountains for God. The sermon concludes with a reminder to trust God and possess the land by faith.

Transcript

Sharing together the word of the Lord. We'll continue to minister it to our hearts tonight as we have need. We pray that we'll be better equipped for holy service because of the study of this book.

We pray in our Savior's name. Amen. As we've studied the book of Joshua together, we've seen Israel entering the land by faith.

We've seen them conquering the land by faith. And tonight in chapters 13 through 24, we're going to see them possessing the land by faith. The just shall live by faith has been the emphasis of this book, and I trust our hearts have been encouraged to trust God more as we face the day-by-day realities, as we look to God for a greater and greater ministry unto him until our Lord returns.

Let's look together, beginning with chapter 13, as Joshua distributes the land among the tribes. Now Joshua was old and stricken in years, and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed. And what do you and I need to put into that verse tonight in terms of our lives, in terms of our families, in terms of the ministry God's given to us? Very much land to be possessed.

This is the land that yet remaineth. And he goes on in chapter 13 and speaks of the land yet to be possessed, and beginning with verse 15, he rehearses the land and the conquest east of Jordan that occurred historically back in the book of Numbers. In chapter 14, these are the countries which the children of Israel inherit in the land of Canaan, which Eliezer the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance to them.

By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes and for the half-tribe. You remember, two and a half tribes east of Jordan, and now the nine and one-half tribes west of Jordan. For Moses had given the inheritance of two tribes and a half-tribe on the other side of Jordan, but unto the Levites he gave no inheritance among them.

In chapter 15, we have the record of the assigning of the lot to Judah. In chapter 16, Ephraim. You didn't know we'd cover so many chapters so fast, did you? In chapter 17, Manasseh.

In chapter 18, we're told that the whole congregation of the children of Israel assembled together at Shiloh and set up the tabernacle of the congregation there, and the land was subdued before them. For three hundred years the tabernacle was there at Shiloh, and there remained among the children of Israel seven tribes which had not yet received their inheritance. And he goes on in this chapter to speak of Benjamin.

In chapter 19, the other tribes to receive their inheritance. Joshua doesn't forget himself, for in verse 49 of chapter 19, he tells us, when they had finished dividing the land for inheritance by their borders, the children of Israel gave an inheritance to Joshua the son of Nun among them. According to the word of the Lord, they gave him the city which he asked, even Timnath-siroth in Maldivarium, and he built the city there and dwelt in it.

In the close of verse 51, he tells us, so they finished dividing the country. So through these chapters, 13 through 19, there the land is distributed. You can see the details on a map in the back of your Bible, and you can use this for future reference for your study.

How wonderful in chapter 20, mercy and righteousness kiss each other, here God is concerned as they move in to possess the land, as they have clearings where accidents can occur. Listen to God's tenderness, his heart, in the 20th chapter. The Lord also spoke unto Joshua, saying, Speak to the children of Israel, saying, Assign you cities of refuge, of which I spoke unto you by the hand of Moses, that the slayer who killeth any person unintentionally, and without premeditation, may flee there, and they shall be your refuge from the avenger of blood.

And when he who doth flee unto one of those cities shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand, because he smote his neighbor without premeditation, and hated him not beforehand. And he shall dwell in that city until he stand before the congregation for judgment, then until the death of the high priest." How wonderful our Lord to provide what are called here cities of refuge.

Three west of Jordan, three east of Jordan. Here they are out clearing the mountains which they are possessing. And in the clearing the axe head falls off, and lo and behold it hit the neighbor.

Immediately it was ran out. He did that purposely. And in a fit of temper, there this man slayer flees to a city of refuge, until it be determined whether it was premeditated or not, whether he did it wittingly or unwittingly.

Then when he's there and is safe, then in proper time he's taken back near the place where the accident happened, and if it is proven that it was not premeditated murder, he remains there in the city of refuge until the death of the high priest. I wonder if they had special prayer meetings for the death of the high priest in those days. We'll leave that with them.

But just a precious thing for a merciful God to provide cities of refuge for people in the normal activities of life where these accidents do occur. Oh, if it was premeditated, he was to be murdered. Life for life.

And I remind all of us tonight that capital punishment is biblical. God has never, never set aside the principle of capital punishment. But here it is not first degree.

Here is third degree, or whatever the title is. The man did not intend it. And so God has mercy upon him.

Mercy and righteousness kiss each other. In chapter 21, Levites, 48 cities are set aside. There came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

Then they spoke unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses to give us cities to dwell in, with the pasture lands thereof for our cattle. And the children of Israel gave unto the Levites, out of their inheritance, at the commandment of the Lord, these cities and their pasture lands. And he goes on through the chapter to name them.

Verse 41. All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their pasture lands. These cities were every one with their pasture lands round about them, thus were all these cities.

Do you remember how they were to tithe? And, of course, they brought the firstfruits of their animals. They brought the firstfruits of their grain, and there was storehouse tithing back in those days. In the New Testament we have grace giving, don't we, that you've been taught very faithfully here.

But back there they did bring the tithe, and back there they brought the offerings. They brought the firstfruits of the cattle and of the land, and so scattered among the whole area east and west of Jordan, God gave them forty-eight cities for priests to dwell in. What was their role? First, of course, at the tabernacle, and later the temple, their role was a part of their worship.

They took care of the animals when they brought the burnt offering, and the meal offering, and the sin offering, and the trespass offering, the peace offering. When these offerings were made, the priests were there to take care of the offering, take care of the refuse and all that went with it. And, of course, the priests would share in all but the burnt offering.

Then they'd bring in their harvest of grain, and, of course, they had storehouses to take care of this kind of thing. So the priests had a part of the worship, leading the people of Israel in their worship to God. And the high priest, once a year, would go into the Holy of Holies, wouldn't he? And there you remember the stones on his breastplate, on his shoulders, he there bore the people of Israel before Jehovah.

Here they're scattered among forty-eight cities. Why? They were out there with the Word. For there were the people of Israel who needed instruction from the Word.

They had problems, as you and I have problems. They had to settle issues, as you and I have to settle issues. So in the area was a priest who knew the Torah, the law of the Lord, and he would sit down with the head of a family.

He would sit down with young people with their problems, as we have ours today, and he would share with them the Word of the Lord. Forty-eight scattered across Israel. And by way of application tonight, I suggest to you that your church back home is important.

This assembly here is important. A place where God's people can gather together for worship and fellowship and service. And I trust you've learned that a faithful minister of the Word of God is important.

And I trust you pray for your leaders back home. And you pray for our brother Willie and the elders here in leading this assembly of believers in worship and praise to God. Because God's people need God's Word.

The whole counsel of God. Not just a verse here, and a verse there, a text there, and a text here. As someone said years ago, brew a cream, you know a little dabble, do you? Not so.

In terms of the Word of the Lord, the whole counsel of God. And here God had forty-eight cities scattered across that land, where his priests could share, could minister to the people of Israel in their need. Well, you say back home where I come from, we don't have a good church.

All we've got are liberal churches. Is that so? Well, leave yours. What did you say? My grandfather gave the land.

And my parents helped build the building. What did you just say? I said leave that liberal church. Got a chapter and verse for that? Yes, sir.

Where? Be ye not unequally yoked together with whom? Unbelievers. Oh, but there's no evangelical church in the area. Where he can go? I've got great news for you.

Start one. Now, weren't you glad you came? That's right. That's what they did in the book of Acts.

They ordained elders in every church. Remember? That's precisely what they did. And that's precisely what we need to do across America and, in turn, across the world.

Now, in chapter 22, they had a problem. They were real people back there, too. Oh, listen to this one.

Then Joshua called the Reubenites, the Gadites, Hathaib of Manasseh, the crowd east of Jordan. Said unto them, O ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you. Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God.

And now the Lord your God hath given you rest unto your brethren. Verse 5. Now Moses said, take diligent heed to do the commandment of the law. Moses the servant of the Lord charged you, O to love the Lord your God, to walk in all his ways, to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

So Joshua blessed them and sent them away, and they went unto their tents. He's speaking to the men east of Jordan, the men who had joined with those west of Jordan in the conquest of the land. And now the land had been conquered and been allotted among the tribes.

Ah, your task is completed. Go back to your families. Verse 8. He spoke to them, Return with much riches.

And back east of Jordan they go. But they no sooner arrive back home than there's a problem. Verse 10.

And when they came unto the borders of the Jordan that are in the land of Canaan, the children of Reuben, the children of Gad, the half-tribe of Manasseh, built there an altar by the Jordan, a great altar to see. And the children of Israel were told, Behold, the children of Reuben, of Gad, the half-tribe of Manasseh, that built an altar at the frontier of the land of Canaan in the borders of the Jordan on the side belonging to the children of Israel. And when the children of Israel heard of it, the whole congregation of the children of Israel gathered together, gathered themselves together at Shiloh to go up to war against them.

Can you believe this? They had spent seven years together west of Jordan conquering, man to man, side to side, conquering that whole area west of Jordan. They've just bid them farewell, gone back to their families east of Jordan, they've built there an altar. And the folks west of Jordan are ready to go over and declare war against them.

Say, problems aren't new, are they? Problems among the brethren aren't new, are they? Now notice how they handle their problem. This will work right here at Park of the Palms. Verse 13, And the children of Israel sent unto the children of Reuben, children of Gad, the half-tribe of Manasseh, into the land of Gilead, Phinehas, the son of Eliezer the priest.

And with him ten princes, one of each, one each chief house of prince throughout all the tribes of Israel, each one in head of the house of their fathers among the thousands of Israel. And they came unto the children of Reuben, Gad, the half-tribe of Manasseh, on the land of Gilead, and they spoke unto them, saying, notice their approach, verse 16, Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the Lord God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord? Is that how you face your problems? You trespassers, you rebellious people. Oh, is the iniquity of Peor too little for us? What was that? When the children of Israel went over to the Moabites and committed adultery with them, you remember? And 24,000 people were killed.

So we've got to repeat this, verse 18, But that ye must turn away this day from following the Lord, and it will be, seeing ye rebel today against the Lord, that tomorrow ye will be angry with the whole congregation of Israel, you rebel Jew. Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, in which the Lord's tabernacle dwelleth. Y'all come on back over west of Jordan, and come over there undocated, and you can live with us.

If you don't like that land east of Jordan, come on over. Did you hear what happened? Do you realize what they were doing? Leave your finger here and turn over to Proverbs with me. Chapter 18.

Proverbs 18, verse 13. He that answereth the matter before he heareth it, it is what? Folly and what? Shame unto him. And that's precisely what the folks west of Jordan did.

The brethren east of Jordan built an altar, and the folks west of Jordan immediately judged them as rebels, transgressors. Why, this is like the iniquity of Peor. He goes on and adds the sin of Achan.

You rascals, you transgressors, you rebellious Israelite Jews. Wait a minute. Let's give the folks east of Jordan an opportunity to be heard.

Will that be all right? Shall we let them tell their story? We're a little late at giving them an opportunity, but let's hear them anyway. Verse 21. Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered and said unto the heads of the thousands of Israel, The Lord God of gods, the Lord God of gods, he knoweth.

You fellows don't seem to. And Israel, he shall know, if it be rebellion or if transgression against the Lord. Save us not this day that we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering, or meal offering, or if to offer peace offering thereon.

Let the Lord himself require it. They're saying, we know the Old Testament Torah. We know what the law of Moses said.

We know that the offerings will be brought only, only to the tabernacle. We know that. And if we have not rather done it for fear of this same thing, in time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel? For the Lord hath made the Jordan a border between us and you, you children of Reuben, children of Gad, you have no portion in the Lord.

So shall your children make our children cease from fearing the Lord. Therefore, we said, let us now prepare to build us an altar, not for burnt offering, nor for sacrifice as you have misjudged us, but that it may be a witness between us and you. Verse 29.

God forbid that we should rebel against the Lord, deter him this day from following the Lord. Verse 30. And when Phinehas the priest, and the princes of the congregation, the heads of the thousands of Israel who were with him, heard the words of the children of Reuben, children of Gad, children of Manasseh, spoke it pleased them.

Oh, thank the Lord. Why, this is all right. Verse 32.

They go home and make their report. Verse 33. The thing pleased the children of Israel, and the children of Israel blessed God.

Verse 34. The children of Reuben, children of Gad, called the altar Ed, for it shall be a witness between us that Jehovah is God. Ever have a problem like that? Only ten thousand times.

Somebody judge you in great sincerity, in love and devotion to God. You've done something, and everybody thinks you've done the wrong thing, and you're a trespasser and wicked against God and man. And they don't give you an opportunity to tell your side of the story and to hear what your burden, your heart, your motive in it all was.

Two principles here together. One, righteousness. No compromise.

We've got to be faithful to the truth. And we stand here with you tonight and say amen. Amen.

Amen. We've got to order our conduct by the word of the Lord. But there's another biblical principle.

Speaking the truth in love. I am to love as well. God is not only righteous.

God is love. Eh? So dear Phinehas and company, ten princes, one from each tribe, crossed the Jordan to get the facts. Praise the Lord.

It saved the war. And some churches have a split right down the middle, and they have splits off splits off splits, because somebody won't take time to get facts. Their great sin was prejudging, wasn't it? Before they had facts.

But at least they went. And they went to get the facts. And when they had got the facts, why, we just built this altar to be a witness.

To remind our children over here east of Jordan of the altar west of Jordan. Not an idolatry. Not as a substitute, as a place for sacrifice.

But just as an opportunity to bring us together, to identify us with you as followers of Jehovah God. Speaking the truth in love. You can settle problems.

You can settle difficulties. In the conquest of the land. In allocation of the land.

When you put together truth in love. Great lesson for husbands and wives. Great lessons for parents and children.

Great lessons for the elders of an assembly of the people. Great lesson for part of the palms. Problem arises.

Let's sit down and talk to the brother first. Let's sit down and talk to the dear sister first. Before we stand back with our stones.

To prejudge. Before we know what the facts are. Isn't that a beautiful story? For a day when people stand up in pulpits and crucify Christian brethren and Christian leaders.

Why don't you sit down with a brother and talk to him? Isn't that a pretty good way of doing it? Just happens to be biblical. And how about putting in that great big pot of righteousness, a big dose of love and stir them up together. Say you can work out your problems that way.

To the honor and glory of God. And a good witness of us. Now we must close our story by looking at two great characters.

Caleb and Joshua. Let's turn back to Caleb first of all. Back in chapter 14.

We deliberately passed him over to return. Here is Caleb. A beautiful illustration in a context where several times in these chapters it says these tribes could not enter in.

Could not. Could not drive out the inhabitants. What do you mean they could not? They could not because they did not believe God.

There are probably some of us here tonight all wrapped up in some problems and some burdens because we do not believe God. But look at Caleb. Verse 6 of chapter 14.

Then the children of Judah came unto Joshua and Gilgal. And Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that the Lord said unto Moses, the man of God concerning me and thee and Kadespharnia. Remember Caleb and Joshua were the two faithful spies back there at Kadespharnia when they went in to spy out the land.

Forty years old was I when Moses the servant of the Lord sent me from Kadespharnia to spy out the land and I brought him word again as was in my heart. I told it like it is as we say these days. Nevertheless my brethren who went up with me made the heart of the people melt.

The ten spies you remember and their ill report. But I wholly followed the Lord my God. And Moses swore on that day saying, Surely the land whereon thy feet have trodden shall be thine inheritance and thy children's forever because thou hast wholly followed my God.

And now behold the Lord hath kept me alive. As he said, these forty and five years he is now eighty-five years old. Even since the Lord spoke this word unto Moses while the children of Israel wandered in the wilderness and now, lo, I am this day four score eighty-five years old.

As yet I am as strong this day as I was in the day that Moses sent me. As my strength was then, even so is my strength now for war, both to go out and come in. Now therefore, says Caleb, give me this mountain of which the Lord spoke in that day.

For thou heardest in that day how the Anakim were there and how the cities were great and fortified. If so be that the Lord will be with me, then I shall be able to drive them out as the Lord said. And Joshua blessed him and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

Hebron therefore became the inheritance of Caleb, the son of Jephunneh, the Kenizzite, unto this day. Why? Because he wholly followed the Lord God of Israel. Don't you love this? I get so blessed by this chapter I can hardly stand it.

A man eighty-five years old, just a young fellow. Joshua died a hundred and ten. He had a long ways to go.

He says, listen here Joshua, I'm as fit for war now eighty-five as I was back yonder. Joshua, give me this mountain, Hebron. Wait a minute, but all kinds of problems there.

Children of Anak are there, giants are there, the worlds are fortified. No problem. I believe God.

Give me this mountain. He said back in verse nine, I wholly followed the Lord. Verse eight, in verse nine Moses said that I wholly followed the Lord.

In verse fourteen Joshua says that he wholly followed the Lord. It's that man who said, give me this impossible city. Give me this impossible mountain.

Give me something I can handle. Eighty-five years of age, I'm not about to put down my oar and I'm not about to put down my arms. Joshua, give me this mountain.

And I challenge you tonight, beloved, in the name of Jesus Christ, you who are eighty-five and younger and eighty-five and older, give me this mountain. What's on your heart tonight? What has God said to you this week? As we've talked about entering the land and conquering the land and now possessing the land, what lies before you yet to be possessed? What is that which is not yet yours by faith? What unfinished

business is yet in your life, in your family, on these grounds, in your church, in your community? What is it? God wants to hear you and me say tonight, give me this mountain. Will you let that be the fruit of our study these days together? This is no time to quit.

If it were time to quit, God would have taken you home. Say amen to that and I'll go on. That's right.

God left you here to love him and to serve him. Give me this mountain. Put a handle on that mountain tonight.

Put a name on that mountain in your life tonight. Put a name on that mountain tonight in your family. Put a name on that mountain in your community.

Some area of defeat. Some area of discouragement. Some area of special need.

Some precious life that needs help. Someone not saved. Someone defeated in his life.

Someone to minister to. Someone back home that so desperately needs your prayers, needs your ministry, needs your encouragement. What's your mountain tonight? God wants you to hear him say, Lord, give me this mountain.

And in prayer you'll lay hold upon the grace of God until that mountain of anarchy, that mountain of high walls, that mountain of chariot, that mountain of impossible circumstances is conquered by the grace of God. Will you trust him? Do I talk to some quitters tonight? Do I talk to some folks who say, I do this and do that? Wait a minute. Caleb said, Oh, give me this mountain.

And I think tonight of Southeastern Bible College and a mountain full of young people and a mountain that ought to be doubled with young people. Young people that are trained to serve Jesus Christ with all their burdens and all their problems and all their immaturity and all their need of growth and all that they must be trained to live under the Lord and to serve Him. Oh, Lord, give me a mountain full of young people to train to ascend to the ends of the earth with a glorious gospel of Jesus Christ.

Give me that. That's conquest. That's possessing our possessions.

Lord, make me a Caleb. We must close with Joshua in chapter 23 and 24. Two farewell messages.

It came to pass a long time after the Lord had given rest unto Israel from all their enemies round about that Joshua grew old and stricken in age. Chapter 23, verse 2. Joshua called for all Israel, for their elders, for their heads, for their judges, for their officers, and said unto them, I am old and stricken in age. Ye have seen all that the Lord your God hath done.

For the Lord your God is He who hath fought for you. I have divided unto you by lot these nations that remain for an inheritance. Oh, God's been faithful.

God's been faithful. God's been faithful, said Joshua. And that's our testimony tonight, isn't it? In verse 6 and following, he says, You be faithful.

Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses. Verse 8. Cleave unto the Lord your God as ye have done unto this day. Verse 11.

Take good heed therefore unto yourselves that ye love the Lord your God. You be faithful. But if not, else if ye do in any way go back and cling to the remnant of these nations, even these who remain among you, and shall make marriages with them and go in unto them and they to you, know for a certainty that the Lord your God will no more drive out any of these nations from before you.

Defeat, he says. Verse 15. Therefore it shall come to pass that as all the good things are come upon you which the Lord your God promised you, so shall the Lord bring upon you all evil things until he have destroyed you from off this good land which the Lord your God hath given you.

Defeat. Destruction. Let your mind slip over to the book of Judges.

Let your mind slip over to Assyria and Babylonian captivities. Let your mind slip over to 70 A.D., these 1900 years of history of defeat, of discipline, because Israel was not faithful. Second address, chapter 24.

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and for their judges and for their officers, and they presented themselves before God. And Joshua said unto them all, to all the people, and he goes and rehearses the history of Israel from the call of Abram right up to that present hour. Verse 13.

I do not have time to read it. I encourage you to do so. Verse 14.

Now therefore fear the Lord. Serve him in sincerity and truth. Put away the gods which your fathers served on the other side of the river.

And in Egypt and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites in whose lands ye dwell. But as for me and my house, we will serve the Lord.

The people answered and said, God forbid that we should forsake the Lord to serve other gods. Verse 19. And Joshua said to the people, Ye cannot serve the Lord, for he is an holy God.

He is a jealous God. He will not forgive your transgressions, nor your sins. If ye forsake the Lord and serve foreign gods, then he will turn and do you harm and consume you after he hath done you good.

And the people said unto Joshua, Nay, but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you, the Lord, to serve him. And they said, We are witnesses.

Now, therefore, put away, said he, the foreign gods which are among you. Incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

Choose you this day whom ye will serve. But as for me, my house, we will serve Caleb, Joshua. Joshua, a man of faith, a man of justice, a man who chose to serve God, a man who stood with Israel, with Jehovah, there at Mount Sinai, a man upon whom was the spirit of wisdom.

God called him to be the leader of Israel. And Joshua chose to obey the call of God and obey and do the will of God. Joshua led Israel through Jordan.

Joshua led them in the conquest of the land. Joshua led them in the allotment of the land among the tribes. He made the right choices.

And God gave them the victory. And now at the climax of his life, before we read of his funeral in verse 29, the climax of his life, Oh, choose you this day whom ye will serve. As for me, my house, we will serve the Lord.

As we close our study this week together, you and I must make choices. Did someone come without Christ the Savior? You must make a choice. Judas Iscariot made the wrong choice, didn't he? Judas Iscariot is in hell tonight.

If you're here without Christ, I beg you in Jesus' name to put your faith in the Son of God who died on the cross for your sins and rose again, and trust Him to be your Savior. Oh, the thief on the cross made the right choice, didn't he? Oh, Master, remember me. Lord, remember me when you come into your kingdom.

And our Lord said, This day thou shalt be with me in paradise. He made the right choice. The context here talks to Israel, the people of God, about idols.

Here are all the idols about those way back with Abraham, those back in Egypt, those here in Canaan. They said, We will serve the Lord. The right choice.

Is there somebody here tonight defeated in your Christian life? Living under yourself rather than under Him who died for you and rose again? And tonight you're making wrong choices and your life is all floundered. You're messed it up because you've been serving idols, serving yourself, living for time and sense and for things. God asked you tonight to make the right choice.

I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Make the right choice. You have to make the right choice about service.

Unlike Caleb, you can put your oars down. Unlike Caleb, you can put your weapons down. Unlike Caleb, you can be a quitter.

Or by the grace of God, you can say, Lord, give me another mountain to conquer. Give me somebody else to pray for. Give me someone else where I can give a word of season.

Lord, give me a fresh ministry that I can serve You until You take me home or until the Savior comes. The mother of our dear piano teacher now with the Lord was 90 years of age. She lay in a nursing home.

Couldn't move. She said, Oh, God, why did You leave me? Why don't You take me home? And the Lord showed her, I've left you here to pray for your children, to pray for your grandchildren. Lord, give me this mountain.

Let us go from this week to make right choices, to live by faith, to trust God for mountains, and to see God's work advance and lives change for the glory of God. Here He comes. May we pray.

And before we pray, let's make the right choice right now. If someone has been coming to these services, you're here tonight and you're not saved. We invite you right now as God's people pray to lift your heart in faith to Jesus Christ, God's Son, who died for you and rose again.

And we invite you to come to Him by faith, to trust Him to be your personal Savior. Oh, will you pray the prayer I prayed when I was a lad? Lord Jesus, I trust You to save me. Will you pray that with all your heart right now? Lord Jesus, I trust You to save me.

We've been seeing in our morning hours the urgency of the hour and the imminency of our Lord's return. I beg of you in Jesus' name right now to believe on the Lord Jesus Christ, to be saved. Fellow Christian, are there those among us who have to confess, I'm carnal, I'm worldly, I'm wayward, I'm indifferent, I'm not walking with God as I ought? God spoke to your heart.

Will you tonight confess your sin? Will you tonight yield totally to the Lord? Will you tonight say, Lord, here's my life? And with Caleb, holy, holy, follow the Lord. Will you tell Him that with all your heart right now? Are there some of us here tonight who have to say, I've been excusing myself for not serving the Lord. I've left it to the other fellow.

And unlike Caleb, you put your oars down, your weapons down. You have not gone forth to war against the enemy to claim another mountain for God. And tonight God spoke to your heart.

You've been inactive. You've been indifferent about service. You've been content to just come to a meeting and enjoy the Word of the Lord when there's a real world out there going to hell needing Christ.

And there are people on these grounds who need help and encouragement, a word in season. Oh, will you claim a mountain tonight that God put upon your heart? And will you say with Caleb tonight, Lord, give me this mountain. And as for me, my house, we will serve Jehovah.

Oh, God our Father, may thy grace be upon us so to walk in the light of thy Word. Cleanse us from sin where this is needful tonight. Sanctify us through thy truth, we pray.

And through this book of Joshua, equip us the more for holy service like the woman of old. She did what she could. Oh, God, give us that grace.

Bless these dear people as they serve thee here. Use everyone faithfully till Jesus Christ returns, we pray in our Savior's name. Amen.

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