

Caleb - a Different Spirit

by Gareth Evans

Gareth Evans' sermon highlights Caleb's unwavering faith as a model for Christians to pursue God's promises and live beyond a wilderness existence.

Duration: 43:03

Scripture: Genesis 2:2-3, Numbers 14:1-4, Joshua 14:6-15, Isaiah 55:2, Matthew 6:33, Philippians 2:5-11

Topics: "Caleb"

Description

In this sermon, the speaker recounts a conversation with a young Chinese businessman who had a profound understanding of the concept of a perfect Lamb in Christianity. The speaker then transitions to the story of Moses and the 12 tribes sent to explore the promised land. After their journey, the tribes report back to Moses, describing the land as abundant and fruitful. However, despite God's faithfulness and provision throughout their journey, the tribes lack trust and are unable to enter the promised land, resulting in 40 years of wandering in the wilderness.

Transcript

So let's turn to Philippians and chapter two. I'd like to read a portion of that scripture because it does come down to earth to us, with us together, as well as reminding us about Jesus' ministry here on earth. I'm gonna read from verse one and reading through to verse 11.

So if there's any encouragement in Christ, any comfort from love, any participation in the spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind, do nothing from rivalry or conceit, but in humility count others more significant than yourselves. That each of you look not only to his own interests, but also to the interests of others. Having this mind among yourselves, which was also in Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men and being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross, going to the lowest for us.

Therefore, God has highly exalted him and bestowed on him the name that is above every name. So that at the name of Jesus, every knee should bow in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father and all God's people said, amen. I'm gonna ask our brother Gareth Evans to come and give us what the Lord has laid on his heart from God's word this morning.

Thank you, Brian, for being obedient to the spirit, for reading that. A little earlier, we met together and we discussed what reading we would have today and I suggested there was no need of a reading as I would take you into the scriptures, but this morning I got up early to just prepare my heart for this morning and I wrote in the margin of my notes, Philippians chapter two, have this mind in you, which is also in Christ Jesus. When that kind of thing happens, that gives me great confidence to know that I have the word of God for you this morning.

My first church when I pastored in Kitchener, Ontario, I'd been a physics teacher for many years, became a pastor in first church and in my congregation, I had a young man who was one of my elders, he was just 30 years of age and every Sunday in the early part of the service, he would get up to read a scripture and eight times, I say eight, maybe just 10, maybe just six times in my first year in that church, Charlie Nienkirchen would get up and read my text, not knowing what it was I was gonna speak about. You can imagine the confidence I had in those mornings that I had the word of God and thank you, Brian, for being obedient. It must have seemed like a dream every morning when the children of Israel awoke.

They'd been born into slavery, all they'd known was the taskmasters of Egypt and the task was getting harder and harder as they were forced to make bricks with less and less straw and then a number of calamities had come upon the land, there'd been plagues of frogs and rivers turned into blood and many other things and the climax of all of this was that the time when they would have been warned to put blood upon the doorposts of their homes, allow them to be slain, because the avenging angel that night would pass through and as they look back now on those days, it seemed very much like a dream that they'd been delivered from that and as a result of that final plague, how the avenging angel had passed over all of Egypt, slain the firstborn in every household, but the children of Israel escaped. There were 22,700 or so of those who had been delivered from firstborn. I'm sure they would remember, just very vivid in their memories, how that they'd come to the Red Sea, how that they'd seen the dust of the pursuing Egyptians, how they were full of fear until Moses said to them, fear not, stand still and see the salvation of the Lord which he will show to you today.

For these taskmasters who've held you in bondage for so many years, you see them again, no more, forever. And then the parting of the sea, and how they'd crossed upon dry land, how that a pillar of fire had gone before them by night and a cloud by day. Looking back upon the Red Sea, they saw the pursuing Egyptians being drowned as the waves returned.

This all seemed like a dream, an amazing, wonderful dream. And every morning when they woke up there in the beginning of their journey across the desert, they must have pinched themselves to see if it was real. In his first few months across the Red Sea, Moses met regularly on a mountaintop with God.

And the people below looked at the mountaintop, it was covered with a cloud and with flames of fire. They heard that God was meeting with Moses there. On a mountaintop, God gave Moses the 10 commandments.

He gave him ceremonial laws concerning the operations of the tabernacle. He described the tabernacle and all the furnaces that would be in it. The children of Israel waiting down below do not quite know what to do with their freedom.

We have many in the church today who do not know what to do with the freedom that Christ has purchased for us. And so they made themselves a calf, a golden calf. They wanted to worship God somehow, and so they made their own God.

They began to complain that they were thirsty, and so Moses had to strike a rock to bring forth water. And they're amazed at the many things that God is doing among them. It's all new to them, for they've never experienced anything like this, all they've ever known is bondage and captivity.

At the end of a few months, Moses comes down to them. The tabernacle has been designed and built for the journey. The 10 commandments have been given to them.

Moses explains to them the laws that God expects them to abide by now that they've come out of the bondage of Egypt. And then God speaks to Moses and says, Moses, it is time now to inherit your promises. I promised you a father, Abraham, way back into Isaac and Jacob, but I would bring them out and bring them into my promised land.

It's time to enter in. You see, God did not bring them out of Egypt in order for them to wander in the wilderness for 40 years. God brought them out of Egypt in order to take them in to Canaan.

And all the wilderness was meant to be was a time when God is consolidating to them his 10 commandments, his laws, the establishment of the Levites as the priesthood. The Levites, we read there were 22,000 of them. There were 22,270 of those came out as firstborn.

And so the Levites were chosen to replace those, the firstborn, who had been redeemed by the blood upon the doorpost. And God said, I do not want to take the firstborn from every household, but I want to take the tribe of Levite to be my special people. They will be my priests.

And all of this was established in the first months of their time in the wilderness. And then God said, Moses, I now want you to go into the promised land. Choose out a leader from each of the 12 tribes and instruct them to go throughout the land, to search out the land, to see where the enemy lies, to see what the land is like, and to report back to me.

And we read this story found in the book of Numbers 14. And if you will have your Bibles, please, and maybe you will turn to that with me. If you do not have your Bibles with you, shame on you.

The word of God is a sword in our hand. The word of God is food unto our souls. I'm gonna paraphrase the scriptures.

You know the story well. I'm sure many of you, if you went to Sunday school, would have heard the story many times. The 12 spies go into the promised land and they journey right through Canaan.

And they come back after a few months to Moses and they're making a report of their journey. And this is a summary of the report. It's a wonderful land.

It's a land filled with milk and honey. The grapes are huge. Look at what we brought back.

And he brought back a cluster of grapes that it took two men to carry, one cluster. And they're all thrilled with the land. But then they add, however, there are giants in the land and we're afraid of them.

And we better not go up because we're not prepared. We do not have an army, we do not have weapons. We cannot go.

And all the people, we read, are full of fear. At which time two men stand up, two of these spies stand up called Joshua and Caleb. And they're full of righteous anger.

What do you mean we cannot go? You saw us a land that's filled with milk and honey. You saw all the promises that this is God's promised land. God wants to take us in.

We're gonna go in. Those giants have a bread for us. We'll double them up.

Oh, no, no, said the other 10. They're too big, we can't go in. And the result was that God said these words.

Because they do not trust me, surely they shall not enter the land except for my servant, Caleb, because he has another spirit with him and he has followed me fully. Him will I bring into the land and his seed shall possess it. That is my text for this morning.

If you mark your Bibles, this is a good verse to mark. Numbers chapter 14, verse 24. Because of their lack of trust, surely they shall not enter my promises, my promised land.

Except for my servant, Caleb, because he has another spirit in him. He has followed me fully. Him will I bring into the land and his seed shall possess it.

What a terrible judgment. God had delivered them from their taskmasters in Egypt. He brought them into freedom.

He had proven himself over and over and over with the plagues and the miracles and the deliverance, the part in the Red Sea, the manna that he provided from heaven, the water he provided from the rock. Surely he would be their God. He had led them to the pillar of cloud.

He had led them by a pillar of fire at night. And yet now there is an indictment against them that they will not enter into his promises. They do not trust him.

So for 40 years, those people who had been slaves in Egypt became slaves to their own decision. And for 40 years, they wandered in the wilderness. Oh, God was faithful.

He provided the manna every day. Great is thy faithfulness, they could sing. He provided quails so they would have meat to eat every day.

He led them from oasis to oasis. He was still their God who led them, but they still journeyed in the wilderness with sand in their mouths and sand in their feet. And they were satisfied.

Is it possible that the church of God in Canada, in America is living in the wilderness and is satisfied? Is this the abundant life of which Christ spoke? I would suggest to you that the great majority of Christians in our churches today are living a wilderness existence. In fact, we even sing songs. I'm feasting on the manna from a bountiful supply.

Do you remember that song? I stopped feasting on manna many years ago when I entered into the promises of God. Manna is for the wilderness. Milk and honey and grapes are for the promised land.

Come with me, please, to the book of Joshua, chapter 14. Moses is now dead. He died on the top of Mount Nebo, having led the children of Israel for 40 years.

He'd been 40 years in Pharaoh's palace. He'd been 40 years tending millions of four-legged, bleated sheep. And then he spent 40 years tending millions of two-legged, bleated sheep.

His one desire for 40 years of leading in the wilderness was to bring them into the promised land. So all he longed for, he's 120 years of age. And at the end of his days, his people beg him again to bring water.

And he sees a rock and God tells him to go to speak to the rock. Instead of speaking to the rock, he smites it with his rod. And God said, because you've dishonored me, you shall not enter the promised land.

And Moses dies in Nebo. His young servant, Joshua, who was one of the 12 spies, he is called to enter into the promised land and lead the children of Israel in. He leads them across the Jordan.

And there in the promised land, they begin the battles to defeat the enemies. And then they split the land up among the 12 tribes. What a sad reflection on two and a half of the tribes that they wanted to stay this side of Jordan.

Though they conquered into the promised land, they wanted to live this side of the Jordan in the wilderness. They wanted to remain there because they said this is a good land for cattle. There were people of cattle.

Now I don't know about you, but I grew up in the country and people of cattle usually get mud on their boots. And there are Christians, sadly, who want to stay in this world and call themselves Christians instead of entering into the promises of God. But the other 12 take away two and a half, the other nine and a half tribes want to enter into the promised land.

So they do, and the land is divided between them. And then Joshua's friend, Caleb, comes to him. Chapter 14.

And Caleb said these words. Start in verse six. Then the children of Judah came into Joshua in Gilgal and Caleb, the son of Jephunneh the Kenizzite, said unto him, I notice the thing that the Lord said unto Moses, the man of God, concerning me and thee when we were back there 40 years ago in Kadesh-Bernir.

I was 40 years old then when Moses, the servant of the Lord, sent me from Kadesh-Bernir to spy the land. And I brought him word again, as it was in my heart. Nevertheless, my brethren that went up with me made the heart of the people melt with fear.

But I wholly followed the Lord. My God. And Moses swore on that day, saying, surely the land whereon thy feet hath trodden shall be thine inheritance and thy children's forever because thou hast wholly followed the Lord.

My God. And now behold, the Lord has kept me alive, as he said, these 40 and five years. Even since the Lord spake this word unto Moses while the children of Israel wandered in the wilderness, I've been kept alive for 45 years.

And behold, now I am 85 years old. And yet, I am as strong this day as I was in that day. The day that Moses sent me.

As my strength was then, even so is my strength now for war, both to go in and to come out. Now therefore, Joshua, give me this mountain whereof the Lord spoke in that day. For you heard in that day how the Anakims were there, the giants were there, the cities are great and fenced.

If it so be that the Lord will be with me, then I'll 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, until this day because he wholly followed the Lord, his God.

What a remarkable man. Last time I stood in this pulpit, I spoke to you. Let no man despise your youth.

I spoke to the young people and I allowed the seniors to listen in. Today, I'm talking to anybody who's 85. I'm speaking to all of you today.

Here is a man who we can set our eyes upon as a good example. A man who at the age of 85 still had a passion for God. A man who said, my youth is renewed every day.

Because I wholly followed the Lord, I'm not old enough to retire. I refuse to retire. How do you put a pastor out to pasture? I do not know.

I refuse to retire. I'm more passionate about God today than I was when I was 25. I'm getting nearer to my kingdom.

I'm getting nearer to see my king. And I'm getting more excited about him every day. And like Caleb, my prayer is, oh God, give me this mountain where the giants dwell.

There's no time for sitting back and relaxing. And I said, my journey is well spent. You know what my personal prayer is? My personal prayer is that the day I die, the last thing I will do upon this earth is to speak a word of encouragement to a young believer.

I refuse to get old. Like Caleb, I want to be a man who claims the promises of God until the day I die. Give me this mountain as Moses promised me.

I am not old enough to retire, says Caleb. My arm is strong. I want to conquer giants.

Though the others may want to stay back that side of Jordan in the land fit for cattle in the mud and the mire, I do not want to stay there. I do not even want to come in here with the grapes and the milk and honey flow. I want the mountaintop where giants dwell.

Let me take you back to my text, found there back in Numbers 14. I'll repeat it again to you. Surely they shall not enter my land, but my servant Caleb, because he has another spirit in him and has followed me fully, him will I bring into the land and his seed shall possess it.

God has his best things for the few who dare to stand the test. God has a second choice for those who will not have the best. I believe the church in North America and in Canada today is living in a wilderness.

And we're satisfied. This is God's second best. God is still faithful.

He still gives us manna, he still gives us quail, but there is something much deeper than this, something much more richer than this, and that is entering into the promises of God. That promise is only given to Caleb and his seed. And I ask myself when I ask you this morning this question, because every message must have a challenge, are you the seed of Caleb? Are you the seed of Caleb? Do you have Caleb's nature in you like father, like son? I'm the seed of my father.

I have my father's character in me. I'm also the seed of my heavenly father. I have the nature of Christ within me as each one of us does.

But my question to you this morning, are you the seed of Caleb who will inherit the promises of God? Let me describe Caleb's seed to you. First of all, we find that they are of the tribe of Judah. The word Judah means praise.

The seed of Caleb will be a praising people, a worshipping people. That's the first characteristic. I did not say a singing Christian, I did not say a musical player, I said a worshipping Christian.

Worship is far more than singing songs. We can sing songs and be nothing more than Christian karaoke. I believe a lot of worship songs in a lot of churches today is nothing more than Christian karaoke.

If our hearts are not taken into the presence of God, and this is what I enjoy about Shannon and the others, they bring us into the presence of God and our hearts should be into his presence where we're lost in wonder, love and praise and worship. That's what the purpose of singing this song is. It's not to make us feel good or to warm us up or to give us an occasion to stand.

Praise and worship brings us into the presence of God where our hearts worship them. For he alone is worthy of our praise. That's the spirit of the seed of Caleb.

They are a worshipping people. They're of the tribe of Judah. In the scriptures I read that God is looking for two things, two people.

In the Old Testament, he was looking for men and women who would stand in the gap between men and women. The New Testament, Jesus said to the woman at the well, God is still seeking those who will worship him in spirit and in truth. Caleb's seed is worshippers.

Paul's letter to Ephesians, he exhorts his readers to be filled with the spirit, not to be drunk with it, but to be filled with the spirit. And then he goes on and gives three evidences of a spirit-filled life. And the number one evidence is this, singing and making melody in your heart to the Lord.

It is a worshipping attitude. Don't tell me you're a spirit-filled Christian if you're not a worshipper. A spirit-filled Christian will be of the seed of Caleb.

The next evidence is that you're thankful in all things. Don't tell me you're a spirit-filled Christian if you're not thankful, if you're a grumbler. The third evidence is the next verse is being submitted to one another in the love of Christ.

Don't tell me you're spirit-filled if you're not submitted to one another, honoring one another. The first evidence is that of a worshipping spirit. And the first evidence of a seed of Caleb is that they're of the tribe of Judah, which means worship in praise.

The second characteristic of the seed of Caleb is that they're people who wholly follow after God. How many times did I read in that scripture, and I emphasize it, for I am a man, and he is a man who wholly follows after me, says God. Moses gave testimony of it.

Caleb is a man who follows wholly after God. And Caleb here speaking to Joshua says, for I have fully followed after God. My vision has been focused on him.

That is my target. That is my goal. He is the center of my life.

I will fully follow after him. My heart is not gonna be divided between the things of this world and the things of God. Blessed are the pure in heart.

That means unalloyed with the love for this world, but love and focus only upon him. Blessed are the pure in heart, for they shall see God. And the seed of Caleb are men, women, whose heart is fully after him.

There's no compromise with the things of the world. There's no compromise in a divided heart. But men and women who follow after in their studies, in school, in whatever their career is, in their job, in their work, in their home, there are people who live after him and what he says is guidance for him.

And the textbook is the Bible, not the secular humanism of so much of society. Secular humanism is when man puts himself on the throne. Do you know there is such a thing as Christian humanism? The man still puts himself on the throne, but they call him God.

They worship a God who is to bless them. They become the center of their universe still, even though they're Christians. But there's a man who follows after God, a man that is focused upon God and his glory.

These are the seed of Caleb. Third thing they have, they have said, God, look at my servant Caleb, for he has another spirit within him. Philippians 2, let this mind be in you, which was also in Christ Jesus.

They're people of a different spirit. They're people who walk counterculture Christianity. They do not have the spirit of this world in them, but they have the spirit of Christ and he is living through them.

It is a different spirit to the surroundings. When all around them are grumbling, they are people who bring peace and thankfulness. When all around them is secular interest, they are the people who live for Christ.

They have a different spirit. When all around them is politic in and scheming, they are people of integrity. They do not have forked tongue in talking to one another.

When you look around you and look at the spirit of the world and the counterculture Christianity is a person who has a different spirit, a counter spirit to that. When you're in a group of people and you hear them all talking about their goals for this life and all their plans for this life, the counterculture Christianity is the person whose spirit is that his goals are centered in Christ. I had the joy, eight weeks ago, of leading a young Chinese businessman to Christ.

Came to my home, I must tell you the story actually. Keep it as brief as I can. We had a Japanese girl living with us for a few years, just a wonderful, delightful girl.

She knew the Lord, very shallow in her faith. Started attending a Japanese church here in town. And then she started working for a man who owns sushi bars.

You go into thrifty stores, you see the sushi bars. Guy owns those, he's a Christian. Very young Chinese man, Victor.

And he used to come to our home often because he fell in love with this Japanese girl who was an employee. And so he brought her home from work the first day, which was very nice of her manager. He brought her home from work the second day, which she thought was rather odd.

Brought her home from work the third day, we thought, hey, what's happening here? And by the fourth day, we got the picture. But she went back to Japan and then she moved back here and they moved in

together. Of course, we were not very thrilled about that, but we could not speak into the light, but they came often to our home.

And then, when we were in Australia last year, they emailed us and asked us when we coming back because we want to get married, we want you to be here when we get married. So we're given the date and we came back and then they came to see us two weeks before the scheduled day of the wedding at the Laurel Point Inn. And they said, our pastor won't marry us, the Japanese pastor.

I said, why not? And they said, well, because Victor's not a Christian. I said, well, I wouldn't marry you for the same reason. I said, I was coming back to your wedding thinking it was already set, but I wouldn't have married you.

I must say about Victor, he was not angry at the pastor, he understood. But he said, I couldn't give my heart to Jesus, I couldn't become a Christian just to marry you. I echo, and I said, good, that's integrity.

But he said, listen, Gareth, he said, I don't know anything about Christianity. Would you teach me the Bible? Now, I should have said, well, let me pray about this, but I must admit, there's moments like that I'm rather carnal. And it took me one second or half.

So the following week I met with him, he knew absolutely nothing about the Bible. Didn't know what the difference of the Old Testament and the New Testament was. He didn't even know Christians were called Christians after Christ, nothing.

So he came to my home on a Friday night and his wife had bought him a brand new Bible, a really study Bible. So I planned out and I had written out notes of a whole synopsis of the Old Testament, Garden of Eden, Fall of Sin, Adam and Eve being driven out, how God calls them back, he chooses Abraham, the chosen people out, he takes them into the wilderness, all the story with the prophets calling them back and how they rejected all of this. But I came to the story of the blood upon the doorposts.

And I said, now Victor, I want to remember that. And I told him about how the lamb was slain once a year on the Day of Atonement, Yom Kippur, to cover their sins for a year. And then I came all the way to Malachi, the last prophet, and after him, those 400 years of silence, God seems to have wiped his hand.

Took me 50 minutes to do that much. And I said, Victor, if God wanted to cover our sins for all eternity, what would he have to do? And this young Chinese businessman, not known a thing about Christianity, looked me straight in the face and he said these words, well, I guess he'd have to find a perfect lamb. I guess he'd have to find a perfect lamb.

So I said, let me go into the next prophet, John the Baptist. There's one coming after me, I'm not worthy to undo the buckles of his shoes. And then he sees Jesus come in.

And he said, behold, the Lamb of God. And Victor leapt up on his head. He said, the perfect lamb.

And I said, oh, he said, I got goosebumps. I gotta give my life to him. I said, hold on, hold on, hold on.

He said, I'm not exaggerating. I said, hold on, Victor, no, it's not as easy as that. But I gotta give my life to him.

He said, if he died for me, I'm gonna give my life for him. He covered my sins for all eternity. I said, yes, yes, yes.

But no, hold on, hold on. See, I do not believe in easy believism. I gotta be, all I say is prayer.

I want you, Victor, to really grasp this. I wanna grasp what's happening. So after a while, I finally said, okay, let's pray.

He gave his life to Christ. I told him to write in his Bible. He hadn't even written his name in his Bible.

But the first thing he wrote in his Bible was, today, June the whatever it was, 10th, I give my life to Jesus Christ. I said, when you go to church on Sunday with a Japanese pastor, I want you to go and tell him what you've done. Yeah.

Then he stayed for supper. And three hours later, they leave in my home. And Victor, I said to Victor, what did I ask you to do? He said, I'm gonna tell my pastor I've given my heart to Jesus, my life to Jesus.

And then I'm gonna ask him if I can tell everybody else in the church. And he did that the following Sunday, two days later. I meet him every week, the two of them, for Bible study.

Last week, I met him. He just opened a new franchise in Duncan. This is why I'm telling you this long story.

Just opened a new franchise in Duncan. It's very successful. And I said, well, I said, God is blessing you.

You'll see an empire growing of these franchises. Oh, no, no, he said. I'm a Christian now.

I've got different goals. That's a man who knows what it is to have a different spirit in him. Because his goals now are focused on Jesus.

He's been a Christian two months. I'm a different man. Seed of Caleb have a different spirit in them.

They are contrary to the spirit of the world. They do not let the world mold them into his pattern. They do not let the world pressure them to be like the world.

They determine to be different because they have a different spirit in them. The fourth thing about the seed of Caleb is this, that their youth is renewed. Caleb said, I'm 85 years old, but I'm as young as I was 40 years ago.

I still have the arm of strength that I had 45 years ago. For God has kept me youthful. He has renewed my youth.

The Psalmist says he renews our youth like the eagles. In my house, if you ever come to my study, you'll see lots of pictures of eagles there. One of my favorite texts is found in the book of Isaiah, where it says, they that wait upon the Lord shall renew their strength.

They shall mount up on wings as eagles. The word wait upon the Lord's got nothing to do with a time issue. It's not waiting as you wait patiently for a bus.

It literally means those who bind their lives together. The word waiting in the Old Testament, in the book of Isaiah, if you look in Strong's Concord, it talks about three strings being twisted together to form a rope. That's what waiting is.

And Jesus said the same thing. Those, if you abide in me and I abide in you, that is waiting. And the promise is you will renew your youth like the eagles.

And my promise and my text of my life is, he renews my youth like the eagles. That's why I go up to Summit Bible study every week. That is why my heart is still young because I am passionate about God.

He renews my youth like the eagles. My body sometimes has aches and pains, but my spirit is 35 years old still. Sons of Caleb, seed of Caleb, their youth is renewed like the eagle.

Why? Because they wait upon the Lord. They are bound together with him. Then this characteristic about the seed of Caleb.

Caleb said, I want this mountain. I'm not satisfied with the plains. I want this mountain.

And the mountain's name is Hebron. And the word Hebron means fellowship. This is a man who hungers at the fellowship with God.

This is a man who's not satisfied within plains, enjoying the blessings of God, even the milk and honey. He's not satisfied with these things. He wants the fellowship of God.

That's why he spends time in the presence of God. That's why his morning devotions are important to him, that he might fellowship with God on Hebron's heights. Does this describe you? Do these words describe you? Are you of the seed of Caleb? For it's only the seed of Caleb are going to inherit the promises of God.

And the last thing about this characteristic of the seed of Caleb is this, they conquer giants. He didn't ask for Hebron because the view from the top was wonderful. He asked for Hebron because the giants dwell there.

That's what he wanted. Give me the giants. Bring them on, man, bring them on.

85 years of old, I don't care how big and strong they are. Give me the giants. Why? Because my God is able to conquer them.

My God who put down the walls of Jericho is able to defeat the giants. Are you a giant slayer this morning? Of course, the most famous giant slayer in the Bible was David. Do you remember the story of David and Goliath? Did you know that David almost died just a few years later with Goliath's cousin? Remember the name of Ishbi-Ben-Arb? Giant Ishbi-Ben-Arb came and he was about to conquer David because David had been weakened by sin.

Sin always conquers. Sin always weakens. And in his weakened state, the giant was about to slay him until his own nephew came and delivered him from the giant.

But the children of Caleb, the seed of Caleb, are people who conquer giants. I have a poem here written by A.B. Simpson, Albert Benjamin Simpson, who was a leader, a godly man, great leader in the 19th century. Forgive me to read this poem to you.

There is a foe whose hidden power the Christian well may fear. More subtle father than inbred sin and to the soul more dear. It is the power of selfishness.

It is the willful I. And ere my Lord can live in me, my very self must die. There is like Anak, sons of old, a race of giants still. Self-glorian, self-confidence, self-seeking, and self-will.

Still must these haughty Anakim by Caleb's sword be slain ere Hebron's heights of heavenly love our conquering feet can gain. For save me from self-will, dear Lord, which claims Thy sacred throne. Or let my will be lost in Thine and let Thy will be done.

Or keep me from self-confidence and self-sufficiency. Let me exchange my strength for Thine and lean alone on Thee. Or save me from self-seeking, Lord.

Let me not be my own. A living sacrifice I come. Lord, keep me Thine alone.

From Thine glory save me, Lord, from pride of praise and fame. To Christ be all the honor given. The glory to His name.

O Jesus, slay the self in me by Thy consuming breath. Show me Thy heart, Thy wounds, Thy shame, and love my soul to death. When the Shekinah flame came down, even Moses could not stay.

So let Thy glory fill me now and self forever slay. O Jesus, come and dwell in me. Walk in my steps each day.

Live in my life, love in my love, and speak in all I say. Think in my thoughts. Let all my acts Thy very actions be.

So shall it be no longer I, but Christ that lives in me. Giants of self, have you slain the giants in fear? Are you willing to face them? So that you might know that fellowship, that sweet fellowship of being on the top of Hebron with the Savior, only those who are willing to conquer can enter there. And yet I started off by saying so many in the church today are satisfied with the wilderness.

We just sing hymns, a lot of hymns come out of Wales that talk about Beulah land, sweet Jordan's banks I tread, across the Jordan, and we always interpreted it as meaning death had entered into heaven. But you see, the Promised Land is still a place of battle, it's not heaven. It's still a place where the walls of Jericho fall down.

It's still a place of defeat at Ai. It is still a place of milk and honey and grapes, but it's the place of giants, leading battle and conquering. That's not heaven, that is life now.

That should be the goal of every Christian, having come out of the bondage of your sinful past, having come across the baptism of the Red Sea, having seen those taskmasters cut off forever from you. God wants to bring you into the Promised Land. But are you satisfied to stay in the wilderness? With the manna and the quail? Or have you got a bigger appetite for the mountains and the giants and fellowship with God? The writer of the Hebrew says these words, and I paraphrase in chapter four.

He says, those people could not enter into the rest of God because of their unbelief. Nevertheless, there remains a rest for the people of God. Today, do not harden your hearts as they did, but strive to enter into that rest.

He's not talking about heaven, he's talking about now. And one of the tragedies of dispensationalism is that it has taught us we got everything at conversion. We did not, we came out of Egypt at conversion.

We need to enter into the Promised Land. Dispensationalism has done more damage to the church than liberalism has. For liberalism has lost us our focus.

But dispensationalism has cost us our power. And we need to be people of power in God, resting in God's promises. Come to Jericho and stand back, just walk around seven times and let me bring the walls down, says God.

And the church today is trying so much in its own efforts to bring the walls down, instead of allowing him to bring the walls down when we are abiding in it. Oh, that God would come again into his church. He owns his church, he owns his people.

It's my church, it's Jesus. I would build my church. Why are we struggling so much in our own efforts to build his church? We need to enter into his rest.

On the seventh day, God rested from all his labors. And he's invited you and me to enter into his rest where we cease from our own efforts and labors and allow him to do his work. For people who are committed to him who are the children of Caleb.

May these words this morning, may the spirit of God speak to each one of us this morning. May creating you such a dissatisfaction with a quailer manner, that you will hunger after God, that you will know what it is to come into the promises of God, to claim those promises of God, that you will know your youth renewed like the eagle, that you will want to mount up and claim Hebron's heights, where giants can be conquered. Not for your power, but for the power of God who leads you.

Amen? Amen.

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