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Speaker: Pastor Mark Hanke
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Series: Courageous Living in a Dangerous World

11 When Jabin king of Hazor heard of this, he sent word to Jobab king of Madon, to the kings of Shimron and Akshaph, **2** and to the northern kings who were in the mountains, in the Arabah south of Kinnereth, in the western foothills and in Naphtoth Dor on the west; **3** to the Canaanites in the east and west; to the Amorites, Hittites, Perizzites and Jebusites in the hill country; and to the Hivites below Hermon in the region of Mizpah. **4** They came out with all their troops and a large number of horses and chariots—a huge army, as numerous as the sand on the seashore. **5** All these kings joined forces and made camp together at the Waters of Merom to fight against Israel. **6** The LORD said to Joshua, “Do not be afraid of them, because by this time tomorrow I will hand all of them, slain, over to Israel. You are to hamstring their horses and burn their chariots.”

7 So Joshua and his whole army came against them suddenly at the Waters of Merom and attacked them, **8** and the LORD gave them into the hand of Israel. They defeated them and pursued them all the way to Greater Sidon, to Misrephoth Maim, and to the Valley of Mizpah on the east, until no survivors were left. **9** Joshua did to them as the LORD had directed; He hamstrung their horses and burned their chariots. **10** At that time Joshua turned back and captured Hazor and put its king to the sword. (Hazor had been the head of all these kingdoms.) **11** Everyone in it they put to the sword. They totally destroyed them, not sparing anyone that breathed, and he burned Hazor itself. **12** Joshua took all these royal cities and their kings and put them to the sword. He totally destroyed them, as Moses the servant of the LORD had commanded. **13** Yet Israel did not burn any of the cities built on their mounds—except Hazor, which Joshua burned. **14** The Israelites carried off for themselves all the plunder and livestock of these cities, but all the people they put to the sword until they completely destroyed them, not sparing anyone that breathed. **15** As the LORD commanded his servant Moses, so Moses commanded Joshua, and Joshua did it; he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took this entire land: the hill country, all the Negev, the whole region of Goshen, the western foothills, the Arabah and the mountains of Israel with their foothills, **17** from Mount Halak, which rises toward Seir, to Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings and put them to death. **18** Joshua waged war against all these kings for a long time. **19** Except for the Hivites living in Gibeon, not one city made a treaty of peace with the Israelites, who took them all in battle. **20** For it was the LORD himself who hardened their hearts to wage war against Israel, so that he might destroy them totally, exterminating them without mercy, as the LORD had commanded Moses. **21** At that time Joshua went and destroyed the Anakites from the hill country: from Hebron, Debir and Anab, from all the hill country of Judah, and from all the hill country of Israel. Joshua totally destroyed them and their towns. **22** No Anakites were left in Israelite territory; only in Gaza, Gath and Ashdod did any survive.

23 So Joshua took the entire land, just as the LORD had directed Moses, and he gave it as an inheritance to Israel according to their tribal divisions. Then the land had rest from war.

12 These are the kings of the land whom the Israelites had defeated and whose territory they took over east of the Jordan, from the Arnon Gorge to Mount Hermon, including all the eastern side of the Arabah: **2** Sihon king of the Amorites, who reigned in Heshbon. He ruled from Aroer on the rim of the Arnon Gorge—from the middle of the gorge—to the Jabbok River, which is the border of the Ammonites. This included half of Gilead. **3** He also ruled over the eastern Arabah from the Sea of Galilee to the Sea of the Arabah (that is, the Dead Sea), to Beth Jeshimoth, and then southward below the slopes of Pisgah. **4** And the territory of Og king of Bashan, one of the last of the Rephaites, who reigned in Ashtaroth and Edrei. **5** He ruled over Mount Hermon, Salekah, all of Bashan to the border of the people of Geshur and Maakah, and half of Gilead to the border of Sihon king of Heshbon. **6** Moses, the servant of the LORD, and the Israelites conquered them. And Moses the servant of the LORD gave their land to the Reubenites, the Gadites and the half-tribe of Manasseh to be their possession.

7 And these are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal-gad in the Valley of Lebanon to Mount Halak, that rises toward Seir (and Joshua gave their land to the tribes of Israel as a possession according to their allotments, **8** in the hill country, in the lowland, in the

Arabah, in the slopes, in the wilderness, and in the Negeb, the land of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites): **9** the king of Jericho, one; the king of Ai, which is beside Bethel, one; **10** the king of Jerusalem, one; the king of Hebron, one; **11** the king of Jarmuth, one; the king of Lachish, one; **12** the king of Eglon, one; the king of Gezer, one; **13** the king of Debir, one; the king of Geder, one; **14** the king of Hormah, one; the king of Arad, one; **15** the king of Libnah, one; the king of Adullam, one; **16** the king of Makkedah, one; the king of Bethel, one; **17** the king of Tappuah, one; the king of Hopher, one; **18** the king of Aphek, one; the king of Lasharon, one; **19** the king of Madon, one; the king of Hazor, one; **20** the king of Shimron-meron, one; the king of Achshaph, one; **21** the king of Taanach, one; the king of Megiddo, one; **22** the king of Kedesh, one; the king of Jokneam in Carmel, one; **23** the king of Dor in Naphath-dor, one; the king of Goiim in Galilee, one; **24** the king of Tirzah, one: in all, thirty-one kings.

When you fight a battle, there are a lot of ways to win. Sometimes you win in ways you never expected. I don't think anyone would ever tell a speedskater, "The way you're gonna win this is, I want you to be in last place. I want you to be in last place coming around the corner, and I want you to be in last place, because that's gonna be the most strategic position to win this."

If you were alive and watching in the 2002 Olympics, that happened! The one-thousand-meter speed-skating championship, five guys. And they were going all after it. Everyone knew it was kinda between this Chinese guy and an American guy, and they were going at it, and they were running, flying around that thing. They came around the last corner, and the Chinese guy clipped the shoe of the American, and they went sprawling. The Canadian was next, and he went out -- he got taken out in the crowd. And the fourth guy was a Korean guy, and he went out. The only guy who was still standing was one from Down Under, and he was so far back, he was closer to Australia than he was the gold. But the reality is, everybody else wiped out, and the guy crossed! And I kind of felt sorry for him. I was happy! He goes, "I won the gold! I won the gold!" And everyone's like, "Yes! 'Cause you're slow." So, it's like, "Mom, I won!" "Yes, Honey, you did! I'm so happy at how slow you are." Now, of course we shouldn't make fun of the guy. I mean, the guy could speed-skate to Boston faster than I can, you know, get to the edge of Salem. So -- I understand he's phenomenal. But no one would tell the guy, "The way you're gonna win this is to be last."

When Joshua was doing his battles, he realized some principles. Number one, he knew -- "I can tell you how to lose a race. I can tell you how to lose a battle. I got that down. Let me tell you about Ai. I can tell you how to negotiate bad deals. I got duped by the Gibeonites." But he also can tell you -- "I learned some things about winning battles. But they were different." If he were to describe Jericho, he would describe it, "Well, that one was kind of interesting. Took the whole nation. We marched around it, and we blew trumpets on the final day and the walls came tumbling down. Have no clue how to do it, but we won." And he could tell you how they got across the Jordan. "Yup, that was a victory." And it was. And he could tell you how they routed the Gibeonites, that was incredible. And he could tell you how they rebounded and took Ai. There are a lot of ways. And as he's coming to the very end -- Chapter 11, the last verse, last line, it says this: "Then the land had rest from war."

Now, that line comes after Joshua is summarizing the 33 battles that he entered into to accomplish God's vision. And he's kind of summarizing in Chapter 11 some of the things -- if you will, "takeaways" -- for the people of Israel, for you and me. He's learned some things about how to win some battles. And it begins, he tells us, with what I call a foundation of victory. Not everyone -- and I'm talking of Christians this morning -- not everyone woke up out of bed today and said, "You know what? God, we're gonna win today." And not everyone, as Paul describes it, runs to win. Some people put all kinds of baggage on themselves. You kinda wonder. It's like, "Man, do you want to win? Do you ever expect to win? Because the way you're running, you're not."

Joshua had two principles that I think are key for all of us. And these principles reside, or you'll see them whether or not we're talking about Jericho, we're talking about the Gibeonites, we're talking about Ai, or we're talking about these 33 battles. The first one is what I call the law of obedience to God. If you were to look at verse 9, verse 12, verse 15 and verse 20, they all have a line in them that is very similar. Some, kind of -- it's a little different, but the fundamental core of this line is -- and here's the statement: "Joshua obeyed the Lord just as Moses had commanded." So what that means is, at some point in Moses' life, before he died, he took his friend Joshua aside and said, "Joshua, in my 40 years of leading these people, I've come to some conclusions. There are gonna be days you'll be leading people, and they're gonna be right in step with you. There are gonna be other days that the same people, they're gonna turn around, and they're gonna want to try and take your head off. There are gonna be days where, man, they're ready to go to the Promised Land. There'll be other days they're gonna be beckoning for the days back in Egypt. Leading people's not an easy art. It's a difficult challenge, but there are some things I've learned, and that is this: Bottom line, God takes obedience very seriously."

We know that that was stated, because four times it says in this text: "Joshua obeyed the Lord, just as Moses had commanded him." Moses can tell. "Joshua, there were times I didn't obedience seriously, and I paid for it. The reason why you're gonna lead them into the Promised Land and not me is because I didn't take obedience seriously." Now, I love the culture. I started out 30 some years ago -- heading towards 40 years, hard to imagine -- in the pastorate. And 40 years ago, the language of grace was not popular. The books on grace were not popular. And it's been a rising thing in the church, and we see each other with better lenses, and grace-filled eyes. And I think that's a marvelous thing. But there's something that's kind of, if you will, fallen on hard ground. And that's obedience. And in fact, if you talk about obedience, it almost seems like people look at you like, "Ah -- you're one of those." You know, "fire-breathing, Bible-pounding." No, no no no. I don't need pound the Bible. But when did grace become the enemy of obedience? When did that happen? And when did God say, "You know what? I really don't care how you live. As long as at the end of the day you can spell, J-e-s-u-s."

Is that all that God really wants for us? See, there's a foundation, I believe, to every one of the victories that Joshua and the Nation of Israel experienced. And that is a foundation of obedience to God. I've never met a person who told me, "Pastor, I'd like to get married. I'd like to destroy my marriage. I'd like to have three or four kids, and my hope is that none of them walk with God and that they curse God. And that they hate the church. And by the way, that means you, too." I've never met anyone that has set out that that's their goal. I have actually seen dozens of people live that way. What do I mean by that? I mean that nobody in their mind sets out to wipe themselves out. Nobody sets out to destroy their children. But there are all kinds of people that, when they begin their relationship, they start to disregard God's laws. They start setting aside statements of God, like: Keep sexual activity within marriage. Don't go outside of it. Don't give in to your flesh when you're dating and reduce the ability to create a relationship where there's discipline, where there's respect, where there's integrity. Don't do that, God says. Let your relationship honor God, build it upon the plan that He designed. Why? So that God can bring blessing to your life.

I'm not trying to dismiss grace -- I'm not trying to dismiss God's favor and His honor to us. I stand here for nothing but the grace of God. But if I want to have children who love Christ, then I cannot set aside God's law, His word, and say, "It really doesn't matter. And whatever you put into your mind, that doesn't matter either. You can put pure pornographic material in there and you'll still cherish and love your wife." No. See, there's a foundation that Joshua began to understand. And it's the foundation that we need to understand, and that is, it's the law of obedience to God. It's not a dismissal of grace. It's not a commitment to perfectionism. And it's not a statement that if you fail, we're done with you. None of that! But at some point, you have to ask -- do you really want a family and children that love Christ? Then, can I ask you a question? At what point will you ever take obedience seriously? When? When do you flip the switch?

It's not only the law of obedience, but it's the law of reliance upon God. I think Joshua in some ways had every reason to worry. He did. If he would have worried and fretted, I wouldn't have blamed him. I mean, if you read verse 4, I mean, this is -- this is huge stuff that he's up against. Jabin, the king of Hazor, has put together kind of an alliance, kind of like the UN. It's just this huge alliance of nations. And it describes in verse 4. It says, "They came out with all of their troops and a large number of horses and chariots." Now, why is that important? I would liken it to today. If you're gonna go into battle and you don't have any tanks, and you have no capacity to create a penetration through air assault -- you're gonna be in trouble. In this day, when you had horses and chariots, it was like every horse and chariot was worth like ten soldiers. The damage that they could bring. The land that they could cover. The land that they could defend was exponentially larger than what foot soldiers could cover. But it didn't stop there. The text says they had horses and chariots. It was "a huge army, as numerous as the sand on the seashore." I would say there's not a good reason in the world why Joshua didn't

wake up in the morning, say, "God, you want us to take on this? I mean there are so many soldiers we can't even count them!"

That's not what happened. God followed up this text, and He says in verse 6: "The Lord said to Joshua, 'Do not be afraid of them, because by this time tomorrow you're gonna be sitting in a hammock drinking sweet tea. 'Cause I'm gonna hand them over to Israel slain.'" What's the law of reliance upon God? It's the conviction that just because I had faith and trust yesterday doesn't mean I'm gonna have it today. I have to have new trust today. Just because I had faith to march around Jericho doesn't mean have faith today. And the reason why you need new faith every day, new trust every day is because, like in Joshua's case, the ante just kept getting higher. He kept facing greater challenges. Maybe that's the reason why, when God was leading the Nation of Israel out of Egypt, He gave them daily manna. He didn't let them go to Costco and get enough food for a month. He said, "I want you to go out every day and retrieve. Why? Because I want to develop a pattern in you, and it's the pattern of daily trust. It's the pattern of daily obedience, it's the pattern of relying upon me for every moment of every day."

Maybe that's the reason why Jesus, when the disciples came to him and said, "Hey, Jesus, would you teach us to pray?" He said, "I'd love to. I want you to orient yourself to Our Father, who art in Heaven. Holy is his name. Pray that his kingdom come and His will be done, just on earth like it is in heaven. And when you pray, I want you to pray, 'God give us today our daily bread.'" Don't miss that! He didn't say, "God, I want to know how you're gonna turn this thing out for the next ten years. God, I want to know how you're gonna taken care of my family into my retirement. God, I want to know what's gonna happen with the stock market. I wanna know whether or not my bitcoin's gonna make a gazillionaire. I wanna have all of that unveiled, so then, I can relax today." The law of reliance upon God is the conviction of this: I need to develop a daily reliance upon the Father, and yesterday's victory does not guarantee tomorrow's trust. It doesn't. I have to make sure that I don't begin to trust yesterday's victories in ways that it doesn't make me reliant upon God today.

The second principle that He teaches us in this text is to trust in the Lord for complete victory. In other words, God doesn't want you to finish 80 percent. He doesn't want you to go partway and pull up stakes and say, "I'm done." But there's a conviction even on the front side of this that you have to have. And it's a conviction that causes you to ask a question. Here's the question: "God, do I believe that apart from you I can do nothing? Do I believe that?" Because what God wanted to teach Joshua and He wants to teach us is, it doesn't matter the size of your resources -- if you don't have God on your side, nothing that you have will sustain a complete victory. These folks had everything. Verse 4 tells us -- they had all kinds of resources, all kinds of soldiers, all kinds of horses, and chariots. But here's the conviction. Resources are futile without the Lord. It's not suggesting that if you have a lot of resources, it's bad unless you trust Him. It's not suggesting that having a lot of wealth is bad, unless that's what you're trusting. You see, as a church, if you

give and give and give and you are so faithfully giving, but if we have every financial need in our church met -- which we do -- but we don't know what it means to live under the inspiration and power and leading of the Holy Spirit, we're sunk. We're sunk. We can have every bill paid for and have no power. We can have every salary paid and necessary increases and all of that -- but if we're doing this all on our own flesh, we won't accomplish a thing.

And so, there's a question that I have to ask myself. And I need to ask it every day. "God, do I believe that apart from you I can do nothing?" One of the greatest challenges is for you who are really gifted, because you're so gifted you can ride on your own coattails. You can ride on your own skills. And some of you look out on the world, and here's your rationale. It goes like this -- "Well, Pastor, I mean, I know a lot of people, man. I work for a guy who hates God, doesn't even speak well of God, and his business is flourishing. So, what do you mean you can do nothing?" I mean, you can do nothing of significant spiritual and godly impact apart from Christ. And that's why we're here.

We can't ultimately pursue a complete victory if we have in any sense in our flesh the belief that I think we can do this without God's help. And when we face things like in verse 4, great challenges, one of the beauties to remember is that God has already given the answer to my worry. I wish I never worried. I wish I never had a day of worry in my life. And in fact, that's one of the reasons why I can't wait to get to Heaven. When you get to Heaven, you'll never worry. You'll never have an anxious moment. I think it's gonna be awesome. I'm never gonna lie awake, I'm never gonna wake up in the middle of the night and have my gut turning. Because my mind can tell me, "God is able. Mark --" I have these battles with my flesh. I don't know if you do. Where my mind is saying, "God is faithful. Look what He's done!" And my gut says, "You better get up and do something! You better solve this. You better have a solution." And worry takes set, and it works down there, and periodically it causes me to go and open the Tums bottle and down it.

Joshua is told by God, "You're gonna go up against the greatest challenge you've ever faced, and these people are -- well, they're innumerable. Like the sands on the seashore." And Joshua had to go to bed that night. Doesn't tell us that he stayed up all night. He went to bed. And the Lord told him, "Do not be afraid. Because by this time tomorrow, I'm gonna slay every one of them." And Joshua had to have what Peter says is the ability to cast all my anxiety upon God -- to take it -- sometimes, this is what I have to do. I'll wake up in the middle of the night, and it's like, "Oh man, it's running in my head," and my head is fighting with my heart, and they're at war, and sometimes I just have to write it down. I literally write down whatever it is that's causing me anxiety. It can be all kinds of things. And I just have to literally place it on the Scriptures and say "God, this one's yours. I want to keep taking it back, but it's yours." And I've lived enough life that I can tell you -- there are a lot of times that I've faced some really, really huge challenges, and what I'm always amazed at is that if I can let God take care of those things and not try to get in there and mess them up -- it's not that I'm inactive -- but I've discovered that

God has solved things in ways that I never thought. And He solved Joshua's battle in ways that Joshua never thought. Joshua was getting ready to armor up all of his men and take into this battle, and God says -- don't miss it -- it says, "Because by this time tomorrow, I will hand all of them over to Israel slain. I'll take care of it."

Trust in the Lord for complete victory means that I'm gonna allow God to answer multiple battles that we face as a church in His solution. That allows me to go to bed at night, allows me to sleep. Allows me to kind of take my hands sometimes off of something and say, "You know what, God? I don't want to control it, I don't want to predict it, I don't want to solve it." If you look back at all the victories that Joshua had, most of the time they were God's hand.

Finally, if we want to see complete victory we have to continue through the season. It means that, number one, we need to expect an extended battle. I wish it weren't so, but it's true. Verse 18 it says that "Joshua waged war against all of these kings for a long time." We don't know how long that is. If you look at his battle against the southern nations, that one wrapped up pretty quickly -- maybe one to three days. A week at the most. But if you look at his battles with the northern kingdoms, the estimation is more in the range of five to seven years. Now, I don't know why God doesn't do like He did when they went against the Gibeonites or when they went against other nations. Remember that one where Joshua led his tribe in an all-night march, and when they got there, God sent this hail. Now, this is a kind of a supernatural hail, because it has a built-in GPS. Go back and look at it. The hail had the ability to self-select Israelites, Jews, and the enemies. And that hail came down, and God directed it, because they're all in the same place, and God took the hail and wiped out the enemy and spared the Israelites. Now, I don't know about you, but man, if you go out in a big old hailstone, imagine God saying, "Up -- yup, you're my chosen. You're safe. You don't even need an umbrella today! But these guys over here -- I'm gonna kill 'em! Every one of 'em!"

That's supernatural. Now, I don't know why God doesn't do that. I don't. I wish -- I'm living in a world -- I'm getting spoiled. It's horrible. It is. I'm getting more and more impatient. Why? Because of Amazon. I hate 'em. I use 'em -- sorry. Yesterday, we had a card table. We use it for, you know, we were hosting a family event, and we host a lot of people, and we put drinks on this card table. Now, this card table should have died ten years ago. But, you know, we're frugal, and so we wrapped duct tape around the dumb thing, and put bailing twine on it, and, you know. It kind of like -- ooh, sways. Makes your coffee seasick on that stuff. Finally, Kerri decided -- praise God -- "Honey, this needs to go." Hallelujah! I'm gonna start a fire just for this one.

I got online. Found a table. I clicked "PURCHASE". That was yesterday! It's already been delivered! It's horrible what they're doing to me! It is! When somebody tells me, "Oh, hey, we can get that done. We'll be there in a month." Are you kidding me?! Have you ever met Amazon? I'm terrible. I want God to be just like Amazon - - I do. 24-hour turn. "God, if I lived in that world, do you realize how glorious it would

be?" If God said, "I will never allow any of your prayers to go longer than 24 hours before I answer them." You know what I would turn into? The biggest spiritual brat in the world. I would. I need duration. I need battles. Why? Because it's when God extends the battle, then I get tested, I get proven, I get sifted. I get matured. I love it when God answers prayers quickly. I like it even better when I pray a prayer and find out God had answered it before I even prayed the prayer. Those are beautiful. I just can't take very much of that, because that doesn't develop faith. It doesn't develop endurance. And sometimes you're gonna face a challenge, and it's gonna require in your life some grit and some endurance and perseverance and some toughness. Sometimes you're gonna get a medical condition and the doctor's gonna tell you you're in the fight for your life. And if you're a spiritual Amazon, you're in real trouble. I'm not dismissing wonderful prayers where God answers quickly. But Joshua waged war against all of these kings, and it lasted a long, long time. And he didn't quit. He didn't hang it up. He didn't say, "I've been after this for a long time. I fought 40 years with Moses. I should be done by now." He stayed after it.

Not only did he expect an extended battle, but an extensive battle. The Lord, verse 15, says, "And the Lord commanded his servant Moses, so Moses commanded Joshua, and Joshua did it; he left nothing undone of all that the Lord commanded Moses." When they left Egypt, there was a rumor. And the rumor was this -- "When you go into the Promised Land, you're gonna run into these people, they're the Anakites. They're Anakim, they're descendants of Anakim." And it spread like wildfire throughout the Nation of Israel. It just sent chills up their spine, because these folks were giants, and they ate children for breakfast. Your kids. And the rumor was out. The spies went in. It's like -- "This land is glorious. But there's these giants in the land, and they are so frightening!" And it's interesting that Joshua, as he's leading through these 33 nations, guess which one is last? Verse 23 tells us -- the Anakites. They were the last ones. For over 40 years, it has been the dread of the Nation of Israel. "If we're going to finish what God wants to do, we have to take on the greatest threat of our lives."

Some of you can say, "Oh yes, God, you've been faithful -- but." And you have a "but" in your heart. And that "but" may be a wound that God didn't come through for you, it may be something that somebody did for you. It may be a habit that you have yet to be victorious over, it may be a challenge. And God wants to zero in on you this morning and say, "I have some unfinished business that I want to finish with you." It's not that God wants to finish you. He wants to heal you.

Some of you have been battling drug addiction for 20 years, and you've got 90 percent of it licked but you have 10 percent that you nurse. Because you're afraid to be completely clean. When God completes His victory in us, He does it extensively. When the statement at the end said, "Then the land had rest from war," Joshua took out the one nation that had terrorized them in their mind for over 40 years. When God wants to do a victory in you, He wants to do it extensively. His grace wants to come in to every area of your life, and if there's one area where you

say, "God, yes, I trust you," but you find there's one area -- it's a story, it's an experience that keeps circling up, and it seems to be the wound in your soul -- God wants to heal that. That's what a complete victory looks like, and you have to trust that God is not there to ruin you, but He wants to heal you.

In Pilgrim's Progress, Bunyan describes Christian as he was approaching the palace where he wanted to stay, and he came down the road and he saw two lions. And they terrorized him, because he felt, "If I walk down that path, they'll get me." And Bunyan writes in the text, "The lions were chained, but Christian saw not the chains." The lions were chained, but he saw not the chains. If you're gonna go to battle, you have to have a conviction, and the conviction is this: that the Lord has put a boundary on what He will allow Satan to do in your life. And he has never surrendered you to the battle and said, "You go fight him on your own terms, and you take him on. That one's for you." He's chained the lions. But it will take for you and I a humble and dependent obedience. God's grace covers our mistakes. It covers when we sin. But God's grace is never gonna be an enemy to obedience. It won't. And so, you have to decide. Am I gonna run to win today? Or am I gonna run presumptively giving myself permission to sin and presuming upon God's grace? Joshua teaches us a dependent obedience leads to a victorious outcome. And my friend, when God does that, He wants a complete victory for you. So, some of you need -- even in this moment now as we bow to pray -- to invite the Holy Spirit to finish a good work that He has started on you.

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