

- Has God chosen Gentiles to be united with Israel? (Josh 10:1, 11:20, Eph 2:12)

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- A. What does this day represent? (Josh 10:11,14, Isa 30:30-33, Rev 16:17-21, Eph 2:1, Rom 3:10-12, 1Cor 10:31, Eph 2:8)
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- C. For how long? (Josh 10:13, 2Thes 1:6-10)
- D. What is written in the book of Jasher? (Josh 10:13, Rev 13:8, 17:8)
- E. Do you believe in hell? Can it be temporal suffering like Purgatory?
- F. What is Biblical death? How is it contrasted with life everlasting?

Please open your Bibles to the Prophecy of Joshua, Josh 10:1 (2X). We have seen the previous time when we looked at Joshua chapter 9 that a smaller portion of the tribe of the Hivites feared the Lord, like Rahab the Harlot, and they submitted themselves to Israel, and Joshua made them servants of the Lord, and appointed them to be hewers of wood and drawers of water for the congregation and for the altar of the Lord, even unto this day. Were these Hivites cursed? No, but their fellow Hivites who did not submit to the nation of Israel were actually cursed, for it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses” (Josh 11:20). And God says, “Even unto this day.” And thus, we want to ask the question:

- **Has God chosen Gentiles to be united with Israel?** (Josh 10:1, 11:20, Eph 2:12)

Was Israel’s treaty with Gibeon a mistake? If it was a mistake then God would not have supported it, and God would not have fought for them. But the story in this chapter proves that God was in it all along. Indeed God showed that it was always His plan to adopt the Gentiles into the ranks of those who were alive unto God, and this condition continues to exist **unto this day**. For this reason God created several scenes in the Old Testament which showed that the remnant of the Gentiles were equal members of Jehovah God with the remnant of the Jews. The Gibeonites were a picture of New Testament Gentiles who are being drawn to Christ, the Israel of God. For this reason the Gibeonites were no longer to be considered as cursed Gentiles who must go to hell, but they were to be considered as members of the commonwealth of Israel, and no longer strangers from the covenants of promise, and no longer without hope and without God in this world. And so, when the Gibeonites were in trouble they were entitled to receive help from the people of God. We read in Josh 10:1-8,

**#1. The Battle Is the Lord’s** (Josh 10:1-8)

Josh 10:1-8, “**1** Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were **among them**; **2** That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty. **3** Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, **4** Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. **5** Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. **6** And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. **7** So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. **8** And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before

thee.” *(Fear them not, for the Battle is the Lord’s.)*

Adonizedek, what a beautiful name! It means “My Lord is righteous.” Indeed the righteous Lord commanded Joshua to take away his life, because the iniquity of the Amorites was now full. Did Gibeon choose to unite themselves to Israel? No! It was God who made their adoption successful. At any time during their deception of the children of Israel they could have been unmasked and be put to death. But God had mercy on the Gibeonites, and now they were among the Israelites: They were **among them**, is what we read in Josh 10:1. And now God was going to protect them; and woe unto them who resist God. Let us now see:

A. **Who feared men and who feared God?** (Josh 10:2)

Adonizedek and the other four kings feared men greatly, because the defection of Gibeon was a fearful turn of events for them. Gibeon did not fear their fellow tribesmen; they feared God, and that is why they called Israel to help them; they were certain that God would help them out of this predicament. Israel did not fear men; they trusted and feared God, for they believed God that they would be victorious over the Canaanites. But here we can see the mistake that most people in the world make; they do not fear those who are the friends of God; they do not realize that God will fight for His people. God will fight for a righteous cause, and God will cause the enemies of God to lose. We have seen it, for example, when the Roman Empire succumbed to the Gospel of the Lord Jesus Christ. The spread of the Gospel was the righteous cause. We have seen it again when the Reformation took northern Europe by storm. The defeat of the false gospel of works was the righteous cause. We have seen it again in the Second World War when the allied forces overthrew the very mighty German and Japanese armies. The defeat of these world conquerors was the righteous cause, like the defeat of Alexander the Great was a righteous cause. God will fight for His people and God will fight for a righteous cause. And here was a righteous cause: God’s servants, the Gibeonites, are threatened by heathen Canaanite armies who want to kill them. In this picture we see the immense depravity of man, and notice that this is a worldwide phenomenon.

B. **The Depravity of man, and who are the enemies of God?** (Josh 10:3-4)

Everyone is ganging up against Gibeon. Is that not what we always see in this world? Gibeon has declared themselves servants of God and friends of those who call themselves sons of God. And that is why they have now become enemies of all the Canaanites. In the Bible who are the enemies of God? All those who declare themselves to be independent of Almighty God are the enemies of God. Atheists and all those who worship other gods are totally depraved. They do not want this God rule over them. Before our salvation we too were totally depraved, but after we have become Born Again we are no longer called totally depraved. We have been transformed from sinners into saints. We do not declare that we are sinless, but this is the terminology of the Bible. Gibeon and Israel did not declare themselves independent of God; on the contrary, all believers declare themselves dependent on God, for we depend on His free mercy and grace. When we come to God we declare to Him our declaration of dependence. We want to be His servants, His slaves. We depend on His protecting arms, and as His children we certainly want to love Him and be His dependents for all eternity.

C. **Is Satan at the door; is he ready to break in and overpower us?** (Josh 10:5)

But Gibeon did not capitulate. Why not? They were certain that they could not fight such a great army, but they were also certain that the Lord would help them out. What do we see in the spiritual dimension? We see that Gibeon represents all of us who are not Jews by nature. Gibeon represents the remnant of the Gentiles who were chosen by the Father to be saved, and we were saved by grace in the nick of time by the Lord Jesus Christ. Joshua represents the Lord Jesus Christ, for Joshua and Jesus are the same name. Israel represents the servants of the Lord, the keepers of the oracles of God, or spiritually the servants who maintain law and order in the church. But notice a peculiar aspect of our relationship to Christ: Gibeon did not do any fighting. This is a characteristic of our relationship to Christ: He and His servants did all the fighting for us. This now is **the main theme** of the sermon for today: God's great mercy and grace on us, unworthy Gentiles, who did not deserve that the Lord would fight for us, and would deliver us from Satan and all his demons. How did the Lord do that? We have here in this chapter an outstanding picture of how the Lord Jesus Christ delivered us from our sins and from Satan and how He did fight for us. Let us first ask the question:

D. **Whom can Gibeon ask for help?** (Josh 10:6, Rom 9:16, John 16:23)

They knew that they have become servants of the Lord, for they have been appointed to be servants of the altar of the Lord. And so, the only friends they have now are other servants of the Lord who are able to fight. They called on Joshua to save them. Spiritually they called on the Lord Jesus to save them. They knew and believed that the Lord had given the land Canaan to the children of Israel, and thus they were convinced that the children of Israel would defeat the Canaanites. This was putting **their faith into action**. They prayed to the God who could indeed save them. Let us apply this in today's religious scene: We are facing problems on every side. We would like the Lord help us out. But who do we pray to? If we hold to a false gospel, such as a gospel where God is still speaking audible messages today, or a god who is a gentleman who leaves our self-worth intact and who leaves us to our own free will, then we are barking up the wrong tree, for then we worship a god who does not exist, and then our prayers remain unanswered. There is one sin that God hates intensely, and that is the sin of idolatry. There is only one sin that God hates more than any other sin and that is the sin of leading people into idolatry. But if we worship the God of the Bible, the God who says, in Rom 9:16, "So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy," then we are addressing the true God, and not an idol. This God says to us in John 16:23, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give *it* you." And thus, we always pray in the name of Jesus. And so, in Josh 10:6, Joshua came, Jesus came, and all the people of war with Him. Who do all the people of war represent?

E. **Who do all the people of war with Him represent?** (Josh 10:7)

Who is in the army of the Lord Jesus? We are in this world to fight in the army of the Lord. This sounds like a contradiction, does it not? We know that the Lord fights for us, and yet we are in the army of the Lord to fight for Him. But these are two different battles. Christ on the cross is fighting for His saints, fighting to redeem us

from our sins, fighting to defeat the stranglehold of Satan on our souls, fighting to deliver us from the curse of the Law, fighting to satisfy the righteousness of God through His atonement, fighting to make us free so that we can serve Him and be His humble Bride. All this and more He did while suffering on the cross on behalf of us who are His children. But when God the Holy Spirit has drawn us to Christ, and has made us believe all this, and has made us Born Again, we are drafted into the army of Christ and He has appointed us to be His ambassadors in this sinful world, and He sends us where we need to go for the furtherance of His kingdom. Now we are the church militant, and we serve the Lord in His army as prophets, priests and kings. This is the honor that we have, and we will not despise the task that the Lord has given us. And so, who do all the people of war with Christ represent? They represent all the saints who are able to do battle and all the elect angels who are the ministering spirits of the saints in this life. We do not battle the army with swords and spears, but with the truth of the Word of God, and with our love for the brethren. And let us now apply this to ourselves: No one stands on the sidelines. Here is the principle which applies to all those who have been Born Again: There are no uncommitted Christians. We all work together to fight Satan and his evil host. If Christ gave His all to deliver us from bondage to Satan, how shall we respond by standing on the sidelines? Let us follow Joshua's army.

F. **What was the Lord's Promise?** (Josh 10:8-9, Prov 29:1)

We read in Josh 10:8, Jehovah, the Father, said unto Joshua, Jesus the Son, "Fear them not, for I have delivered them into thine hand." All Your enemies shall perish. And how shall they perish? We read in Prov 29

Prov 29:1, "He, that being often reprov'd hardeneth *his* neck, shall suddenly be destroyed, and that without remedy." The vengeance of God comes suddenly, unexpectedly, like a thief in the night, and they shall be destroyed and be brought before the judgment throne and be judged, and that without remedy. Does that not give you the chills? None of the unsaved expects it when his day of retribution will come upon him. This was the Lord's promise to Joshua, and this was also the Lord's promise to His Son Jesus. He shall be victorious. "There shall not a man stand before Thee." And with this confidence the Lord Jesus Christ and His army of chosen warriors attacks the enemy without fear. And look now at the spiritual side: who do we protect with our battle against the enemy of God? We protect the Gentile Gibeonites, we protect the babes in Christ, we protect those who have been drawn to Christ but have not yet matured in the faith to be able to fight, we protect those whom the Father has elected unto salvation, we protect the children of believers by instructing them into the principles of the true Gospel, for the battle against Satan is actually a battle for the mind.

**#2. A Sure Battle Plan: Trusting the Lord** (Josh 10:9-11)

God is using the nation of Israel to bring the Canaanites before the judgment throne. This is essentially what God is doing when He kills the wicked. Do not call this a judgment on the Canaanites, for they still have to be judged for their sins, and their penalty is not physical death, for physical death is only an outward sign or symbol of the penalty for sin. The real penalty for sin is the lake of fire for an eternity. And so, when God kills the wicked, like when He drowned Pharaoh and the entire Egyptian army in the Red Sea, or when He kills all

the Canaanites who fight against Joshua, or when He kills all the host of Sisera down to the last man, and so on, God does that to bring the wicked before the judgment throne on the last day. Then they will be judged and be cast into hell. That is why we read in 1Sam 2:6, “The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.” But we must trust the Lord that He will always help us in our battles in evangelism, or when we instruct our children, and so on. This is our sure battle plan. Please turn in your Bibles to the Prophecy of Ecclesiastes, Ecc 9:10 (2X). Now, look at Joshua and his army and what they were doing:

A. **Why were they not faint after an all night’s march?** (Isa 40:31, Ecc 9:10)

It was because the Lord strengthened them. You all are probably familiar with Isa 40:31, “But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.” If we would trust in our own strength we would not be able to stand against the wiles of the devil. That is why the nation of Israel was not able to drive out all the Canaanites after Joshua died. We must trust that the Lord will give us strength to do Bible study after a whole day of work, and that the Lord will give us strength to generate new sermons every week, and that the Lord will give us strength to go through new doors that He opens for us. You see, the Lord opens those doors for us. We read in Ecc 9:10,

Ecc 9:10, “Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Now is the time for our battle to bring the Gospel into all the world. Now is the time for salvation. The time will come that we are not able to do that work any more, for when we go to the grave we have entered into a time of rest, of permanent rest in the Lord. But here in Josh 10:10 we can clearly see the providence of God, the hands of God. Who did the fighting?

B. **Who fought for Israel and for Gibeon?** (Josh 10:10, Deut 20:1-4)

Look in your Bibles again at Josh 10:10, and what do we see? Josh 10:10, “And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.” Who did the fighting? Joshua did not say, “Lord, they are too tired to fight now; they will be massacred.” No! Just be there! Be soldiers for Christ! It is the Lord who fights for you! Please turn in your Bibles to the Prophecy of Deuteronomy, Deut 20:1 (2X). In Deut 20 and in the following chapters the Lord dictated some practical rules that the children of Israel needed to follow. Needless to say, these practical rules were not void of spiritual meaning. We read in Deut 20:1-4,

Deut 20:1-4, “**1** When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt. **2** And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, **3** And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; **4** For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.” It was the Lord who “slew them with a great slaughter at Gibeon.” Now then, here is the question for us:

**C. Who will do battle for us? To whom do we belong? (Josh 10:11)**

How sure are we that we belong to Christ? How can we be so sure that it is the Lord who will do battle for us against Satan? When we were born we were already at war against God. Like the children of Israel in Egypt, when we were born into this world, we were born in slavery to sin and Satan. Our enemy the devil is mighty, and powerful, and he wants to drag us into hell. God was not on our side. God was our enemy. Who then could help us against our enemy the devil? **No One!** No not one! Only if God will be merciful to me, and have the Lord Jesus Christ pay for my sins on the cross the equivalent of an eternity in hell, only then will the Lord Jesus clean up my sins and impute to me the righteousness of Christ, and only then will I have peace with God, and God will be on my side to protect me. And so, the question is: To whom do we belong? If we understand and believe the Gospel that we belong to Christ, the future is bright, but where do we find this assurance? This is not so easy to find out. We need to ask ourselves whom we love more than all. Has the Lord instilled in us a love for Him? Has the love of God been shed abroad in our hearts by the Holy Ghost? The Lord says in 2Cor 13:5,

2Cor 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Quite contrary to what most churches teach, the Lord recommended that we examine ourselves. And rightfully so, for we need to know if we have been saved, and who saved us, or have we perhaps not heard the true Gospel? And so, we need to examine ourselves.

**D. If God be for us, who can be against us? (Rom 8:31-34, Isa 41:10-11)**

Please turn in your Bibles to the Epistle to the Romans, Rom 8:31 (2X). For those who have the assurance of faith, the Lord promised that He will never leave us nor forsake us. This is an infinitely glorious promise. Who would reject such a beautiful promise from the Lord Himself, We read in Rom 8:31-34,

Rom 8:31-34, "**31** What shall we then say to these things? If God *be* for us, who *can be* against us? **32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? **33** Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. **34** Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

This promise appears in many places in the Bible. For example, please turn to the Prophecy of Isaiah, Isa 41:10 (2X). Those whom God has chosen are identified with Israel. But the Lord Jesus is also called Israel, and it is His people who are in view in this verse. Therefore we are the New Testament Israel. We read in Isa 41:

Isa 41:10-11, "**10** Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. **11** Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish."

Again, those that perish shall be killed to bring them before the judgment throne, and there they shall be judged. People are not killed as a judgment. When Adolph Hitler was killed, that was not his judgment.

E. **They that be with us are more than they that be with them** (2King 6:14-18)

Please turn in your Bibles to the Prophecy of Second Kings, 2King 6:14 (2X). We often are blinded by the glittering power of those who are on the side of Satan. We are not aware of God's power that is on our side. God says that our faith is blinded. We do not think of His power that is on our side. The king of Syria was disturbed that Elisha could read his mind, and so he thought to capture Elisha. We read in 2King 6:14-18,

2King 6:14-18, "14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them. 17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha. 18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha."

The cry of the servant of God was, "We are surrounded." O yes we are surrounded, but the saints are surrounded by a protective fence from God. God shows it to us in this great illustration of the chariots of fire round about Elisha. And God assures us, "They that be with us are more than they that be with them." And notice that the enemy is struck with blindness, which is a spiritual picture that they are struck with spiritual blindness. And if they die in that condition they shall receive a punishment for attacking us that is far greater than anything we could come up with. God says "vengeance is mine," and His vengeance is perfect.

**#3. There Is No Other Day Like That** (Josh 10:11-14, Isa 42:8, 48:11, Ecc 3:17, 8:6, 1Cor 2:2, Mal 4:2, Isa 53:7)

Let us look now at this great miracle that both the sun and the moon stood still for an extended period of time. Is this not a wonderful story? And how is it that all the glory is going to a man named Joshua? Do we not read in Isa 42:8 and in Isa 48:11 that God will not share His glory with another? Wherefrom did Joshua get all this power? And what was the purpose of this grand display of super-power? Did Joshua need this miracle? No he did not. Every battle Joshua engaged in he won, and he slaughtered the Canaanites as Moses commanded. Then who needed this miracle? Let us inquire at the wisdom of God about **the purpose** of this miracle. We read in Ecc 3:17, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every **purpose** and for every work."

There is a time for every **purpose** of God, and there is a **purpose** for every work of God; and the reason for this is that God must judge both the righteous and the wicked. And thus, the **purpose** of the miracle of having the sun and the moon stand still has something to do with the judgment of the righteous and the wicked. Now, we can see that the wicked were judged here in the battle of Joshua chapter 10, but how does the judgment of the righteous fit in? Again, concerning this **purpose** we read in Ecc 8:6, "Because to every purpose there is time

and judgment.” The time was about 1400 BC, but the judgment of the righteous and the wicked did not take place until AD 33. How can we explain that? Please turn in your Bibles to the First Epistle to the Corinthians, 1Cor 2:2. Undoubtedly the Apostle Paul has also relayed this fabulous story from the Old Testament to the new Christians in Corinth. How would He have explained it that God shared His glory with the man Joshua? He told us how he explained it in 1Cor 2:2, and there we read in 1Cor 2:2,

1Cor 2:2, “For I determined not to know anything among you, save Jesus Christ, and Him crucified.”

And since Paul was Jew he also explained to them that the Hebrew text does not say “Sun, stand thou still,” but the Hebrew text says, “Sun, be silent upon Gibeon.” Interestingly, the Hebrew word translated “Sun” is the same word that has been translated “Sun” in Mal 4:2, where we read that “the Sun of righteousness shall arise with healing in His wings.” And here the Sun of righteousness refers to the Lord Jesus Christ. Could it be possible that the “Sun” in Josh 10:12-13 also refers to the Lord Jesus Christ? That is not only possible, but it is most likely that this is the spiritual interpretation of this passage in Josh 10. And since no human being may command to Christ to be silent, in this interpretation it is mandatory that Joshua also represents Christ. And when in history was Christ commanded to be silent? The scene is the crucifixion of Christ. We read in Isa 53:7,

Isa 53:7, “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” And so,

A. **What does this day represent?** (Josh 10:11,14, Isa 30:30-33, Rev 16:17-21, Eph 2:1, Rom 3:10-12, 1Cor 10:31, Eph 2:8)

What have we seen in our studies of the Bible about the most important day in the history of mankind? It was the day that the Lord Jesus died on the cross of Calvary. That was the day when all of history changed and the entire program of God changed from the Old Testament economy to the New Testament economy, and when God changed His identity from being a tribal God Jehovah to the nation of Israel, to a worldwide Almighty God of the universe who revealed Himself as God the Father, God the Son and God the Holy Spirit. In addition there are many more changes in terminology that God made in the New Testament, if we are only willing to receive it. And so, God is not surprised by this change of events, for He already referred to it in many places in the Old Testament, and neither are we surprised by the wording of Josh 10:14, where we read,

Josh 10:14, “And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.”

On the cross, did the Lord fight for Israel? Indeed He did, but it was not just for the small tribe of Israel, but for the worldwide Israel of God consisting of all the elect of God throughout the centuries and throughout the world. On the cross did Jehovah God hearken unto the voice of a man? Indeed He did, for the Lord Jesus atoned for our sins in the human part of His nature, not in the Divine part of His nature, for God the Son cannot bleed, and God the Son cannot be crucified by the hands of man, and God the Son cannot die. The Lord Jesus pleaded for our sins to be forgiven, and Jehovah God hearkened unto the voice of a man. And how long did the Sun

standstill, or better how long was the Sun of righteousness silent? Until all the enemies of the Lord had been judged. Spiritually both the righteous and the wicked were judged at the cross. For the righteous, all our sins were judged at the cross in the body and soul of the Lord Jesus Christ. For the wicked, all their sins were passed by so that it is guaranteed that they have to pay for their own sins in hell. They are in principle judged already. If Christ, who is the Son of God, had to pay the equivalent of an eternity in hell, then certainly all the unsaved would have to endure hell on their own terms. That this day in Josh 10:9-14 represents the last day, the day in which all the wicked are judged can be shown from the events in verse 11. We read in Josh 10:11,

Josh 10:11, “And it came to pass, as they fled from before Israel, *and* were in the going down to Bethhoron, that the LORD cast down **great stones** from heaven upon them unto Azekah, and they died: *they were* more which died with **hailstones** than *they* whom the children of Israel slew with the sword.”

Compare this now with the plague of the hailstones on the last day. We read in Rev 16:17,21,

Rev 16:17, “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, **It is done.**” **It is Finished!**

Rev 16:21, “And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”

Is this not clear evidence that this day in Josh 10 was picture of the last day?

Indeed, God chose His words carefully in the Bible so that we can see spiritual pictures, especially when we go back to the original Hebrew and Greek texts. And notice that our enemies are struck with spiritual blindness. Should we be angry that they cannot see what we see? Should we be impatient that they cannot see that we are surrounded by numerous chariots of fire? No! Elisha showed us by his example that we should treat them with kindness, for to this are we called. This kindness is an integral part of our battle against the forces of Satan.

**But in whom have WE put our trust?** And where does this trust come from? It certainly does not come out of our own mind. God says in Eph 2:1 that we were dead in trespasses and sins. God says in Rom 3:10-12, that there is none righteous, no, not one, and that includes babies in the womb. There is none that understandeth, there is none that seeketh after God. There is none that doeth good, no, not one. Add to this the command of:

1Cor 10:31 “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God,” for we have been made to glorify God in everything we do in our life, and if we do not glorify Him it is sin. And so, will we honor and glorify the Lord Jesus Christ for giving us this desire to put our trust in Him. Or will we put our trust in our own work, the work of: Have I done everything right? Do I have enough faith? Am I penitent enough today? I do not understand the Bible; is God still willing to accept me? And so on. Have we put our trust in our own works or in the work of Christ? What is grace? Grace is receiving what we do not deserve.

When we **freely** receive all the blessings that come through Christ, then we have received all these things by grace. Do we believe it? This is the meaning of Eph 2:8, “For by grace are ye saved, through faith, and that (faith) not of yourselves, it is the gift of God.” This is the only way we give God all the honor and all the glory

for our salvation. We thank Him for having done our battle on the cross of Calvary, and we will serve Him all our life in gratitude for what He has done for us.

AMEN.            Let us turn to the Lord in prayer.