

"The Kindness, Justice and Mercy of the LORD"

Joshua 5:13-6:27

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[0:00] The Old Testament reading is Joshua 5, 13 to 6, 11. And Joshua did so.

Thus you shall do for six days.

So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant and let seven priests bear seven trumpets of ram's horns before the Ark of the Lord.

And he said to the people, Go forward, march around the city, and let the armed men pass on before the Ark of the Lord. And just as Joshua had commanded the people, the seven priests bearing the seven trumpets of ram's horns before the Lord went forward, blowing the trumpets with the Ark of the Covenant of the Lord following them.

The armed men were walking before the priests who were blowing the trumpets, and the rear guard was walking after the Ark while the trumpets blew continually. But Joshua commanded the people, You shall not shout or make your voice heard.

[2:16] Neither shall any word go out from your mouth until the day I tell you to shout. Then you shall shout. So he caused the Ark of the Lord to circle the city, going about it once.

And they came into the camp and spent the night in the camp. Late spring 2018, I had the opportunity to visit a friend who was in Jerusalem.

He was a Canadian missionary trying to get back onto the mission field. It was, I think, the first time I was really away from my family since having children.

So it felt like a throwback to Bachelor Daniel a little bit. Anyways, we were having a great time. We had a car.

We drove up to the Galilee. We stopped in Awadi. It's like a desert oasis. And we swam in this beautiful water. We ate on the Sea of Galilee.

[3:16] And we drove into the old city visiting a friend of his and a friend of mine. It was a really wonderful time. So where he was staying was just outside of Jerusalem in Judea or what is also called the West Bank.

And we could, to get into Jerusalem proper, take a giant roundabout way to avoid some contested areas. Or we could drive through them.

Now, my friend, he's 10 years older than me. He has five boys. He is a cowboy. He doesn't give a rip. So he's just like, we're obviously driving straight through.

You know, it's not super dangerous. But if you can avoid it, avoid it. Okay? There's different license plate colors. A yellow license plate, the Israeli license plates.

They're not exactly welcomed in that area. There's a bunch of white license plates. That's the Palestinian Authority license plates. Why am I telling this story? Every day when we drove through the contested area, we drove by Jericho.

[4:19] It was the old city. One of the oldest cities in the entire history of the world. We drove by it every day. And every day, this giant, maybe 20, 25 foot sign, massive, right at the entrance of the city.

It read this. This road leads to Area A under the Palestinian Authority. The entrance for Israeli citizens is forbidden, dangerous to your lives, and is against the Israeli law.

And it was written in Hebrew, Arabic, and English. In bright red. Unmistakable. Do not enter into Jericho. Every single time we would drive by it.

And I was, the sign was a bit of a shock. I mean, imagine if you're driving just before you hit the Champlain Bridge. Giant 30 foot sign. Do not enter into Quebec.

It is dangerous. You might die. Stuff like this. Or say, like, you're on the way to Carleton Place. You're on Highway 7, and just as the highway slows down, do not enter Carleton Place.

[5:22] These people will kill you. Or something like that. Like, it would be shocking to see. And it was shocking to me to see that. I mean, Canada is this incredible place.

It's also a very insulated place from a lot of danger, right? So I thought about the sign a lot as I studied Joshua 6 this week, because this is the story of Jericho.

If you have been in church for any length of time as a child, you would have come across this story. It's a kid's ministry favorite. It's not exactly PG, though.

So I drove by this giant sign in this ancient city, and I considered how 3,500 years prior to us driving, Joshua and the nation of Israel began their conquest there.

This was their Juneau beach, so to speak. This was the first conquest into this foreign land that was really their land, given by God as a gift, and they were about to take on the Canaanite people.

[6:25] So I mentioned it's not exactly a PG story. It's a tough one, actually, I think, for our Canadian sensibilities. Again, we're an insulated country from a lot of the crazy, difficult, dark things in this world.

Although Canada, of course, is not immune. We just like to keep it a foot or two beneath the surface so we don't see it. But it nevertheless will disturb our Canadian sensibilities precisely because of a specific command God will give to the Israelites.

And this command that he gives has the potential to call into question his goodness, and more importantly, his trustworthiness.

So, longer intro. Have grace with me. We'll run through not every chapter, or every verse, rather, but a good chunk of it. But turn with me to Joshua chapter 5 on page 24.

And we're going to take a look at this story, this familiar story for the majority of us, and actually see that it is going to communicate something to us about the kindness, the justice, and the beauty of God.

[7:42] Okay, step one, point one. The kindness of the Lord in his self-revelation. So, just to catch everybody up on the narrative, Israel crosses the Jordan miraculously.

Read about it. They renew the covenant with the Lord. Read about it. And now they are posed to take on the conquest of the land. And Joshua, he looks up. He's the commander. He's been affirmed.

He is the successor of Moses. He is the man in Israel. And he looks up, and he sees this warrior with a drawn sword in his hand. And we are not told about the appearance of the warrior, but the implication seems to be that this guy is something else.

Okay? Is he tall? Is he broad? Is he glowing? We're not sure, but there's something about this warrior that draws Joshua towards him. And he goes over to see, is this guy for us or is he against us?

Is he a friend or is he a foe? Verse 13. When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand.

[8:49] And Joshua went to him and said to him, Are you for us or for our adversaries? A legit question when you're going to go into war with a guy in front of you with a drawn sword. Okay?

Good question to ask. The response. No. Weird response. No. Option A or option B? Option C. He just says no. It may seem like a bit of a non-answer. But let's continue on and see the follow-up to that reply. Or to that response, rather.

Verse 14. No, but I am the commander of the army of the Lord. He's using the covenant name of the Lord here. Now I have come.

So we see that this isn't a mere human warrior. This is some kind of heavenly or angelic warrior. And this warrior is tasked with doing the Lord's will.

[9:46] Not Joshua's will. Not the Canaanites' will. But the Lord's will above all. And what is implied here is that Joshua, he's actually asking the wrong question.

It's not, are you for us or against us? The real question that Joshua should be asking is, am I on the Lord's side? Am I following the Lord?

Am I doing God's will, God's way? Am I on the Lord's side? You know, it's a very important question for us to consider. Are we on the Lord's side?

I mean, it's remarkable. I'm not going to get into it. But there is something to be said about somebody attempting to follow God's way without using God's strategy.

Or not consulting the Lord in prayer, searching his word. We can think and deceive ourselves into thinking we are doing God's will without it being God's way.

[10 : 43] And this is an important thing for us to consider. Are you asking the question, is God for me? Or are you asking the question, am I for God?

Totally different question. Changes everything. It really does. I think, Christian or not, this is a question that everybody wrestles with.

Christian or not, we want God or the universe or a higher power or just good vibes to be on our side, to be doing what we want, our way.

We fashion ourselves as the sun with everything else as a planet rotating around us. But this question helps us to have a proper posture for life.

In fact, God and God alone is the sun. And we are planets. I mean, we are whatever. But we are rotating around him.

[11 : 44] The center of our galaxy, of our universe, is him, not us. Therefore, the question has to be, friends, am I on the Lord's side? Ask yourself that question if you can.

This morning, this evening, when you wake up every day. Am I doing your will? Am I following your ways? Lord, I want to please you with my life. I am your servant.

You see, what ends up happening, if we ask this question, is we cease to be the center of the universe, which what we'll see is really being an enemy with the Lord, right?

It is swapping a place with the Lord. God isn't the king of all things. The ruler, the sovereign over the created universe, I am. Puts us in a bit of an adversarial position with God.

But when we ask that question, it changes. It shifts so that we no longer become enemies, but we become worshipers of the Lord. And we see this in the next section, because look at how Joshua responds to the response of the commander of the Lord's army.

[12 : 52] Verse 14. And Joshua fell on his face to the earth and worshiped and said to him, What does my Lord say to his servant? Verse 15.

And the commander of the Lord's army said to Joshua, Take off your sandals from your feet, for the place where you are standing is holy. And Joshua did so. See how that one question flipped around.

It makes Joshua have a completely different posture. He is not preparing in the same way for war. Instead, he is worshiping the Lord God, which is interesting because now we are starting to get a clue into the real identity of this commander of the Lord's army.

He is not some angelic person. He is, it would seem, the Lord himself. So Joshua falls prostrate in worship. And he's worshiping the one true God.

And we know this also, I'll just mention this really quickly. We know this because there's other parts of the Bible where an angelic being shows up and people fall down.

[13 : 59] And the angel's like, no, no, no, no. We don't worship angels here. Stand up. I am a servant of the Lord. But there's none of that. It is the right thing what Joshua is doing. And he is not encouraged to change.

In addition to him taking off his sandals because truly he's in the presence of the Lord. And what we're seeing here is God revealing himself to Joshua.

It's an act of kindness. Okay, when I say kindness, I'm not meaning niceness. God can be nice.

God can also not be nice. But this is kindness. This is grace.

This is a deep, undeserved, I mean grace for lack of a better term, being extended to this man who needs it in this moment.

He's revealing himself to him. It's a really actually beautiful thing. It is further likened to the Lord.

[14 : 58] Again, if you're not quite convinced that this commander of the Lord's army is in fact the Lord himself. But if we continue on verse 2, try to remove verse 1 for the moment and read the end of chapter 5 into chapter 6, verse 2.

And then we see the Lord himself is speaking to Joshua. See, I have given Jericho into your hand with the king and the mighty men of valor. Again, consider how reassuring this would be.

Let's just take a pause, a step back, and consider that Israel is a group of former slaves that had experienced decades of nomadic wanderings.

Okay? They get into the promised land, not because of some incredible engineering feat, but because God does a miracle stopping up the Jordan. They go through, and now they see a fortified city that is impregnable.

Okay? There's no ladders that they can construct. They don't know how to fight siege warfare. They have no idea how to get in here.

[16:04] And then all of a sudden, in addition to all this, by the way, the Lord has commanded them to take the city. And then the Lord himself shows up and reveals himself to Joshua, and by extension, the rest of Israel through Joshua.

And he says that the victory's already won. The victory's already won. This near impossible task ahead of you, verse one, that's the purpose of verse one, by the way.

It's to kind of state that Jericho is an impossible city to conquer for this people. But the victory's already won. I have shown up.

God is displaying his kindness to his people by revealing himself to them. It's a remarkable thing for the Israelites to experience on the eve of their first battle, is it not?

And not only does God reassure them that the victory's already won, but he gives them the strategy for that victory. And here's what he says. He says, listen, this is how you build ladders.

[17:15] This is how you kind of get some flaming arrows to lay. No, none of that, okay, right?

Like, he doesn't give them military strategy. He says, listen, get the priests, get the ark, get some trumpet shofars.

This is the ram's horn. And for seven days, you're going to walk around the city once and blow the trumpet and not say anything. And you're going to do that for six times.

And on the seventh day, you're going to go around seven times, blow the trumpet, and then shout.

And then the walls will fall down. It's not a military strategy at all.

It is so outlandish to consider unless we consider that God is doing a miracle to prove that he is fighting for his people and that ultimately the victory is his.

And that the glory for any conquering of Canaan is his in his alone. I mean, this is a ridiculous thing to ask the Israelites to do.

[18:20] And yet that is the strategy of the Lord. Seven days, seven priests, seven trumpets, and then on the seventh day, circle seven times.

Why all the sevens? It's a good question to ask. Maybe you're asking, maybe not. Why all the sevens? Whenever you're reading a story and there's repetition like this or there's some kind of, you might think, is there some symbolism?

On one hand, be careful because people can find symbolism in all sorts of different things. And they can be wrong, myself included. But sometimes symbolism is actually very important. It draws our attention to something that's not explicit, but so wonderful and beautiful.

And seven here is very symbolic and is put in the story, not haphazardly, but very importantly, the Lord is drawing our attention to something.

Not to get into it, deep into the weeds, but seven, you think, on the seventh day, God rested from his creation. On the, every, every 49 years, well, really it's the 50th year, but seven times seven, there's a year of Jubilee in the Bible.

[19:32] Seven is this idea of completeness or wholeness, but also of rest. And I think what's happening here is God is saying, listen, seven with seven with seven, and then on the seventh day, seven times around, he's saying this victory will be complete, will be whole, it will be finished, and by the way, I will do the fighting, you will rest in me.

And it's a beautiful picture. If that truly is the purpose of incorporating the sevens, for us to read this, this is all the Lord, and none of Israel, okay?

God in his kindness is showing up to this former slave, former nomadic, kind of semi-broken, semi-put-together people, and he is saying, my victory will be complete.

I am, I'm on your side. I'm in your corner all the way. Once again, the Lord will break into the natural world in a supernatural way to initiate the victory, to draw people to himself, to fight for his people, and it's an act of great kindness.

But how can it be true kindness when the kindness that God extends to one people group comes at the expense of another? I mean, he is extending kindness to Israel, but it will lead to the downfall of Canaan.

[21:01] Would it be kindness for my family if I just lavished my love and attention with material things to one child at the expense of the other?

It wouldn't make me a good father. That would make me something else, but not good. That wouldn't be kind. It would be leveraging one child to punish the other.

What is happening then? How can we understand God's kindness in light of what is to come? How are we to make sense of the next section? This leads to our second point.

Second point is the justice of God punishing evil. So this is, I set up, we're going to go through the whole section. This is the part I'm going to sum up because God has given instructions to Joshua for Israel and the next section, verses 6 to 15, really just detail Joshua telling the information to the people and the people obeying, okay?

So that's what's happening. And then it culminates in the final blast of the ram's horn or the shofar. And actually, we brought a shofar today and just imagine before, Tyler's going to blow it.

[22:18] And Tyler's blowing it because he's a trumpeter and he has the chops for it. And every time I try it at home, the kids laugh because it's like squeaking. It doesn't quite work. But just imagine a whole troop of people with this box in the middle going around and all you hear is the sound.

What kind of psychological warfare might it be for the people? And in addition, one more thing before you blast this, Tyler. This is also talking about symbolism or what it represents. It represents, in a sense, the victory of God. We'll see this especially in the book of Revelation. Just before this returns, there's the blast of the shofar.

The victory's won. So give it a shot if you're up for it. Wow. Well done.

Give me a hand. Thank you, Tyler. I don't know. It did something. It always gets me. Like, I don't know. It kind of rattles me up a little bit.

[23:24] Imagine hearing that. Okay? Imagine hearing that if you're in Jericho. But imagine hearing that if you are an Israelite. Wow. God is on our side.

So that's what you're hearing as the people are going around, as the priests are going around.

That's the best I've ever heard the trumpet blasted, by the way.

So victory's at hand. But then comes this passage that I warned you guys about at the beginning. I'll read verses 16 and then 21 is the tough one.

And at the seventh time when the priests had blown the trumpet, Joshua said to the people, Shout! For the Lord has given you the city. Actually, we'll jump verses 17 to 20.

Then they devoted all the city to destruction. Both men and women, young and old, oxen, sheep, and donkeys with the edge of the sword.

[24:25] Now, sometimes in the Bible when it says there is, the whole city was destroyed, it's an idea of saying that it was a total victory. In this case, it means what it says.

It means what it says. So it's a difficult passage. And like I said at the beginning of our sermon, at the beginning of our sermon series in Joshua, the commitment for us is to walk towards these difficult passages, not away from them.

So let's walk towards it together. So it's a difficult passage for us. I mean, it implies that children are being slaughtered and they're being slaughtered because God has said so.

But it's important for us to consider the utter evil of the Canaanite culture. Canaanite culture was barbaric. It was evil.

I will try to... Anyways, you can read about it, but it was full of murder, full of abuse abuse and exploitation of the worst kind.

[25:39] There was sacrifice and not of animals. People were trafficked. Think of the worst possible atrocities that you can think of, and it happened in ancient Canaan.

And not only that, but the people gleefully participated in such acts. It was a part of their ethos. It was a part of their very worship. It was their very way of life. So we might struggle with the idea of the Lord commanding an entire people to be devoted to destruction, but we need to understand how evil, evil truly is and how important it is that it is dealt with justice.

But what about the innocence? What about mercy? Listen, these are very important objections. I'm going to address them when we get to chapter 7.

So it'll be in two or three weeks from now. I'll address that, but it will get addressed, I promise you.

But if we consider back to the, if we get back to the evil of the Canaanites, if we consider just how evil things really were, let's maybe approach the whole situation with a different question.

What if the Lord didn't execute justice? What if he allowed evil to continue on and fester? What if the policy of God, the official policy of God was live and let live?

[27:10] You do you to the Canaanite people, allowing their culture to form the way they want it for them to believe what they want to believe and practice whatever they want to practice.

What if that was God's policy? And therefore, evil continued to fester, continued to grow and evolve. Let me give you an example of what that might look like. This past week marked the three-year anniversary of the October 7th attacks. And the glee and the joy of 6,000 Gazans, both military and civilian, participated in the massacres that day, and 1,200 Israelis, both Arab and Jews, also some foreign nationals as well, they were killed.

And it was chilling and hard to comprehend. One such example, it's still haunting. There was a young man and they captured the audio of his call to his father.

And with glee and joy, he talked about how he murdered 10 and mutilated 10 Israelis. And his father responds with joy and thankfulness and pride.

[28:35] And although only 6,000 of say 2 million of these people participated in the massacres, when the hostages were brought back into Gaza, the streets filled up and people cheered and candy was handed out to children and there were shouts of joy heard everywhere.

This is what evil looks like when it is allowed to fester. A culture is designed and is used to not promote the good or the flourishing of humanity but to exploit and to murder and to kill and to maim. But I'll say this, the problem isn't inherently with the people of Gaza. It's not as though Gazans are defective. Whatever family they come from, whatever religion they practice, they're just defective. No, no, no. The issue is with a culture, not a people, but a culture formed by a death cult. Listen, I bring this up not to debate the war that happened over the next two plus years.

I have my opinions about that. It is incredibly sad and I wish it didn't happen. If you guys want to talk about it afterwards or you find it offensive that I even use this as an example, please come talk to me.

[30:04] I'm like, I don't even own boxing gloves, all right? Like, we can talk. It'll be civil. It'll be okay. I promise. But I use this as a very concrete and a very current example of what evil looks like and how reprehensible it truly is and how Canaan looked a lot more like that than we might see in the scriptures.

I could have talked about the Taliban. I could have talked about the Mexican drug cartels. I mean, barbaric, barbaric, barbaric culture in both of those examples.

You know, I could even talk about our culture. John Paul II, I think rightly, called the West participating in the culture of death. Okay? What I'm trying to say, and please hear me when I say it, I'm not advocating for a view that people are inherently bad, but that cultures aren't equal.

Okay? Cultures aren't equal. And also, please hear me when I say I'm not advocating for genocide or indiscriminate killing or meeting cruelty and barbarism with cruelty and barbarism.

What I'm not doing this morning, hear me when I say it, I'm not somehow commending a method on how to deal with this at all. But I am saying that we cannot be indifferent or excuse evil when we see it.

[31:36] Evil always needs to be opposed. you know, the Bible itself, and we'll see this, especially with Rahab, also doesn't attack and condemn a people group, but again, a culture.

Rahab confesses her sins to the almighty God or puts her allegiance to the almighty God and is treated like an Israelite. Okay? She rejects her culture and her religion for the true and better God.

And we'll see in a few weeks there's this man named Achan who is an Israelite and he acts culturally like a Canaanite and he's treated like that.

It's not an issue with people groups, but cultures that we see. And more than that, it's not just an indictment on cultures, for the Bible is clear that sin actually isn't an issue that is connected with nations only.

But that it runs from top to bottom in our own hearts. This is where evil can be found. In the human heart.

[32:48] In our desires, in our fantasies, in our temptations. Evil is real. And what we see here is God dealing with it.

this is in my next point, but I'll just say it now. Back in Genesis chapter 15, the evil and the subsequent destruction of Canaan was foreshadowed.

Back in Genesis 15, God is telling Abraham you're going to get the land, but first, he says, the sins of the Amorites has to reach its zenith, its pinnacle. Okay?

The Amorites are again a part of this people group. The idea is Canaan. Canaan is an evil place that practices evil things. That was God's judgment.

And then 500 plus years goes by between Genesis 15 and Joshua chapter 6. And in that period of time, there were ample examples of God, the one true God, the God of Abraham, Isaac, and Jacob, the God of Israel doing magnificent things and making all the other gods look petty and small.

[34 : 05] Said another way, there was 500 plus years of opportunities to repent and to turn from the wickedness. And even in the lead up to Joshua chapter 6, what do we see?

God doing magnificent things so that the people of Jericho, if you remember chapter 2, their hearts were melted. They were so afraid of this God. And yet, and yet, they did not turn.

God is a God of justice and he can't let, he can't let evil persist but he also extends mercy. So this will lead into our third and final point.

God is a beautiful God for he extends mercy to those who don't deserve it. Listen, they had ample time to turn from their wickedness and I've given you the examples of what that wickedness looked like and yet they still didn't.

Okay, why? Verse 1 is on one hand to tell us and to tell the Israelites that Jericho was too big for them to conquer by themselves but also it is a picture of what's happening in the collective hearts of the people of Canaan.

[35 : 20] They are shutting themselves off to the one true God. We see Rahab hasn't. She will receive mercy but why them?

Why is it that they have had mercy extended to them and they have not embraced it? Why did they reject God and continue in their horrendous evil?

We talked about this three weeks ago back in chapter 2 and the answer is still the same. I don't know. Okay, I don't know. I don't know why Rahab said yes to the one true ever living God while the king of Jericho and all his people said no and they shut themselves up from God effectively giving God the middle finger.

Why? I don't know. I don't know why some of you have family members that have walked with the Lord and then walk away or people in your life that you have prayed for and have shared the good news with and then they're unresponsive and maybe even indifferent which sometimes is worse than being hostile by the way.

In my own family I am the only person on my father's side who has come to a saving faith in the Lord. Why me? Okay? I don't know. Why couldn't it be the generation before or the generation before that?

[36 : 37] I don't know. I'm not sure. God is sovereign and we are not. We don't know why some come to him and some don't but I do know what is true.

Romans chapter 1 verse 20 is true. For his invisible attributes namely his eternal power and divine nature have been clearly perceived ever since the creation of the world in the things that have been made so they are without excuse.

God has revealed himself to people through his creation. He is not going to leave anybody without excuse and also I know that it is not God's will that any should perish.

He desires everybody to come to a saving faith and he extends mercy and some say yes and some say no and God is involved in that in some kind of incredible divine holy spirit way and sometimes we just don't know but we know that God delights in extending mercy.

listen some of us are Christians some of us have one foot in one foot out some of us might be out but we just haven't maybe come to grips with it.

[37 : 57] I don't know where you're at okay I don't have a window into your soul I don't. If you find yourself like Jericho shutting yourself up okay not allowing God to peer in and he's extending mercy and you are functionally treating God like the king of Jericho don't he wants to come in to your very deepest secret and extend mercy to it and the sin that you are unbelievably ashamed of doing and he wants to extend mercy to it don't shut up your gates to God do not shut God out of the very places he wants to heal going back to the story we're going to wrap up very shortly look with me at verses 17 and then down to actually just verse 17 and then we'll continue on in verse 22 verse 17 we're on page 28 and the city and all that is within it shall be devoted to the

Lord for destruction again we'll deal with that in a few weeks only Rahab the prostitute and all who are with her in her house shall live because she hid the messengers whom we sent and then down to verse 22 but to the two men who had spied out the land Joshua said go into the prostitute's house bring out from there the woman and all who belong to her as you swore to her so the young men who had been spies went in and brought out Rahab and her father and mother and brothers

and all who belong to her and they brought all her relatives and put them outside the camp of Israel and they burned the city with fire and everything in it only the silver and gold and the vessels of bronze and of iron they put into the treasury of the house of the Lord verse 25 but Rahab the prostitute and her father's household and all who belong to her Joshua saved alive here it is and she has lived in Israel to this day because she hid the messengers whom God sent to spy out Jericho great lengths are spent by the writer to highlight the kept promises of the woman who has no business being a part of Israel unless she truly is a part of Israel because she has trusted in the God of Israel and that's what we see the ever living God who extended mercy that mercy was embraced and the promise was kept make no mistake friends God delights in showing mercy and he delays judgment as much as he can in order to do so so the words of James chapter 2 they ring incredibly true for us in Joshua chapter 6 and this is what it says verse 13 for judgment is without mercy to one who has shown no mercy mercy triumphs over judgment in closing this is a hard story for us in the 21st century to figure out but ultimately the story helps us to see the ultimate judgment and mercy of God found in the passion and death of Christ God showed mercy to us by pouring out his judgment upon

Jesus so even though we are more like Jericho than we are like Israel God treated Jesus like Jericho so we could be a part of God's family like Jericho Jesus was committed to complete destruction he was utterly destroyed and the beatings the whippings the crown of thorns the nails the piercings in his hands and his feet all of it the crucifix he hung upon all of it was for us to satisfy the justice of God and to extend the mercy of God all in the one single act and the wonderful thing about this is that he did not come down when we called him but he came down of his own accord and revealed himself to us in such a way to identify with our humanity friends this is the kindness of God on full display but please please please also see this as a warning because it helps us to remember that there will be a final judgment one day and God will extend mercy and he'll delay judgment but those who ultimately will not embrace the one true God the one true Messiah who is Lord and Savior over all there will be a judgment and it will be final and it will be swift and it will be over and there will be no other options left for us so friends throw yourself at the mercy of God be like

Rahab be like Rahab and trust in the ever-living God Father Son and Holy Spirit may may