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The Sermons of Dan Duncan

Joshua 4:1-5:1

Lesson 4

Fall 2020

"Rocks of Remembrance"

TRANSCRIPT

Thank you, Seth, and good morning. We are in the Book of Joshua, and this morning we're looking at chapter 4. The Lord has given Joshua instruction in chapter 3 on crossing the Jordan; and that has taken place. And when we read that chapter last week you noticed in verse 12 the Lord said, "Now take for yourselves twelve men from the tribes of Israel, one for each tribe." But there was no explanation given for why Joshua was to do that—we'll find the explanation in our passage in chapter 4. I'm going to read the entire chapter. It's a long chapter, but we won't be dealing with every verse in our exposition. So follow along, beginning with verse 1,

¹ Now when all the nation had finished crossing the Jordan, the LORD spoke to Joshua, saying, ² "Take for yourselves twelve men from the people, one man from each tribe, ³ and command them, saying, 'Take up for yourselves twelve stones from here out of the middle of the Jordan, from the place where the priests' feet are standing firm, and carry them over with you and lay them down in the lodging place where you will lodge tonight.' " ⁴ So Joshua called the twelve men whom he had appointed from the sons of Israel, one from each tribe; ⁵ and Joshua said to them, "Cross again to the ark of the LORD your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel. ⁶ Let this be a sign among you, so that when your children ask later, saying, 'What do these stones mean to

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you?' ⁷ then you shall say to them, 'Because the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed the Jordan, the waters of the Jordan were cut off.' So these stones shall become a memorial to the sons of Israel forever."

⁸ Thus the sons of Israel did as Joshua commanded, and took up twelve stones from the middle of the Jordan, just as the LORD spoke to Joshua, according to the number of the tribes of the sons of Israel; and they carried them over with them to the lodging place and put them down there. ⁹ Then Joshua set up twelve stones in the middle of the Jordan at the place where the feet of the priests who carried the ark of the covenant were standing, and they are there to this day. ¹⁰ For the priests who carried the ark were standing in the middle of the Jordan until everything was completed that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed; ¹¹ and when all the people had finished crossing, the ark of the LORD and the priests crossed before the people. ¹² The sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the sons of Israel, just as Moses had spoken to them; ¹³ about 40,000 equipped for war, crossed for battle before the LORD to the desert plain of Jericho.

¹⁴ On that day the LORD exalted Joshua in the sight of all Israel; so that they revered him, just as they had revered Moses all the days of his life.

¹⁵ Now the Lord said to Joshua, ¹⁶ "Command the priests who carry the ark of the testimony that they come up from the Jordan." So Joshua commanded the priests, saying, "Come up from the Jordan." ¹⁸ It came about when the priests who carried the ark of the covenant of the LORD had come up from the middle of the Jordan, and the soles of the priests' feet were lifted up to the dry ground, that the waters of the Jordan returned to their place, and went over all its banks as before.

¹⁹ Now the people came up from the Jordan on the tenth of the first month and camped at Gilgal on the eastern edge of Jericho. ²⁰ Those twelve stones which they had taken from the Jordan, Joshua set up at Gilgal. ²¹ He said to the sons of Israel, "When

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your children ask their fathers in time to come, saying, 'What are these stones?' ²² then you shall inform your children, saying, 'Israel crossed this Jordan on dry ground.' ²³ For the LORD your God dried up the waters of the Jordan before you until you had crossed, just as the LORD your God had done to the Red Sea, which He dried up before us until we had crossed; ²⁴ that all the peoples of the earth may know that the hand of the LORD is mighty, so that you may fear the LORD your God forever."

Joshua 4:1-24

(Now I'm going to end with the first verse of chapter 5)

¹ Now it came about when all the kings of the Amorites who *were* beyond the Jordan to the west, and all the kings of the Canaanites who *were* by the sea, heard how the LORD had dried up the waters of the Jordan before the sons of Israel until they had crossed, that their hearts melted, and there was no spirit in them any longer because of the sons of Israel.

Joshua 5:1

May the Lord bless this reading of His Word and bless our time of studying it together. Let's bow together in prayer.

Father, what a great privilege it is to be together with Your people on this Lord's day, and to do this that we've done and we are doing, and that is read the Scriptures, read Your inerrant Word; read about these great historical events because they remind us of what You did.

Lord, You are involved in every event that takes place anywhere, anytime, in this world, in this galaxy, and throughout the universe. It's all under Your absolute control. It's the creation of Your Word; by Your fiat—out of nothing. And it is as vast as the universe is, but a speck of dust to You. And You control it all. And You control every event in our lives. And may we learn that lesson from this text and be encouraged by it; as Israel was to be encouraged by it.

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You are a sovereign God, the only God, the Triune God, and the God of our salvation. And so, Lord, may we see that; be encouraged by that; and may our hearts be lifted up to You in worship as we consider it.

Bless us spiritually. Equip us through our time of study for the week to come in the time that we have or the opportunities You may give us to be a light in the midst of this dark age. Bless us to that end, Lord.

But bless us materially as well. We have many material needs, particularly in this particular time of our history and situation. We pray, Lord, that You would remember the sick. We ask for Your healing mercies. Lord, we're all vulnerable to all kinds of dangers in this unusual time, as I mentioned. Guard us all. Keep us safe. Keep us healthy.

We thank You, Father, for the blessings You've given us. We thank You for the way You provide for us daily. As I mentioned a moment ago, every moment of our life is a moment of providence—You're in control of all things. And You bless us beyond our comprehension, our ability to remember. But we need to do that. That's one of the lessons we get from our text, to remember what You've done, and Your constantly blessing us. And so Lord, may we remember Your blessings to us and live in light of that in the confidence that we have; that You are with us and for us.

We thank You for that. It's all of Your grace, and it's the grace we've experienced through the cross of Christ, the sovereign Savior who died in our place, paid for all of our sins, and we have that; we receive that through faith alone. Thank You for the faith that You've given us to lay hold of the cross. Thank You for the work of Christ, and it's in His name we pray. Amen.

One thing it seems that great cities have in common is impressive monuments. They're often in a central location, and usually commemorate great achievements on the battlefield. The Arc de Triomphe in Paris was commissioned by Napoleon after his victory at Austerlitz. Trafalgar Square in London celebrates Admiral Nelson's naval victory in the Napoleonic wars. Washington, D.C. is full of monuments honoring battles

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and wars that were won. That's what men do. They venerate their triumphs. They've done that since the Pharaohs. So maybe it's not surprising that the first thing Israel did, when the nation entered the land of Canaan, was to build a monument. In fact, they built two monuments.

But it was no boast on their greatness or their achievements. In fact, these monuments were entirely unimpressive. They were a pile of rocks. In fact, one of the two was placed at the bottom of the Jordan River, hidden from sight. They were about God, not man, and built to remind people of His greatness. The circle had closed. God brought Israel out of Egypt with a mighty hand. He parted the Red Sea. He brought the people to the other side on dry ground, and drowned their enemy when it pursued them.

Now 40 years later, the Lord divided the Jordan River, and led the nation on dry ground into Canaan. He freed them from slavery and He gave them a land of their own; the promised land. It was all the Lord's doing. The stones were piled up to remind the people of His great miracle of bringing them into the land. In fact, in verse 3, people are instructed to take twelve rocks from the river and lay them down in their camp. But the word *'lay'*, is not the usual word for 'to set' or 'to put'. It's the word *'rest'*. It's unusual. Literally it means, *'cause them to rest'*, and it seems to be an intentional reference to what the Lord would do. He would give Israel *'rest'* in Canaan.

It's a picture of that. It's a picture of salvation rest. That's what the monument of rocks was intended to remind Israel of. The LORD God commanding His people to rest in Canaan, giving them rest in the promised land. It was all His doing, His work as the sovereign Savior. He's one that we can trust in. And that's really the lesson of this passage. —It's the message of the rocks.

Chapter 4 begins, "When all the nation had finished crossing the Jordan." The Lord, we're told, gave instruction to Joshua to set up a memorial to this great, miraculous event. Twelve men, one from each tribe, were to take a stone from the river bed of the Jordan and place it where the priests had been. They take those rocks from

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that place, and they lay them down in the site where the camp would rest and be on the west side of the Jordan. We read in verses 4 and 5, "So Joshua called the twelve men whom he had appointed from the sons of Israel, one man from each tribe; and Joshua said to them, "Cross again to the ark of the LORD your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel."

The site of the camp is Gilgal. We know that because in verse 20 we read "Those twelve stones which they had taken from the Jordan, Joshua set up at Gilgal." In verses 6 and 7, Joshua explains that the stones were to be for a witness to that miracle that had taken place at the Jordan, "Let this be a sign among you, so that when your children ask later, saying, 'What do these stones mean to you?' then you shall say to them, 'Because the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed the Jordan, the waters of the Jordan were cut off.' So these stones shall become a memorial to the sons of Israel forever."

The stones were both a sign and a memorial for Joshua's generation; and for the generations to follow— "forever", he said. Now a sign is a pointer. That word is used here in verse 6, is often used of miracles. They are signs. It was used, for example, in the Book of Exodus of the miracles that God did in Egypt. They pointed to God's power and judgment. Here the stones taken from the Jordan were signs pointing to His power and salvation. They were a witness to His faithfulness in keeping the promises that He had made; and to His power in overcoming any obstacle to those promises. The Jordan River, even at flood stage, could not prevent the Lord from fulfilling His promise and bringing Israel into the land.

Well that's the God that we worship. That's the God of the prophets. That's the God that Isaiah proclaimed in Isaiah 14, verse 24, "The LORD of hosts has sworn saying, 'Surely, just as I have intended, so it has happened. And just as I have planned, so it will stand.' " And then the prophet goes on to say in verse 27, "For the LORD of hosts has

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planned, and who can frustrate *it*? And as for His stretched-out hand, who can turn it back?"

Of course, those are rhetorical questions, and the point is, 'no one can turn it back'; The Lord cannot be frustrated. He cannot be stopped. What He plans to do He does. And those stones were there to speak of that, to speak of His sovereignty, to point to it. They were a sign. Each stone made a memorial to each of the tribes, of what the Lord had done. Not one tribe had been left out. Each had been brought into its inheritance by the Lord.

They were there for a purpose. They were there to aid in reminding people of this great truth, as Joshua tells the people how this would occur. It would occur in part because of the children. It's very interesting. Children are naturally curious, and you know that if you have them, or if you've been around them, they find the most insignificant things to raise questions in their mind. And once they begin asking questions, it could be an endless stream of questions. Well that's the nature of a child.

And Israel's religion was designed to take advantage of that. At the Passover, the children would ask the question, "What does this rite mean to you?" And the father was to explain its meaning to them and to the family. So here the monument was set up in part to awaken curiosity in the children, so that they would ask questions that would lead to instruction. So this is almost a kind of aid in catechizing the children.

In verse 21 through verse 23, Joshua repeats his instruction to the fathers, that when the children ask what the meaning of the stones is, they would explain that the Lord had dried up the waters of the Jordan. So there's some emphasis here in this chapter placed on Israel remembering this event and perpetuating its memory. And an emphasis here is placed on fathers explaining things to their children. That's a major responsibility in Israel.

We see that all through the Scriptures—we see that particularly in the Pentateuch. Fathers were to teach their children the Bible, to teach their children the truth. Really, I don't want to limit it to fathers. Parents, fathers and mothers, were to do

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that. They were to be the teachers of their children, but particularly fathers.

Deuteronomy, chapter 6, states that. Moses instructs Israel to listen carefully to all the statutes of the Law. It was the only way that they would learn to fear the Lord, and the only way that they would prosper in the land. They needed to learn and obey the statutes, the Law that the Lord had given. And then Moses gave the Shema, the great text of monotheism in Deuteronomy, chapter 6, in verse 4, "Hear, O Israel! The LORD is our God, the LORD is one!"

And then he told the fathers to teach their sons diligently. Teach them that. Teach all of the revelation that God had given to them. He writes, "...when you sit in your house and when you walk in the way and when you lie down and when you rise up.", (Deut 6:7), In other words, at every moment, every occasion, use that as a time to teach your children.

About 100 years ago, the British preacher, Alexander Maclaren, criticized the parents of his day for not doing that, for leaving spiritual instruction to the Sunday Schools. He wrote, "The Jewish father was not to send his child to some Levite or other to get his question answered, but was to answer it himself. I'm afraid," Maclaren said, "that a good many English parents who call themselves Christians are too apt to say, 'Ask you Sunday School teacher' when such questions are put to them." He lamented what he called the decay of parental religious teaching in his day.

Now we appreciate greatly our Sunday School teachers. And they work hard, and they have a significant ministry. And I think we have a very good Sunday School program and it's a great thing for children to be in those Sunday School classes together; getting to know each other and learning the Word of God. But the Sunday School teacher is not a substitute or a surrogate for the parent. Sunday School teachers assist them. The best teacher a child can have is his or her father and mother. That's biblical—that's Proverbs, chapter 1, verse 8, where both father and mother are to give instruction, and the child is not to forget what they taught them.

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So you can imagine, with that in mind, how an Israelite family would be traveling and they travel by Gilgal. It's out of the way, so it would be an unusual place for them to be, but nevertheless, they would travel by this site, and the son or daughter would notice this curious pile of rocks, and ask, "Father," or, "Abba, what is that?" And the father would say, "Stones from the Jordan. God did a great miracle when we first came to this land." And then he would explain how God brought Israel out of Egypt and into Canaan. Years later, the children would pass on to their children the same truth. And so it would go, down through Israel's history.

Children are not too young to be taught. And we should be teaching them at the earliest age. So these stones were there for that purpose. They were there to aid in bringing to the mind of the people the things that God had done. They were there to help them to remember.

But remembering involves more than simply recalling events to our minds. It involves, as one of the commentators put it, "Remembering with concern." And I take that to mean we not only remember the event, but that event that we remember should stimulate something within us, with the result that we act upon it—we obey. And when they reflected on God's past gracious gift at Canaan—well they were to be moved to gratefulness, and faithfulness, obedience. It's always the purpose of God's memorials.

In verse 9 we read of a second memorial that was set up. Nothing's recorded here about God giving this instruction, but we would assume that He did, and that Joshua didn't take it on himself to do this. But as the priests stood in the Jordan, Joshua set up twelve stones at the place where the feet of the priests carrying the ark were standing. And the stones, the text says, "are there to this day." (We probably should understand that as to this day when the author was writing that, not necessarily to our day.)

Now we can't help but wonder, in light of the things I've just said, what practical value there could be for such a monument—one that's hidden under water. How could

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that provoke a question? How could that cause reflection? But as long as the record of the event was kept alive, the people would know that it was there. Just as Israel would know that that ark that they saw before them in the Jordan River, but later was hidden within the Holy of Holies was there.

Seeing it or not seeing it didn't change the importance of it. And the knowledge of its presence there, the knowledge of the ark of the covenant in the Holy of Holies would have given great comfort and assurance the throne of the Lord was with Israel, and so too this memorial, these rocks, hidden, but not necessarily by the fact that they're hidden, take away from their value. Not at all. But even so, it probably wasn't hidden all the time.

Francis Schaeffer wrote of a stone in Lake Geneva with the message inscribed on it, "When you read this, weep." The point was that when the water of the lake got that low, the region was in a drought and the country was in trouble. But that may have been the same in Israel; a land that would experience droughts, when God's discipline was on the nation. And as the waters became shallow, that memorial would become visible. And it would bring to remembrance these events and remind them of God's sovereignty over nature—His faithfulness to His promises and the need to look to Him to repent and trust in Him.

I think there's a lesson in this for us. We should set up memorials. I don't mean visible memorials, but memorials in the mind. We should remember what the Lord has done for us, how He has answered prayers. Remember occasions in our lives when He clearly is a gift of God. Every moment of your existence is the will of God and His blessing on you. Often at night, when I pray, I thank God for another day of life. A day with health, a day without pain. I thank Him for my wife. I thank Him for my family. You go down the list of the things that we tend to take for granted we don't think about that much—because we take them for granted, but all of them are gifts from the Lord. And we need to be thankful. We need to think about them. We need to reflect upon them, because He is the God of providence. He orders the events of the world, and He orders

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the events of our lives every bit as much as He did when He commanded the waters of the Jordan to back up. He's powerful; He's able; He's absolutely involved in everything; and He is faithful to us. The stones were memorials to remind Israel of that.

Now in verses 10 through 13, the crossing is again described and we read in verse 12 that the Trans-Jordan tribes, the tribes of Reuben, Gad, and Manasseh, crossed over in battle array, ready to fight. A special note is given to their faithfulness to keep the promise that they made to Moses. You remember, they had conquered their lands on the east side of the Jordan, (Trans-Jordan). They had their inheritance. But they had promised that they would fight with the other tribes until they had received their complete inheritance as well. And so in verse 13 we read, "...about 40,000, equipped for war, crossed for battle before the Lord to the desert plains of Jericho."

These verses give us a picture of Israel united, acting together in obedience to God, acting in obedience to the Lord out of gratitude for what the Lord had done for them. And now all of this, (the priests carrying the ark through all of this), they'd been standing there in this dry riverbed through this whole process, holding the ark—and in doing that, holding back the waters. So following the crossing and the removal of the rocks, Joshua commanded the priests bearing the ark to come up from the Jordan. And verse 18 states, "It came about when the priests who carried the ark of the covenant of the LORD had come up from the middle of the Jordan, and the soles of the priests' feet were lifted up to dry ground, that the waters of the Jordan returned to their place, and went over all its banks as before."

That must have been a spectacular sight. And the precision of it would have only given proof of the supernatural, miraculous nature of the event—if that was even needed with these people. Just as the Jordan had dried up the moment that the sole of the priests' feet first touched the water, so to it rushed back to fill the banks with a roar after their feet reached Canaan. Calvin wrote, "Thus the river, though dumb, was the best of heralds, proclaiming with a loud voice that heaven and earth are subject to the God of Israel."

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Now all of this was very providential. It happened, verse 19 states, "...on the tenth of the first month..." The tenth day of the first month of the year, which on our calendar is March or April—in that area. Now this is memorable because it was on that very day 40 years earlier, that every Israelite chose a lamb for the Passover, 4 days before the Passover ceremony and the exodus from Egypt. So God providentially arranged the event so that the annual commemoration of the exodus and the Passover would also call to memory the nation's entrance into Canaan. It was all the work of God. And a single work—an exodus from slavery and an entrance to freedom.

Verse 20 says that Joshua then set up the twelve stones at Gilgal. When he had finished doing that, Joshua made a brief speech to the people, one that is largely the same as what he said earlier in verses 6 and 7. But here Joshua impressed on the people the importance of the event by comparing it with the miracle at the Red Sea, (he was one of the only ones left who had witnessed that event). Verse 23, "For the LORD your God dried up the waters of the Jordan before you until you had crossed, just as the LORD your God had done to the Red Sea, which He dried up before us until we had crossed; that all the peoples of the earth may know that the hand of the LORD is mighty, so that you may fear the LORD your God forever."

So there are two purposes for the Lord dividing the Red Sea and drowning Pharaoh in it. First, to spread the name and fame of the LORD God throughout the earth. And secondly, to instill the fear of the LORD, the reverence of the LORD in His people. And that's what the crossing of the Jordan did. It was a great miracle. And verse 14 says, "It exalted Joshua in the sight of all Israel." That's what God had promised that He would do, back in chapter 3, in verse 7, 'He would begin to exalt him among the people.' And that happened. They revered him just as they had revered Moses. That was the effect of the miracle on Israel, which is to say, they came to revere the LORD Himself through the miracle that had taken place. They came to fear the LORD as a result of this great miracle.

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It had a very different effect on the Canaanites. In chapter 5, verse 1, we read that it caused them to be absolutely paralyzed with fear; "...their hearts melted, and there was no spirit in them any longer because of the sons of Israel." So God prepared the land for conquest. In fact, before Israel fought a battle, the land was already theirs for the taking. That's what the Lord God does for His people. That's what David celebrated in Psalm 23; 'He makes our way straight. He prepares a table before us in the presence of our enemies. He goes before us, and He is always with us.'

This rock pile was a reminder of that. How unlike—how unlike man's monuments that was. Pharaohs raised obelisks to celebrate their conquests. In every age, monuments are raised to human achievement. This was different. It was a reminder of God's greatness, not man's. He brought the twelve tribes into the promised land to give them rest. He promised that. He did that. The people followed in faith. And they were blessed.

The author of Hebrews gives us a lesson beyond just the historical event. He explains the meaning of all of this, the typology of this event; the spiritual meaning of it. In Hebrews, chapters 3 and 4, he writes of salvation, of heaven and the world to come as 'rest'. He calls it a "Sabbath rest". That's what the land of Canaan represented: Heaven and the world to come; the kingdom to come. It's our inheritance, which we enter through faith alone, just as the twelve tribes entered the land. But it wasn't their faith that saves. It wasn't their faith that gives us salvation, gives us heaven, any more than it was faith, Israel's faith that gained the promised land for them. The Lord did that, symbolized by the ark in the river stopping the flood.

The Lord made the nation's way into the land. And the Lord has opened up heaven for us. His way is The Way. The Lord Himself is The Way, The Truth, and The Life. No one comes to the Father, (or enters heaven), except through Him. He is The Way as the crucified Savior who died in our place, paid for our sin, and in doing that wiped the slate clean, took away all our debts at that moment, and qualified us to come to the Father and have eternal life.

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That's how He opened up heaven for us. In fact, the connection between Israel's entrance in to Canaan and our entrance into life and heaven is supported by the closeness on the calendar that I mentioned to you a moment ago of the Passover with the passing through in the Jordan. The Hebrews were freed from slavery in Egypt and gained the promised land by means of the blood of the Passover lamb. And the reminder of that, for us, is found in Christ. That's where we see the fulfillment of all of that that took place so long ago. It's in the Passover. It's in Christ who "is our Passover", as Paul says in 1 Corinthians 5, in verse 7. Those things that occurred in ancient Israel picture what Christ has done for us.

We have a monument for that very event. It's not like the marble monuments that men raise to themselves. Ours is simple and portable. We observe it wherever we go. It's the monument that Jesus established, the memorial that He set up—the night that He was betrayed, the last night that He spent with the disciples when they celebrated the Passover, and there He established the Lord's Supper. He told His disciples, as often as they took it, that they were to do so "in remembrance of Me", in remembrance of our Lord. And when our children ask us about the bread and the wine, we should be able to explain to them what they signify—the body and the blood of the Savior, who He is and what He did; and tell them about grace and power; tell them that the Lord is our sovereign Savior.

How important it is to do that. How important it is to do that regularly. How important it is to do that weekly. It is vitally important that we remember. God's memorials are necessary for that. May God help us never to forget what He has done for us. Always be grateful, always be in awe of His greatness—the greatness of all of His works, and the greatness of His power. But certainly, and most importantly, the greatness of His work of salvation in the cross of Calvary and His faithfulness to bring us to understand these things; and to bless us and to help us all through this life.

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But remember, by way of warning, that the parents of those who crossed over in faith, who crossed over the Jordan into Canaan—the parents of those children didn't enter Canaan because of disobedience, because of unbelief. They, instead, wandered in the desert for 40 years until they all died. The Book of Psalms and the Book of Hebrews have warnings about that. Because of the people's unbelief, God said, "I swore in my wrath they shall not enter my rest." They didn't.

And if you're in unbelief, you're without eternal life. You will not enter the heavenly rest. Another end awaits you, without rest or joy, only sorrow eternally, and darkness. Come to Christ. Believe in Him. Your faith doesn't save you, but your faith lays hold of that which does, which is the Lord Jesus Christ. That's the way across the Jordan into the promised land. It's the way to forgiveness of sin and life everlasting. God has done it all through the sacrifice of His own Son. All you must do to obtain the gift of life is receive it through faith. Believe in Him and live. May God help you to do that.

Let's close with a word of prayer, and thank the Lord for His sacrifice for us, and ask Him to prepare our hearts for a time of remembering Him.

Father we do thank You for Your goodness to us. We reflect upon that as we read this text in Joshua 4, and think of the great miracle You did for the nation, how You, as it were, moved heaven and earth to put them in the place that You promised to put them, that no obstacle could stand in the way of You fulfilling Your promise, and blessing them, putting them in the promised land.

Which pictures for us the eternal glorious future we have in heaven and the world to come. And that You've made the way of entrance for us—it's through the cross, symbolized by that ark and the mercy seat covered with blood, holding back the floodwaters. And You've done that for us through the cross of Christ, we who have laid

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hold of that cross and that salvation through faith and faith alone. Thank You for the work of salvation.

Now Father, as we take the Lord's Supper with the memorial that He set up for us, may we reflect deeply upon these things. May You teach us through the taking of these elements, the bread and the wine, that they testify to Your Son—who He is: That He became one of us; He became a man, perfect, yet human, fully and completely. And He suffered as the spotless lamb of God in our place and gained for us eternal life; gained that for all of us who've laid hold of Him through faith alone. So Lord, build us up in the faith, we pray. We pray that you would bless us richly. We pray these things in Christ's name. Amen.

(End of Audio)