



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Joshua 23: 1-16

Winter 2021

"Love the LORD"

TRANSCRIPT

Thank you Mark, and good morning. It's good to see you all. I hope you enjoyed your snow day last Sunday. But two weeks ago we were in the Book of Joshua and what Joshua was doing then was dividing the land—dividing the inheritance to each of the tribes. And that's been what has been occurring in the Book of Joshua and he's finished with that. So we're starting a new portion of the book, the end of the book, which is taking place some time later, as verse 1 of chapter 23 states. I'm going to read the entire chapter, all 16 verses,

¹ Now it came about after many days, *(it's' many days' after the dividing of the land)*, when the LORD had given rest to Israel from all their enemies on every side, and Joshua was old, advanced in years, ² that Joshua called for all Israel, for their elders and their heads and their judges and their officers, and said to them, "I am old, advanced in years. ³ And you have seen all that the LORD your God has done to all these nations because of you, for the LORD your God is He who has been fighting for you. ⁴ See, I have apportioned to you these nations which remain as an inheritance for your tribes, with all the nations which I have cut off, from the Jordan even to the Great Sea toward the setting of the sun. ⁵ The LORD your God, He will thrust them out from before you and drive them from before you; and you will possess their land, just as the LORD your God promised you. ⁶ Be very firm, then, to keep and to do all that is written in the book of the law of Moses, so

that you may not turn aside from it to the right hand or to the left, ⁷ so that you will not associate with these nations, these which remain among you, or mention the name of their gods, or make *anyone* swear *by them*, or serve them, or bow down to them. ⁸ But you are to cling to the LORD your God, as you have done to this day. ⁹ For the LORD has driven out great and strong nations from before you; and as for you, no man has stood before you to this day. ¹⁰ One of your men puts to flight a thousand, for the LORD your God is He who fights for you, just as He promised you. ¹¹ So take diligent heed to yourselves to love the LORD your God. ¹² For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, ¹³ know with certainty that the LORD your God will not continue to drive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the LORD your God has given you.

¹⁴ "Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed. ¹⁵ It shall come about that just as all the good words which the LORD your God spoke to you have come upon you, so the LORD will bring upon you all the threats, until He has destroyed you from off this good land which the LORD your God has given you. ¹⁶ When you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods and bow down to them, then the anger of the LORD will burn against you, and you will perish quickly from off the good land which He has given you."

Joshua 23: 1-16

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

Father, what a blessing it is, a privilege it is to be together on a Sunday morning and to be with Your people to read the Scriptures, and then spend time considering the meaning of the text that we have before us this morning. I pray Your blessing upon us because it speaks directly to us. This is an ancient text and it deals with an ancient people and an ancient problem, but it's also very contemporary to us. They were tempted to adopt the life of the world around them, which was the dominant world-view of their age—and so easy to conform rather than to be different. And that was the challenge that Israel faced. And it's the challenge that we face, for we are so easily enamored of the world.

And so Father, the antidote to that is knowing You and loving You. And so LORD, I pray that as we consider that this morning—which is the great message that Joshua had for Israel, to love You—that we would learn that and that we would pursue that. And that You would create within our hearts a deep and abiding love for You and that we would pursue that. May that be the lesson we gather from the things that we will study.

And so Father, bless us, build us up in the faith, encourage us. And bless us materially as well. We do have some in our congregation that are sick and we pray that You would bless them, keep them safe, keep all of us safe, Father. Bless us. Bless our health. And I think of the men and women who have jobs and who may have businesses, and this pandemic has been a challenge to all of that. I pray that You would prosper them and protect them and provide for them—and that they have businesses that they would even grow during this time.

And now LORD, bless us, prepare our hearts for a time of study in this passage. As we sing our next hymn may it be good preparation for that. I pray these things in Christ's name. Amen.

Mr. Spurgeon once said, "Never fear dying, beloved. Dying is the last but the least matter that a Christian has to be anxious about. Fear living. That is a hard battle to fight, a stern discipline to endure, a rough voyage to undergo." He was right. Living is the challenge. That's the kind of wisdom that comes with age. Spurgeon actually died at a

relatively young age at the age of 57. But he always spoke with wisdom beyond his years.

And what he said about living and dying is similar Joshua's counsel to the nation of Israel, given in chapter 23. And his counsel really was the wisdom of age. Joshua was probably 110 years old when we come to the last chapters of the book. Chapter 23 begins with the statement, "Joshua was old, advanced in years." In verse 14 he announced his imminent death. "Now behold, today I am going the way of all the earth..." He had seen a lot in his long life. He knew a lot. And now that the end was near, he wanted to give the nation some important counsel. He did that in two farewell speeches. The location of the second speech, in chapter 24, is given for us—it's Shechem. The location of this first speech isn't given, but it's likely to have occurred in Shiloh where the division of the land occurred and the tabernacle stood.

This first farewell address is warm in its exhortations. Joshua, as the father of his nation, loved the people and he was very concerned for them. In New Testament terms, they had been running the race of faith for a long time. They had done well, but they still had some distance to go. He wanted them to continue running and finish the race well. So he exhorts them to keep themselves pure, to "cling to the LORD", and to "love the LORD".

The instruction to love the LORD is in verse 11. One of the commentators on the Book of Joshua, David Howard, made an interesting observation that it is almost exactly midway through the sermon. That seems to be by design, which indicates that it is the centerpiece of this farewell address. It is at the very heart of what Joshua says to the people, verse 11, "So take diligent heed to yourselves to love the LORD your God." Take diligent heed to love.

Now in modern times people don't think of love that way—as something that we must give careful attention to. Love 'happens'—we're just swept away by it. It's mysterious, it's romance. Well, I'm all for romance, (my wife would probably dispute that), but romance is good.

But this love is something far more significant—it's selfless devotion. It sacrifices for its object. And it will only grow in a relationship, a vital relationship—and that occurs through knowledge. It must be cultivated. And that takes time—and that takes effort. But that is essential to everything that Joshua tells the people, and to everything here that applies to us.

The hard battle to fight, as Spurgeon said, is living. We live well when we live for the LORD, our Creator and our Redeemer—but we will only do that if we love Him. And we have every reason to love Him, for He loves us. Joshua reminds Israel of that all through this address—how the LORD had been faithful to them and given them victory after victory, and blessing upon blessing.

But maybe Joshua saw something in the nation that troubled him. Maybe he saw in Israel what Christ saw in Ephesus when he warned the church there in Revelation 2, verse 4, "You have left your first love." So to alert the nation to the problem, or to prevent it from happening, Joshua gave this address—this 'speech' or 'sermon'. It's warm with concern but it also has some solemn warnings. If they do not love the LORD, obey Him and keep themselves pure from the idols around them, He will not drive out the nations before them as He had done. He will, in fact, drive them out, drive Israel out from before the nations. That's how the speech ends. "...you will perish quickly from off the good land which He has given you." (vs16).

You see that repeated in the statements, the warnings, that Joshua makes; "Off the good land". He wants them to remember that this is a good thing God has given them. This is a great blessing, an evidence of His love, and a reason for them to obey.

So the chapter divides into three sections. In verses 1 through 8, Joshua gives a first call to obedience. In verses 9 through 13, he gives a second call to obedience. And then in verses 14 through 16, a third call to obedience. All three sections are very much alike. Joshua reminds them of the LORD's faithfulness and warns them against being unfaithful. He repeats the lesson three times to firmly fix it in their minds.

Calvin and other commentators have seen a similarity between Joshua's farewell speech and Peter's words in 2 Peter, chapter 1, verses 13 through 15. Peter was also

near the end of his life, but said, as long as he was alive, as he put it, "in this earthly dwelling", he would "stir" them up spiritually "by way of reminder". No doubt that is also what Joshua's purpose was here—to remind them and to exhort and warn them.

"...Joshua called for all Israel..." The time of the speech was a time of great blessing for Israel—a time of peace. That's how the chapter begins, when the LORD had given rest to Israel from all their enemies. So a number of years have passed since the previous events and the dividing of the land. The land was secure. The war was over, in terms of a national campaign. But the rest that God had given wasn't reason for Israel to relax. There were still Canaanites in the land and enclaves of resistance. More fighting needed to be done. Nevertheless, the rest that God had given was reason for encouragement—and for reflection.

And so all through the address Joshua recalls for them the LORD's faithfulness to keep His promises and bless His people. That's how he begins this first call to faithfulness, verse 3, "And you have seen all that the LORD your God has done to all these nations because of you, for the LORD your God is He who has been fighting for you." God fought for them. In a way, Israel was a spectator to all of that. "You have seen," Joshua said, "all the LORD has done." —And He did everything.

In verse 4, Joshua reminded them that, as a result of the LORD's fight, they had their inheritance. And the reason, or cause, of that is given in verse 3, was because of you—God had chosen Israel. He had made promises to Israel. And because of that, and His love for them, on account of them, He gave them great victories and a great inheritance. That's sovereign grace.

And Joshua had seen that all his life. He began by saying, "I am old, advanced in years" meaning that he'd been around a long time and he'd seen a lot. He knew what he was talking about. He had seen the plagues in Egypt and how the LORD had brought that mighty nation to its knees. Then the great deliverance at the Red Sea when Pharaoh and his chariots had pursued after them. He was there when Moses told the nation, "Do not fear! Standby and see the salvation of the LORD." (Ex 14:13). And they did—just as all

those listening to Joshua here in this farewell address that he's making had seen the LORD's salvation.

They'd seen it from the conquest of the Amorites in Trans-Jordan, and they'd seen it in the crossing of the Jordan and the fall of Jericho. The LORD had given them victory after victory and it was through all of this that they had their great blessing. And it was as though they had stood by and watched this salvation happen.

Well that's Psalm 44, verse 3. "For by their own sword they did not possess the land, and their own arm did not save them, but Your right hand and Your arm and the light of Your presence, for You favored them." Well there it is again. The LORD defeated all these nations because of you, for your sake. The LORD favored them. He loved them and He blessed them. And in verse 5, because He favored them, He promised to do more. He promised to finish the mission, "The LORD your God will thrust them out from before you...", and "...you will possess their land..."

Now they fought and Joshua led them into battle; and they acted bravely, 'and they acted wisely', and they developed strategy in defeating their enemies. They made great effort in all of that—but only because the LORD worked in them and in the events. It's the same with us. It's what Paul wrote of in Philippians, chapter 2, verses 12 and 13. "My beloved"..."work out your salvation with fear and trembling, for", (*here's the reason they can do it*), "it is God who is at work in you, both to will and to work for His good pleasure."

We understand the Word of God. We act upon our knowledge with obedience and skill and effort. We work at bringing out that new life that God has placed within us, developing it, cultivating it. It takes knowledge, it takes discipline, it takes effort on our part, but we only do that because God is working within us—to enlighten us, to give us understanding, to strengthen our faith and our resolve, and give us results.

It's the same for Israel. The LORD had done it all. And that was reason for encouragement in the future, in the fight that still lay ahead for the nation. The LORD's promises are sure because He is reliable. In verses 9 and 10, where Joshua begins his second call to obedience, he again recalls the LORD's faithfulness, and Israel's amazing

success. Verse 9, "For the LORD has driven out great and strong nations from before you; and as for you, no man has stood before you to this day. One of your men puts to flight a thousand, for the LORD your God is He who fights for you, just as He promised you."

Again, they had seen that, they had witnessed that. And I think this gives us a glimpse of what happened in the battles that they fought. The army of Israel was a juggernaut. It was unstoppable. It swept the enemy from the field, and one man routed a thousand. Well that's what Moses had promised Israel. That's what they would do, he said, if they would be obedient to the LORD. In Deuteronomy, chapter 32, verse 30 he said, "How could one man chase a thousand and two put ten thousand to flight, unless their Rock had sold them, and the LORD had given them up?" Humanly speaking, he's saying, 'This is impossible, what you do on the battlefield'.

But Moses was saying, it would happen because Israel's 'Rock', and LORD had given the enemy up to them. That's the greatness and the faithfulness of the LORD. He's sovereign. He is LORD of Sabaoth, meaning He's LORD of the armies, all of the armies, even the armies that are His enemies. And He can give them up, sell them to His people if He so wills. And that's what He did, and that's what's being praised here. That's the greatness and the faithfulness of the LORD.

Verse 14 begins the third call to obedience, and it begins in the same way, reminding the leaders of the LORD's goodness, the LORD's faithfulness, "...you know in all your hearts and in all your souls that not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you..." And there it is, "for you"; over and over again, Joshua reminds the nation of God's faithfulness to them—His love for them. It's for you that He's done this. He is reliable. He is good for His Word. Based on that, Joshua then tells them to be faithful and act in obedience.

He does that first in verses 6 through 8. He urges them to, "Be very firm", to keep the commandments that Moses gave. In verse 7 he tells them to be pure, and not associate with the Canaanite nations. Joshua feared that having won the war, they would lose the peace—that they would settle into a comfortable life and be drawn away from the LORD, and His law, by the attractions of the world.

Canaanite culture had a great appeal to Israel. So Joshua exhorted them to holiness; he exhorted them to separation, to nonconformity, avoiding spiritual and moral compromise at all costs. Israel was to be different, different from all of the Gentile nations. They were a people called out from the world by God. They were to be a light to the nations who were in a very, very dark place. So, they were to develop their identity as 'The People of God'.

But that can't be done by the negative only—by 'not doing things' in other words. It can really only be done by the positive—by doing what is good, by pursuing the LORD. So in verse 8, Joshua tells them to do that. "But you are to cling to the LORD your God, as you have done to this day."

Now that word 'cling' is very strong. It's one that you're really familiar with from other portions of the Bible. It's the Hebrew word *dabaq*, which is used in Genesis 2, verse 24, of the relationship of a husband and a wife. "A man shall leave his father and his mother, and be joined to his wife," (or shall *cleave* to his wife), "and they shall become one flesh." 'Leaving and cleaving'—t speaks of the closest communion between two people. And Israel was to have that kind of relationship with the LORD. They were not to be divided in their loyalty between the LORD and the nations—but they were to cling wholly and completely to the LORD their God.

That means more than obey His commandments. It means trust in Him personally; 'Cling to Him'. Put their faith and confidence in Him and not in other things. Notice, Joshua said, "...as you have done to this day." (vs8). That generation was a faithful generation. Still, they were in danger of slipping and drifting —Joshua was seeking to prevent that.

There's a lesson in that for us. There's a model in that for us. We are never in a place where we can relax spiritually. We always must be actively clinging to the LORD. But clinging is never a matter of sheer willpower. What empowers us to do that is affection. What empowers us to do that, to cling to the LORD, is love. So in Joshua's second call to obedience, he instructs them "to love the LORD", in verse 11. "So take diligent heed to

yourselves to love the LORD your God." Now that is when we cling to the LORD—when we love Him.

In the first chapter of the Book of Ruth, when the husbands have died and Naomi has decided to return home to Bethlehem in Judah, she urges her daughters-in-law to remain in Moab, their home. The parting of the three was very emotional. Verse 14 states, "And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her." That's that word, *dabaq*. She clung to Naomi because she loved her. It was the most natural thing in the world for her to do. Her love for her mother-in-law compelled her to hold on. She couldn't not hold on to Naomi. She wouldn't let go. That's love.

Joshua had it right—First, love the LORD. Become like the psalmist in Psalm 42 verse 1, "As the deer pants for the water brook, so my soul pants for You, O God." Otherwise, the nation wouldn't cling to the LORD. It would cling to the world. We're going to cling to something. We'll either cling to the LORD or we'll cling to other things. And if the nation did that, if the nation failed to cling to the LORD, if in fact it turned and clung to the nations and their molten images, judgment would come just as certainly as blessing came on the obedient:

For if you go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, know with certainty that the LORD your God will not continue to drive these nations out from before you but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the LORD your God has given you."

Joshua 23:12-13

That's severe. 'Whips on their sides', and 'thorns in their eyes'. It's an amazing choice of words—but appropriate. Unfaithfulness, sin, is painful and self-destructive. If they were not faithful, they would lose everything.

That's how Joshua ends his speech, with another warning. Verse 16, "When you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods and bow down to them, then the anger of the LORD will burn against you, and you will perish quickly from off the good land which He has given you."

And it all happened just as Joshua prophesied and warned. The Assyrians defeated and deported the northern tribes of Israel in the year 722 BC. The Babylonians destroyed Judah in the south in 586 BC. The allure of paganism was too strong for the nation. Sin has a strong appeal to the human heart. And the world of Joshua was a sinful and frightening place. It truly was a culture of death and depravity—thoroughly pagan. They sacrificed their children on the altars of their gods. They practiced every kind of immorality. And it was hostile. Israel's enemy fought to preserve itself. It fought for darkness against light. It is very much like the world we live in. And our world, our culture, is becoming increasingly like the ancient world and like the culture of the Canaanites.

I was reminded of that from a review of a book that I read, and then I got the book and read it. And the title of the book is, *Is Europe Christian?* Now the answer to that is, 'No'. Europe is now a pleasure seeking, secular culture. The change, according to the book, occurred in the 1600s, but it was really in the 1960s that the sea-change occurred and Europeans and Americans left traditional morals behind. There's no objective truth. Everything is relative—'You have your truth; I have my truth'.

Ethics are now based on what the author, Oliver Roy, a Frenchman called, 'The Desiring Subject'. The idea is that what humans desire to do, they have a right and even a duty to do—on the condition that they refrain from injuring others.

But how long will that last? It's called 'The Religion of Desire'. We're seeing the results of it. Former taboos, like premarital cohabitation and infanticide are now accepted. Gender fluidity is considered progress. This is our world. And it's hostile to opposition.

But it was also Joshua's world. The culture Israel entered in Canaan was just as radical as ours, and really it was actually more radical than ours—it was worse than what we see. So the instruction and the encouragement here is for us. Joshua and his generation were commanded to resist it. "Be very firm", Joshua said, 'Don't conform.' Now that has always been the challenge. It was always the challenge for Israel—but it's always the challenge for God's people. Resisting the allure of the world, resisting our culture, standing against the spirit of the age, not conforming. That's the challenge.

And it's the challenge that Paul put before the church in Romans chapter 12, verses 1 and 2. Paul begins by telling them, urging them, to present their bodies to God as "a living and holy sacrifice". Now what a contrast that is to the blood-soaked altars of the world. We're a living sacrifice. And then he warns us, "Do not be conformed to this world, but be transformed by the renewing of your mind." (vs2). Paul understood very well the allure and the pull that the world has on God's people.

Modern culture and the spirit of the age has as powerful a pull on us today as the Canaanite culture had on Israel long ago—there's no real difference. And so the way to resist and stand firm for us, is the same as it was for Israel. And it's given in verse 8 and 11. "Cling to the LORD your God" and "take diligent heed...to love the LORD your God." The only way we will cling to Him is by loving Him. And that requires taking diligent heed to do that—to cultivate that love.

That takes effort and discipline—learning God's Word and spending time in prayer in a vital relationship with Him. Knowing God is the basis of loving God, because the more we know about Him and converse with Him the more of His beauty and grace we will see—and the more our affection and devotion will increase. We'll only grow in our faith and our affection toward the LORD as we study His Word—that's what feeds our soul. That's what increases our devotion to Him.

And they will love the LORD's people. Israel would do that. We will do that. We'll love the LORD, love His people, and we'll love the world, in the right sense, have a concern for the world, and be used of Him to bring light into darkness, and as Paul says

in 2 Corinthians, chapter 10, 'to pull down fortresses of error with the truth of God's Word.'

The world should hear from us and see in us what it doesn't hear or see in itself—the mercy and gracious character of the LORD and the hope of eternal life. The world has no hope. It should see that in us. And as we cling to the LORD and have a vital relationship with Him, we will do that. Then, one man, one person, one man or woman will put to flight a thousand.

Let me give an example or two of that. After reading *Is Europe Christian?*, I read a book titled, *In the Year of our LORD*. It's by Sinclair Ferguson, and it's a book that I can recommend for your reading. It's a study in church history. It's a simple study in church history, each chapter is about a century of the church. Chapter 1 is about the first century, chapter 2 is about the second century, and so on through 20 chapters. Each chapter features influential Christians of that century.

In chapter 3, Dr. Ferguson refers to Justin Martyr, who is famous for the letters that he wrote on his way to his execution for being a Christian. Justin tried various philosophies. He was searching when he was walking along the shore and he met an elderly man who explained the Gospel to him—and he believed. And he became an early apologist, a defender of the faith, and a great man of the church.

In chapter 4 he mentions Augustine and his conversion in a garden in Milan. At that time Augustine was listening to the preaching of Ambrose. In his *Confessions*, Augustine made an important comment on him. (So that you know, each chapter of *The Confessions* is written as a prayer to God.) He wrote, "I began to like him", (meaning like Ambrose), "at first indeed, not as a teacher of the truth, for I had absolutely no confidence in your church, but as a human being who was kind to me. Nevertheless gradually, though I did not realize it, I was drawn closer—closer to him, closer to the truth in the Gospel." "He was kind to me," he said.

Dr. Ferguson wrote that Justin Martyr, who became great in his day, was brought to Christ by an unknown elderly Christian. Augustine came to faith, in part, by the

kindness of an eloquent preacher. Spurgeon said, "Fear living. That is the hard battle to fight."

Every day is a challenge. We could easily stumble and lose a testimony. But a life lived in Christ's fellowship is useful to the LORD. One person can put to flight a thousand. Those who cling to Him and love Him will be prepared to give the Gospel to a stranger, and will naturally be kind to others and show the love of Christ to unbelievers.

In those ways the LORD plants spiritual seeds in the soil of dead hearts, so that by His grace, it will produce light and faith and salvation. You don't have to be great to do that. Augustine was far more famous than Ambrose. The name of Justin Martyr's teacher in the Gospel is lost to us. We don't know who he was. But those men were used strategically in the LORD's work. That's an encouragement. Dr. Ferguson observed, "God delights to use the hidden and the forgotten." Then he wrote, "Faithfulness is far more significant than fame when Jesus is building His church." That's true. —Faithfulness to the LORD.

That happens when we love Him; when we love the LORD and cling to Him. We all need to make it our prayer and goal to know and love the LORD increasingly. That's the way to blessing. That's the way to blessing for ourselves, personally. It's the way for blessing those around us, in God's use of us in the world.

After Spurgeon called living, "...a hard battle to fight and a rough voyage to undergo.", he said, "But to die, that is to end the strife, to finish your course, to enter calm heaven. Your captain, your leader, your pilot is with you." That's encouraging. We're never left alone. In living and dying, the LORD is there to guide us through this life, and then through that last moment of trial in this world, He will guide us safely through it into glory to come.

Joshua called death "the way of all the earth". (vs14). It's the way for every one of us. Everyone passes out of this world. Are you prepared? You can't live well until you are prepared. And the only way to prepare for eternity is to trust in Christ, the Savior. God's Son became a man to become a sacrifice for sinners, to suffer the punishment of

our sins in our place, so that all who believe in Him, who lay hold of Him through faith, may escape judgment and have life—eternal life.

If you've not come to Him, if you've not believed in Him—believe in Him—trust in Christ and be saved. May God help you to do that—help all of us to pursue the LORD God, to seek to love Him more and cultivate that love in our relationship with Him. Let's bow in a word of prayer.

Father, we do thank You for Your goodness to us. And we are really blessed and privileged to be able to have these final words that Joshua spoke, this first farewell address, and then what comes afterwards that reminds us of important truths about Your faithfulness, Your power, Your sovereign grace, and Your unconditional love for Your people.

And yet our responsibilities, they're great, for we're responsible to love You.—and that takes effort on our part. Ultimately it's Your work within us that enables us to do that, but we are to apply ourselves, and may we do that.

So Father, now we thank You for the bread and the wine that is before us, that speaks of the body of Christ, Your Son, and the sacrifice that He made for us. As we reflect upon that, and as we take these elements, may You bless us, Father.

Give us a deep appreciation of what Your Son has done. I spoke of loving You, and that's the command, the central lesson that Joshua was giving to the nation in this farewell address. And this is how we cultivate our love for You, by reflecting on Your amazing grace—that You would send Your Son into this world to die for sinners and obtain for them salvation. And we have that. We have everything. We have glory to come, and we have a life with You, with us constantly, because of what He did.

And so Father, prepare our hearts that we would be sanctified through this time of observing the LORD's Supper. We thank You for Him. It's in Christ's name we pray. Amen.

(End of Audio)