

The Gospel Commission Illustrated

Book of Joshua

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Bible Text: Joshua 2:1-7

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All right. If you will, look with me in your Bibles to Joshua chapter two and my text is from verse one down to verse seven and I want to consider the gospel commission illustrated.

Here we have two spies being sent by Joshua into the land of Canaan, to Jericho and in verse one:

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.¹

Now there is a lot of discussion about Rahab's action here and we read different commentaries, you know, the question is asked: Was she right in lying to protect these? I remember sitting in some ethics classes in seminary where we debated how she could have possibly protected these in another way and still tell the truth. And, of course, the question that was raised was whether or not the Scriptures condone what is called situational ethics. Is it right to do one thing in one situation and not right to do it in another?

¹ Joshua 2:1-7.

I believe the Scriptures are their own best interpreter and what the Spirit of the Lord reveals is what we believe, whether or not we understand it or not or can reason through it or not. We know from Scripture that God's ways are not our ways and his thoughts are not our thoughts. And for that reason I have to tell you that all debate and discussion aside on men... you can really get off track when you sit down and start trying to reason with men. Well, let's see what the Spirit of the Lord declares concerning Rahab.

And the reason I am starting with this is because I want this out of our mind so that as we come back to this and see how God was directing in it all—and if you don't believe that, then you don't believe in the God of Scripture that he was directing in it all, even every single action and word that she spoke for the protection of these spies.

If you look in Old Testament history, for example if you just take a concordance and look up the word Rahab, you will find very little further reference to her. From this point forward she lived in relative obscurity. But interestingly, when you come to the New Testament we find her mentioned several times by way of grace, by way of faith, by way of being in the lineage of the Lord Jesus Christ. So whatever men say about what took place and how she acted in this particular circumstance, the Lord blessed it.

If you look, for example, in Matthew chapter one where a lot of times we read quickly because we say, "Well, these are genealogies and, you know, la di da." But I would encourage you and remind you that every Word of Scripture is for our admonition and for our learning and if you look in verse five we see that it says there.

"And Salmon begat Booz of Rachab."²

That is actually Boaz, ok? So Salmon begat Boaz of Rachab. Rachab is Rahab. The gutteral in the language Rachab in the Hebrew is the way that that is read there.

"...and Booz begat Obed of Ruth; and Obed begat Jesse."³

So in one verse we have got two women that are mentioned and when you look at God's sovereignty and direction in providence, what a testimony of grace, because Rahab is called Rahab the harlot, Ruth the Moabitess. And by all rights neither of them should have even been mentioned in the lineage of Christ by men's standards. But when we consider the truth of the New Testament, that Jesus Christ came into this world to save sinners and Paul said, "Of whom I am chief," there is where we see God's sovereignty ruling and overruling and bringing out of their culture, out of their deadness in idolatry, drawing them out, isolating them out through circumstances and causing them to be in the lineage of Christ. What a beautiful story of redemption.

But we also see Rahab mentioned in Hebrews chapter 11. You know, I have often said that some of these Old Testament characters get a bad rap by men. I think of Lot. How many messages have you heard where preachers condemn Lot for settling in Sodom and

² Matthew 1:5.

³ Ibid.

Gomorrah. And yet Peter describing Lot called him a just man whose righteous soul was vexed night and day. You know, the testimony that men gave of him that he was backslidden in a backslidden state, Scripture doesn't give. He is described as a just man and in the end it says that the Lord is able to deliver the righteous. That is an example. I would say the same thing with Rahab here in Hebrews chapter 11 and verse 31. It says:

“By faith the harlot Rahab...”⁴

And for some they have trouble with that. How can you say she was a harlot and yet by faith? But:

“By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.”⁵

I don't find anything in there in Scripture, the testimony of the Spirit condemning her for what she did to the glory of God and to the honor of his name. When it mentions faith in Scripture, whenever you say that, by faith, I believe it is always in connection with Christ and his completed work for sinners at the cross. So here she was all the way back here thousands of years before Christ came and yet that faith which was given to her was the same faith that was given unto Abraham whereby the Scriptures say, Jesus Christ said, “He saw my day and rejoiced.” And we are going to see that with the scarlet thread, actually a rope that she hung out that window. There is a reason it is scarlet. There is a reason it is red according to the testimony instruction of the spies. And she didn't move it, by faith.

So clearly say what you will about her being a sinner, she was one who was justified before God in the death of the Lord Jesus Christ. When Christ came, he paid her debt, every bit of it.

If you look in Hebrews chapter nine, you say, “How do you know that?” Well, look in Hebrews chapter nine. It says in verse 13:

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh...”⁶

It is talking about the Old Testament sacrifices. They couldn't really put away sin, but it was an emblem. It was a symbol of sin put away.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”⁷

⁴ Hebrews 11:31.

⁵ Ibid.

⁶ Hebrews 9:13.

⁷ Hebrews 9:14.

To have the conscience purged from dead works is to have the conscience purged from any guilt or any thought of doing some sort of work which is here called dead works to endeavor to serve God. We should never ever approach God thinking that somehow our works have anything to do with either our gaining or maintaining salvation. It has nothing to do with it. It is all in the work of the Lord Jesus. And that is what we see in verse 15.

“And for this cause he [that is Christ] is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament...”⁸

That is where Rahab, her sin was dealt with. That is where Abraham, that is where Job, that is where Moses, Joshua.

“...that by means of death, for the redemption of the transgressions that were under the first testament, they which are called...”⁹

That is those of the Old Testament specifically that are the called. Rahab was called. It says:

“...might receive the promise of eternal inheritance.”¹⁰

When did they receive the promise of eternal inheritance? When Christ died. You see, everything up to the cross was a gospel of promise to be fulfilled by this one who would come. Everything since the cross is a gospel of fulfillment. The message that we have to declare is that Jesus saves because he has saved and we are just on the trail of his sheep. We are on the trail of those that he has redeemed and he directs his witness. He directs his testimony in his time to those that he has redeemed.

Now one other mention of Rahab here in James chapter two, so the next book after Hebrews, James chapter two. When you read this you might think, aha, there is a contradiction in Scripture, because we have just read that Rahab was justified by the blood of the Lord Jesus Christ alone. And yet you read here in James chapter two and verse 25:

“Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?”¹¹

Here is where we need the discernment of the Spirit, because it is one thing to be justified before God which she was upon the completion of Christ’s work at the cross. When he paid her debt it was paid. It was put away. Her justification was accomplished the same way as yours or mine if we are the Lord’s, put away at the cross, every bit of it. So you say, “Well, what does this mean, then?”

⁸ Hebrews 9:15.

⁹ Ibid.

¹⁰ Ibid.

¹¹ James 2:25.

Here it has to do with being justified before men.

How do we know that Rahab was a woman of faith even though she is called a harlot? Well, look at her works. That is what James is all about. It is not what justifies us before God, but it is what justifies us before men. And that is why I would say that even before—and we are going to see her testimony a little bit later—but even before the spies got there, I want you to consider that she was already the Lord's, that the Spirit had already begun that work in her heart to make her receptive. And what James is talking about is that exact thing. What justifies you before God that you are... or before men, that you are justified before God? Well, it is how you care for the Lord's people. There is a oneness with the Lord's people. And when he sends one of his own, his Spirit bears witness with your Spirit that they are the children of the Lord.

We don't just go around and put our arm around anybody and call them brother just because they profess a Christ with their lips. In fact, if it is not the Christ of Scripture then they are no brother other than being a brother in the flesh. And I believe that that is the sense here, that she was justified even though she bore that title harlot and certainly had to do with her life and lifestyle up to a certain point. I don't know as she was still practicing that sort of trade when the spies came there. It seems that she had turned that trade into an industry of taking care of strangers in a different way and providing a place for people to rest and feed them while they were on their way. But nonetheless, that was how she had been known. And the Scriptures continue to identify her by that title as a constant reminder that but for the grace of God that is what we are before the Lord, sinners.

And so with that in mind, what I want to do here simply in this message is in the time remaining is consider God's providence in directing the spies to Rahab. All the while they were sent in to spy out the land of Canaan they were a witness and a testimony to God's saving grace to and for Rahab and her family. And so I believe while on this mission to spy out the land, they were God's messengers for her.

I would say that if you are the Lord's and he has opened your heart and caused you to hear the message of Christ and believe it and if you do, he caused you to believe it, he gave you that grace, that he was all the while directing that witness to you so that when you were brought to hear and believe, it wasn't a coincidence. It wasn't something that just happened. The Lord was directing every circumstance all the while to cause you to hear. And I trust that is why you are sitting right now listening to this and rejoicing.

Maybe for each of us it was a different circumstance that brought that witness to us, but I truly believe it wasn't a different message. If we are the Lord's, it was one message. It was the Savior who was the successful Savior, who laid down his life and paid the sin debt for a people and if he caused you to hear it is because he paid your debt. That is the answer.

If you look in Isaiah chapter 46—and this could be a whole study in and of itself. God’s sovereignty and God’s providence in how he raises up one nation and puts another down. Sometimes he will turn a whole nation upside down to shake out one of his elect where they would never have been disturbed. They would have continued their life in a false tranquility, but the Lord brought trouble, just like in the case of Ruth and Naomi. He brought trouble. But in bringing famine in Israel he took a family down to Moab and it was in Moab that that whole famine was for one reason, I believe, to bring Ruth back with Naomi and settle her in Bethlehem which is called the house of bread, also a type of Christ, bring her to Christ.

And we see that here in Isaiah 46 concerning our God. And I would have to ask you. Is this your God? It says here, verse nine:

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.¹²

If that doesn't line up with your view of God, then you have got the wrong God. You are blindly following an idol God, but look here in verse 11.

“Calling a ravenous bird from the east.”¹³

That is a bird of prey. I think there of the ravens that the Lord used to feed Elijah by the brook Cherith. You think about birds carrying a ravenous bird that is used to feeding off of carcasses, but carrying that meat in its mouth to bring it to Elijah to feed him by that brook. You know, that... it was acting against nature, but it did not eat one piece of meat that it wasn't supposed to. And if God so directs even the birds, like Christ said of his disciples. Are you not of greater value than they?

But also:

“...the man that executeth my counsel from a far country.”¹⁴

I think in terms of these spies. Here they came from another country, not that the distance was that far. If you look on a map they really only traveled about eight miles to get to where she was, but nonetheless, brought from another country and here is the reason. God says:

“...yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”¹⁵

¹² Isaiah 46:9-10.

¹³ Isaiah 46:11.

¹⁴ Ibid.

¹⁵ Ibid.

I think that connection is important. There is one thing of God's purpose in eternity. What he has declared and decreed is one thing and that is important. But that is the foundation of what he will do. We are really literally just bystanders in history. I don't know if you have a problem with that. We are not the grand marshals of this parade. We are bystanders. We are watching the unfolding of history. And I don't mean it in a hard, cold, callous way, but while even right now people are all upset about the political situation, what is going to happen. All upset about health reform, all wondering what the Supreme Court is going to decide. I tell you this. I say it over and over again. They are not going to decide one thing but what God has already ordained it. Even with regard to the election. You can get all in a wad over, you know, who is going to be the next president. I can tell you who is going to be the next president. It is going to be the one that the Lord himself has appointed. And do you know what? He doesn't ask your opinion. You can go and vote, cast your vote, but just like the Scriptures say, the die is cast, but the result thereof is in the hand of the Lord. I believe that. I can go home and rest tonight knowing that, knowing that not one thing is going to take place, but what God has ordained it and so I go in peace. And I trust you do. I trust you can truly rest in that.

But coming back here to my text, again we have the gospel commission illustrated. You say, "How so?" Well, who sent these men forth? It was Joshua. Remember Joshua is the name Jesus. There is a reason he bears that name as a type and we see, secondly, how Rahab received them. Again, how was her faith justified before men? Well, by her works. What did she do? Received these.

Even the New Testament talks about receiving those that the Lord sends that preach the gospel for you. There is a reception. There is an ... there is a welcoming of these by the Lord's people. And that is how we know they are the Lord's people.

You know, over the years as the Lord has taught me the gospel, you know, I have been in a lot of different situations around the world. I have preached in chicken coops that they have cleaned out just to have a meeting and late in the afternoon before the message is done here come the chickens clucking back looking for a place to roost and they are thinking, who is in this house? And then you... in the middle of the message you hear some of the elderly people saying, "Hurry up and finish because the chickens are here."

You know, even those things, the clucking of a chicken, all of these situations and you say, "Well, how do you know who is the Lord's and who is not?" You find out over time. Christ said:

"And I, if I be lifted up from the earth, will draw all men unto me."¹⁶

He is talking about all his own, from every tribe, nation and tongue. And as the Lord has taught me, that is what I have endeavored to do even preaching to this congregation. This is 17 years of preaching the gospel right here in this city. A lot of people have come and gone. You know, you might look around and think, boy, not a very successful ministry. Do you know what? Exactly the number that the Lord has purposed to be here and

¹⁶ John 12:32.

identify withy this message are here. The rest are gone. It is the Lord that separates the chaff from the wheat. I just have one thing to do and that is to declare Christ, exalt him, point sinners to Christ.

You say, “Well, how do you know who is the Lord’s?”

What did Christ say?

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”¹⁷

That is how we know. It is because all that the Father has given him shall come to him. And so here I see Joshua as a type of our Lord sending forth the gospel message into the world. There is no contradiction between believing that God has chosen a people and Christ has died for a particular people and preaching the gospel to the world.

You know, I have heard some preachers say, “Well, if we could just identify them, and some of them would put an x on the backs of God’s elect then we would just preach to them.” But that would be a contradiction of what... how the Lord set forth the commission. He said:

“Go ye into all the world, and preach the gospel.”¹⁸

Don’t try to distinguish yourself. You remember the parable of the tares and the wheat in Matthew 13. When the enemy came and sowed the tares among the wheat and the workers said, “Shall we go and pull up the tares?” And the Lord said, “No, let them grow together, lest in pulling up the tares you mistakenly pull up some wheat. You know, we cannot judge by appearance. I have seen some that will sit here and nod their head in agreement. Yes. Amen, brother, preach it, and do it for years. And the next thing you know they get upset over a message. They get upset over too much exaltation of Christ. I have heard that so many times. You know, is that all you can do is preach Christ, Christ, Christ? They get that kind of attitude. And the next thing you know they are gone.

Well, you know, if they are the Lord’s, it is like one preacher told me. If they go out and slam the door, don’t lock it behind them. You know, we are all wandering sheep. They might be still one of the Lord’s that he is going to bring back in his time. That is not for me to judge. I just have to stand and declare Christ and believe that he is going to draw them in his time.

So here in wisdom Joshua sends these spies out to observe this land. You can see that.

“Go view the land, even Jericho.”¹⁹

¹⁷ John 6:37.

¹⁸ Mark 16:15.

¹⁹ Joshua 2:1.

And so you think about all that Jericho represents. I see this as a type of the world. I mentioned this early on to you as we began this study in Joshua that Canaan is not a type of heaven. I know, you know, you read in the commentaries they are all talking about standing on Jordan's bank and casting a wishful eye as if Canaan were a picture of heaven. It is not. If that were the case, then Moses wasn't saved, because he didn't enter in. Canaan is a type of the world which lies in wickedness, but God has a purpose for this wicked world and that is to call out a people for his own, to establish in this world a testimony to the honor and glory of his Son. And that is what Israel was to do. They were to go into that land and declare the one true God. And to establish a center of worship in that temple that would serve for generations and testify to Christ who would come years later and actually pay the debt, actually fulfill all the prophecy concerning him.

And so that is what we see Joshua doing here as a type of our Lord. We read it just a little while ago in Matthew 28.

“Go ye into all the world.”²⁰

That was his commission that he gave to the disciples.

“...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.”²¹

And so that is our mission to declare Christ to a lost world, an otherwise lost world. And so the example here of two men in verse one and we probably won't get much further than this because of time, but, you know, what is the significance of two in Scripture? You know, are we being too, you know, spiritual here in these things seeing Joshua as a type of Christ and sending in two spies to spy out this land? No. Especially when you compare Scripture with Scripture. These two represent the gospel witness.

Let me just show you that over here in Matthew chapter 18 and verse 16. And this has to do with a brother who has been taken in a trespass. It says in verse 15:

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more.”²²

And then you see this reason given here.

“...that in the mouth of two or three witnesses every word may be established.”²³

That is a gospel witness. Here is a brother who professes. You know, it is like one old preacher said, you know, if I call a man my brother I have either got him in Adam or I

²⁰ Mark 16:15.

²¹ Matthew 28:19-20.

²² Matthew 18:15-16.

²³ Matthew 18:16.

have got him in Christ. Either way I am right. If he professes to be a brother and yet sins against thee, I am understanding that as something more than just, well, he made you mad. But there is an offense here, I believe a gospel offense. There are a lot of matters in the congregation you just let go, you know, what color are we going to paint the walls? What color is the siding going to be? What color should the carpet be? You know, I think the chairs ought to be this way. I think the chairs ought to be that way. All those things don't matter. You know, that is not a gospel issue. But if there is one in our midst that is found in rebellion in any point against the gospel, against Christ, against what is clearly set forth in this Word, whether in word, doctrine or practice, then he needs to be addressed. That is an offense to the Church. That is an offense to those that are the Lord's.

How is it to be dealt with? Well, as the Lord burdens you, you talk to that individual and if they won't hear you, you bring two witnesses that every word may be established. Verse 17 says:

“And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”²⁴

In other words, a false professor. Don't call him a Christian. Do you see how this relates even to these two spies, these two men that Joshua sent into Canaan and were brought to Rahab's inn that she was managing that how she received them was an indication of the Spirit's work already in her heart. There was a... to be a separating out. Had she resisted, had she turned them in, that would have been a pretty clear evidence that she wasn't the Lord's. But the two witnesses coming to her represents that gospel witness.

Look also in 2 Corinthians chapter 13. Notice Paul writing to the Corinthians. And if you recall reading through the two epistles to the Corinthians there were a lot of issues, a lot of problems, but Paul, directed by the Spirit, continued to point them to Christ. There were weak brothers. There were some who thought they were strong, but were actually weak. There was disorder as far as the Lord's table was concerned. There was a man that was a leader in the congregation that had his father's wife. So there was perversion, all of these things. And yet as Paul writes this second epistle and wraps it up, he writes so trusting that those that are the Lord's, they would hear. And he says here:

“This is the third time I am coming to you.”²⁵

You know, some people question. They say, “Well, third time? There is only two epistles.”

Well, Paul actually went in person one time and then he wrote one time, so that is the second time I am coming to you. And now this second epistle is the third time. So it makes sense.

²⁴ Matthew 18:17.

²⁵ 2 Corinthians 13:1.

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare.²⁶

The gospel is a double edged sword. You either believe this Christ and bow or you will face the consequences which is eternal condemnation. So that is the message that we declare unto men. Don't call yourselves saved when you trust in and rest in a gospel that is mixed, a little bit of works, a little bit of man's will, a little bit of work of Christ. You know, people trifle with this message. And we ought to be as vehement against it declaring it as false and declaring as lost those that hold to it as we would a deadly disease. When a person is diagnosed with a terminal illness, you are not going to just turn the music up and say, "Well, everything is going to be all right." There is something wrong. But the witness, the gospel witness is described here as two, two or three witnesses.

We have the Scriptures. Even if there is no other person that stands with you in our generation, we have the witness of Scriptures. There is two or three witnesses here that declare these things to be so.

One other portion of Scripture over in Revelation chapter 11. When we were studying the book of Revelation we talked about these two witnesses. You know, this is a symbolic book. And again here the sanctuary of God that is mentioned, the temple is the Church. The altar is Christ. That is what the gospel is all about. This is a symbolic vision that was given here.

But if you look in verse three the Lord said:

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."²⁷

Sackcloth representing, you know, repentance, representing repentance towards God, even faith toward our Lord Jesus Christ.

And so coming back here to Joshua that is how we see the gospel commission illustrated. We see these two men whom Joshua sent forth ready to go. I don't find them questioning him at all thinking, just the two of us. This is how the Lord has purposed that his truth be declared in the world. It is not though the masses, but through a faithful witness that he is pleased to raise up. And so they went forth in obedience to Joshua their general just as those whom the Lord sends forth into the world, they are not going to be numerous. Christ even said that.

²⁶ 2 Corinthians 13:1-2.

²⁷ Revelation 11:3.

“Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”²⁸

But he made the statement:

“...the labourers are few.”²⁹

He wasn't complaining. He was just declaring what it is. We are not like religion trying to crank up witnesses through teaching programs in the church or starting preacher schools to see if we can get more out there. God in sovereignty has always worked through one or two men in every generation. There are far more people traversing this world right now that say they have been sent of God, but they betray themselves by their very message. The Christ they declare is not the Christ of Scripture. To go out and preach a Christ who is attempting to save sinners is to preach a defeated Savior. To go out and preach a Christ that they say laid down his life for everybody, but, alas, unless you help this Christ and believe, then he has got to send you to hell. He doesn't want to, but he will have to. That is a pitiful, pitiful message and it is a false message. Whoever started that lie, you know, has been lying on God every since.

No, God is the keeper of his Israel just like he kept these two spies. He kept Rahab. So he keeps his own and protects every one and draws them wherever they may be found.

You know, Paul—and this is the final reference over here in 2 Timothy chapter two and verse 10—the apostle Paul talked about all that he endured. Think of these spies going forth and what they endured, some say putting their lives in danger. But I am convinced even by my own experience and based on this Word that we are immortal until such time as the Lord is pleased to take us. I have been in situations where my life has been threatened and yet the Lord has given complete peace during those times. It is amazing when you come out and you look back and then you start shaking saying, “Wow, that was close.” And yet I was no more in danger in those situations going from preaching from place to place than I would be sleeping at home in my own bed in the comfort of my home. You know? If God purposed it, he could cause the roof to fall in on you and you would be the subject of the news the next morning, you know, person killed lying in bed.

And we have seen that happen. We have seen her in cases where someone has been over to Iraq, been over to Afghanistan and been through all kinds of situations, comes home after it is all said and done and is killed riding a motorcycle down the street. The Lord purposes all things. Those are... that is what he determines. But here Paul says in 2 Timothy chapter two in verse 10.

“Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”³⁰

²⁸ Matthew 9:38; Luke 10:2.

²⁹ Matthew 9:37; Luke 10:2.

³⁰ 2 Timothy 2:10.

And whatever you find unsettling in your life it might be a detour from what you planned and you, you know, you could be sitting waiting sometime and be upset. I mean, I am just wasting my time. It could be waiting in a garage, a mechanical shop and yet the Lord brings somebody and put them next to you that gives you an opportunity to talk to them of Christ that had you been done on time you would never have had that opportunity to speak to him. We don't know how the Lord will correct that seed. It may not be immediate. It might be down the road when the Lord would cause that one to remember that Word given in season and draw that sinner to Christ in his time.

We don't need to know, but if the Lord gives the opportunity, we speak. As God permits, we speak. But just realize he is directing our path in all of it for the elect's sake. It is not only for those for whom Christ died, but it is for the elect sake, Christ, to his honor and glory.