

An Offer You Can't Refuse

Joshua 8

March 13, 2022

Second, coming judgment at the end of history includes repayment from God for rebellion. In the Great White Throne Judgment (Rev. 20:11–15), two criteria of judgment seem to be involved. Unbelievers are said to be judged from both the books (plural) and the book (singular). Specifically, the “books” are examined to demonstrate that the deeds of the condemned have demonstrated God’s justice in judgment. A search of the “book” confirms that those being turned into hell are not named in the Lamb’s Book of Life, and hence divine retribution falls because they failed to respond to God’s gracious offer of salvation.

Finally, the justice of God’s condemnation of sinners gives rise to the necessity of the grace of God in salvation and the substitutionary death of Jesus on the cross. In the OT Isaiah noted this pointedly (Isa. 53:6), “All of us like sheep have gone astray ... but the Lord has caused the iniquity of us all to fall on Him” (NASB). In the NT Peter declares Christ suffered for us since He “bore our sins in His body on the tree” (1 Pet. 2:24 HCSB). An eternal principle of justice exists. God in His grace extends to sinners an offer of pardon rather than the retribution they deserve, because Jesus paid the price for human sin in His vicarious death, making it possible for the Father to be both “just” and still the “justifier” of the sinner who places his faith in Jesus (Rom. 3:26).

Retribution takes several forms in the Bible. Sometimes, the response of God is temporal and physical. Defeat by one’s enemies, drought in the land (1 Kings 8:33–40), or even illness can be retributive acts of God (1 Cor. 11:30; 1 Chron. 21:12–13). More serious, the inevitability of physical death is a residual effect of God’s retribution (Gen. 2:17; Rom. 6:23). More serious, indeed irremediable, is “spiritual death” and the estrangement of the soul from God forever. This retribution carries with it confinement of the sinner in hell (Rev. 21:8; Matt. 18:19). For this reason the beginning of wisdom is still the “fear” of God (Luke 12:5).¹

¹ Paige Patterson, “[Divine Retribution](#),” ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 434–435.

Introduction

- chapter 8 emphasizes some key theological themes:
 - _____/ disobedience
 - blessings / _____
 - _____/ death
- Retribution theology
 - The Job Clause
 - Suffering
 - _____ to invoke change – Hebrews 12.7.
 - a _____ to produce character – Romans 5.3-4
 - the _____ of sin – Ezekiel 23.49
 - 2Chronicles 26
- Chapter 8 has some strong echoes from The Torah
 - Joshua’s javelin and Moses’ staff (_____)
 - the altar made from uncut stones (_____)
 - writing down the Law (_____)
 - Deuteronomy 27
 - covenant: a _____ initiative
- this chapter helps us understand how we express our faith

Main Points: We express our faith through...

1. _____
 - At Ai we learn that obedience is an essential part of _____
 - faith is an integral part of obedience and obedience gave them the _____
 - Romans 1.5

- how do we practice obedience?:
 - _____ sin
 - give _____
 - _____ sacrificially

2. _____

- Israel worships at the altar established between Ebal and Gerizim
- The substitutionary atonement of Christ and his subsequent resurrection are the _____ doctrines of Christianity
 - 1Corinthians 15: 17-19
 - we die to sin -- 1Peter 2.24
 - how do we die to sin?
 - don't _____ it
 - don't _____ it
 - don't _____ any kind of relationship with it

3. _____

- the presence of the Ark marks the _____ of God and the whole scene sets up the formalization of covenant renewal
- our salvation is a covenant relationship...
 - _____
- Salvation as covenant – a unilateral initiative of God: the work of God: initiated by the Father, accomplished by the Son, preserved through the ministry of the Holy Spirit
- the stipulation of this covenant is _____
- what does it mean to be in covenant?
 - _____; no other gods
 - regular _____
 - _____ in the sufficiency of Christ

Conclusion

- John 4 – the Woman at the Well -- same place same offer: living water
- Israel was looking for a place to live in peace for a time; Jesus offers us peace so that we can have a place to live for all time. _____ is found in living in obedience according to the Word
- Israel was looking for a place where food and water were available to satisfy their physical needs; Jesus is the bread of life and the living water which satisfies our spiritual needs. _____ doesn't happen on a mountain; it's wrought in our hearts.
- Israel was looking for a way to appease God to avoid being cursed; Jesus bore the curse of the tree to satisfy the wrath of God so that we can experience the eternal, perfect and infinite blessing of God: Which is manifest in his _____ and his _____.

Amen.

DIVINE RETRIBUTION Repayment without stipulation of good or evil. The application of the word in theology is, however, almost always viewed as the response of a just and holy God to evil. Like other prominent theological terms (i.e., Trinity, etc.), the word is not found in the Bible, but the idea of God's repayment for evil is prominent in at least three ways.

First, the law of sowing and reaping is part of God's economy (Gal. 6:7–8). In the OT this takes the form of blessings and cursings. When Israel entered Canaan, half stood on Mount Ebal and half on Mount Gerizim and acknowledged that certain kinds of behavior bring consequences either for good or evil (Deut. 27:1–26). In the NT the certainty of reaping what one sows is plain (Rom. 6:21–22).