

# Answer Guide—Volume 2



# Geography of Salvation

## *Preaching the Map*

By Stan Key



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# To Be a Pilgrim

By John Bunyan

A Song from “*The Pilgrim’s Progress*”

“*Confessed that they were strangers and pilgrims on the earth*” (Hebrews 11:13).

*Who would true valour see,  
Let him come hither;  
One here will constant be,  
Come wind, come weather.  
There’s no discouragement  
Shall make him once relent  
His first avowed intent,  
To be a pilgrim.*

*Whoso beset him round  
With dismal stories  
Do but themselves confound;  
His strength the more is.  
No lion can him fright,  
He’ll with a giant fight,  
But he will have a right  
To be a pilgrim.*

*Hobgoblin, nor foul fiend,  
Can daunt his spirit:  
He knows, he at the end  
Shall life inherit.  
Then fancies fly away,  
He’ll fear not what men say,  
He’ll labour night and day  
To be a pilgrim*



## TABLE OF CONTENTS

MOUNT SINAI (PART I)—THE COVENANT .....	1
MOUNT SINAI (PART II)—A HOUSE FOR GOD.....	5
MOUNT SINAI (PART III)—A LOT OF BULL .....	11
GRAVES OF CRAVING: WHERE’S THE BEEF? .....	16
KADESH BARNEA .....	21
THE LAND OF IN-BETWEEN .....	25
THE HEART OF THE MATTER .....	29
CROSSING JORDAN .....	34
THE BATTLE OF JERICHO .....	40
ANSWERS .....	46
NOTES.....	49

### HYMNS/POEMS

TO BE A PILGRIM (INSIDE COVER)  
BLEST ARE THE UNDEFINED IN HEART (PAGE 4)  
I LOVE THY KINGDOM, LORD (PAGE 10)  
IMMORTAL, INVISIBLE, GOD ONLY WISE (PAGE 15)  
IF YOU WILL ONLY LET GOD GUIDE YOU (PAGE 19)  
I’M PRESSING ON THE UPWARD WAY (PAGE 24)  
MY LORD KNOWS THE WAY (PAGE 28)  
O FOR A HEART TO PRAISE MY GOD (PAGE 33)  
LORD, I BELIEVE A REST REMAINS (PAGE 39)  
SOLDIERS OF CHRIST, ARISE (PAGE 45)  
THE GAP (BACK COVER)





# Geography of Salvation

## Preaching the Map

A Bible Study with Stan Key

### MOUNT SINAI (PART I)—THE COVENANT

#### Exodus 19–24

#### I. The Mountain of God

##### A. Promise kept

At the burning bush, God promised Moses: “This shall be the **sign** for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain” (Ex 3:12). Now, after three months of travel through the desert, the pillar of fire leads the people to Mount Sinai, the mountain of God.<sup>1</sup>

##### B. Three major events

Israel will camp at Mount Sinai for 18–24 months. During this time, three major events will occur:

1. The **Covenant** will be established (Ex 19–24)—Married to God.
2. The **Tabernacle** will be built (Ex 15–31, 35–40)—Proper worship.
3. The **golden calf** will be erected and destroyed (Ex 32–34)—Improper worship.

##### C. “Let me introduce myself”

God has sovereignly rescued Israel from bondage, but the people do not really know much about this deity who has saved them. Here, at Sinai, God introduces himself. The only way to *really* know someone is if that person reveals himself. This is what God is doing at Sinai, especially through the **law** and the **tabernacle**. “I am the LORD [Yahweh] your God, who brought you out of the land of Egypt...” (Ex 20:1). It is noteworthy that the only visible presence the people have of Yahweh is a **cloud** (Ex 19:9,16; 20:21; 24:16).

##### D. Read Exodus 19:1–8, 16–21; 20:1–21; 24:3–8.

#### II. Exodus 19–24

Preparation for the Covenant (Ex 19:1–25)	The Ten Words (Ex 20:1–21)	Additional Commands (Ex 20:22–23:33)	Ratification of the Covenant (Ex 24:1–18)
	Presentation of the Covenant (Ex 20:1–23:33)		

##### A. Dearly beloved, we are gathered here...

Those who see Sinai only in terms of legalistic obligations miss the point entirely. Sinai is where God and Israel got **married**. This is what the covenant is all about!

1. God is the **pursuing** husband. “I bore you on eagle’s wings and brought you to myself... you shall be my treasured possession” (Ex 19:4–5).

<sup>1</sup> Mount Sinai is traditionally identified as *Jebel Musa* (Arabic, “the mountain of Moses”), which is about 7,500 feet in height and located near the southern tip of the Sinai Peninsula. Although he is 80 years of age, Moses goes up and down this mountain many times during Israel’s encampment there.

2. **Vows** are made.

- God: “*I will* be an enemy to your enemies... *I will* take sickness away from you... *I will* lead you to your inheritance...” (Ex 23:20–33).
- Israel: “All that the Lord has spoken, *we will* do” (Ex 19:8; 24:3,7).

Notice that these vows are:

- Exclusive.** God chose Israel from among all the peoples on the earth (Ex 19:5), and Israel promised to have no other gods besides Yahweh (Ex 20:2–3). “Forsaking all others...”
  - Comprehensive.** These vows cover every area of life.
  - Irrevocable.** There is no escape clause, no fine print. “Till death do us part...” Moses later permitted married couples to **divorce** in extreme cases (Dt 24:1–4; see also Ex 32:10, 33; Jer 3:6–10).
3. The covenant is not really about a religion but a **relationship!** God redeemed Israel because he wants to live with them and get to know them up close and personal (Ex 40:34).

B. The Ten Commandments (Exodus 20:1–21)

1. The Ten Words (Ex 20:3–17).

Though the Torah contains 613 different rules and regulations, the “Ten Commandments” seem to be a **summary** of the whole. Notice how the first four commands deal with our relationship to **God** and the remaining six to our relationship with our **neighbors**.

Relationship to God	Relationship to Others
1. No other gods before me	5. Honor father and mother
2. No carved image of Yahweh	6. No murder
3. No taking God’s Name in vain	7. No adultery
4. Sanctify the Sabbath	8. No stealing
	9. No false testimony
	10. No coveting

2. The Greatest Commandment

Jesus said that the greatest commandment was to **love** the Lord with all our heart and to love our neighbor as ourselves (see Dt 6:5 and Lv 19:18). If we love God (first four commands) and if we love our neighbor (next six commands) then we will automatically keep the law. Therefore, “love is the fulfilling of the law” (Rom 13:10). Jesus did not come to abolish the law; he came **enforce** it—and make it possible to obey (Mt 5:17–20).

III. What Redemption Is All About

A. The *How* of Redemption

For some reason, God loves Israel and **chose** her to be his bride. But to get her to “the altar” where the covenant can be sealed requires a work of redemption. We can identify three major ingredients in Israel’s redemption:



1. The **initiative** of God. “How odd of God to choose the Jews” (see Jn 15:16). God *chooses* us, *calls* us, and *enables* us to believe and obey. Salvation is completely the work of God, by **grace alone**.
  2. The **blood** of the Lamb. The climax of redemption came when a lamb was sacrificed and those “under” the blood were saved (The institution of the Passover: Ex 12–13).
  3. The **obedience** of faith (see Rom 1:5; 16:26). The initial crisis of faith was at the Red Sea. God did the work in parting the waters, but the people had to march forward in trust. After this “baptism” (see I Cor 10:1–2), a similar obedience of faith is required each step of the way. “Therefore, as you received Christ Jesus the Lord, so walk in him” (Col 2:6). “**Work out** your own salvation with fear and trembling, for it is God who **works in** you, both to will and to work for his good pleasure” (Phil 2:12–13).
- B. The *Why* of Redemption.
1. God did not save us just to relieve our pain or deliver us from bondage. He saved us so that he could have a **relationship** with us. Intimacy with the Holy One can be a terrifying reality.
  2. The wedding vows (laws) should not feel like a duty but a privilege. “If you love me, you will keep my commandments” (Jn 14:15). The point of making vows is to **keep** them. We can be sure that God will be faithful (Hebrew, *hesed*<sup>2</sup>) to his vows to us. The question is, will we be faithful to the vows we have made to him?
  3. **Holiness**. “You shall be to me... a *holy* nation.” (Ex 19:6). Israel was “set apart” from other nations; she belonged to God. But she was also to reflect the character of the One she worshiped. “You shall be holy, for I am holy (Lv 19:2). Holiness is the result of obeying God’s laws. But “Pharisees” misunderstand the law’s **purpose** and therefore abuse it. “The law is good, if one uses it **lawfully**” (I Tm 1:8).
    - a. We misuse the law when we think:
      - We must obey the law in order to **be saved** (as if Sinai were in Egypt) or in order to be pleasing to God.
      - Salvation by faith alone makes obedience **unnecessary**.
      - The purpose of the law is obedience rather than **love**<sup>3</sup>.
    - b. We use the law rightly when we allow it:
      - To **reveal** to us the holy character of God.
      - To **convict** us of sin (Rom 7:7–11).
      - To **point** us to Christ (Gal 3:24).
      - To show us **how to live** (Dt 30:11–14). John Oswalt says that the law, in its covenant form, is not the *way to* God but rather the *walk with*

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<sup>2</sup> The Hebrew word *hesed* is translated by many different English terms: kindness, grace, mercy, steadfast love, loyalty, etc. The basic idea behind the word is total reliability, covenant faithfulness, fidelity to the vows made. Dennis Kinlaw says: “It is amazing that as important as this word is (occurring some three hundred times in all its forms in the Old Testament), there is no known cognate in any other Semitic language. It is as though the Hebrews have had to create a term for a concept that is unknown elsewhere in the world around them” (*Lectures in Old Testament Theology* (Anderson, IN: Francis Asbury Press, 2010), 172–173).

<sup>3</sup> It is important to recognize that when New Testament writers speak negatively about “the law” they are not attacking the law, but rather the Pharisaical *understanding* of the law.

God.<sup>4</sup> Pentecost was the feast that celebrated the giving of the law. When the Holy Spirit came, the law was now written on our hearts, and obedience to God's moral demands became possible (Jer 31:31–33).

“The law was given that grace might be sought. Grace was given that the law might be fulfilled.” (Augustine)

4. **Missions.** “You shall be to me a kingdom of **priests**” (Ex 19:6). God did not redeem Israel for Israel's sake. He redeemed Israel because he wanted to reach the world through Israel. Priests are those who stand as intermediaries (bridges, connecting points) between God and others. What Aaron and the Levites were to Israel, so Israel was to be to the whole world! God chooses us in order to **use us** to reach those around us.

### TABLE TALK

1. Have you ever thought of Mount Sinai as a wedding? Discuss this.
2. Why did God choose Israel and not some other nation? Does God have favorites? Does he show partiality?
3. Imagine what it would be like to be married to a spouse who was morally perfect in every way. Discuss this in relation to your walk with Jesus Christ.
4. Have you ever had an experience where the law was misused? Describe what it was like. What is the purpose of the law?
5. Is it possible to have faith and yet not obey God's law? What did Paul mean by the expression “the obedience of faith”?
6. Is it possible as a Christian to obey the law? Is holiness possible in this life?
7. What does it mean to be a “kingdom of priests”? Are you fulfilling a priestly role to the people around you?

## Blest Are the undefiled in Heart

Isaac Watts

*Blest are the undefiled in heart,  
Whose ways are right and clean;  
Who never from Thy law depart,  
But fly from every sin.*

*Then shall my heart have inward joy,  
And keep my face from shame,  
When all Thy statutes I obey,  
And honor all Thy Name.*

*Blest are the men that keep Thy Word,  
And practice Thy commands;  
With their whole heart they seek the Lord,  
And serve thee with their hands.*

*But haughty sinners God will hate,  
The proud shall die accursed;  
The sons of falsehood and deceit  
Are trodden to the dust.*

*Great is their peace who love Thy law;  
How firm their souls abide!  
Nor can a bold temptation draw  
Their steady feet aside.*

*Vile as the dross the wicked are;  
And those that leave Thy ways  
Shall see salvation from afar,  
But never taste Thy grace.*

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<sup>4</sup> Exodus: The Way Out (Anderson, IN: Francis Asbury Press, 2013), 162.



# **Geography of Salvation**

## *Preaching the Map*

A Bible Study with Stan Key





# Geography of Salvation

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### MOUNT SINAI (PART II)—A HOUSE FOR GOD

Exodus 25–31, 34–40

#### I. Sacred Space

##### A. A guided tour of Chartres Cathedral.

“Welcome! When Chartres was built, few people were literate. The architects intended this church would be **read** by all who entered. Follow me as we read the building. Notice that the church is built in shape of a **cross**... Up high there to our right is a stained-glass window of the tree of Jesse...”

##### B. Every culture finds the need for making certain locations special. Our need for **sacred space** is deeply engrained in our human psyche.

1. Muslims (the Kaaba in Mecca), Hindus (Ganges River), Jews (the Wailing Wall in Jerusalem), Druids (Stonehenge), Catholics (Lourdes), Methodists (Wesley’s Chapel, London), Asburians (Hughes Auditorium), etc.
2. Even secularists and atheists feel this need: Cooperstown, Graceland, Lenin’s Tomb, the Lincoln Memorial, Omaha Beach, Rupp Arena, etc.

##### C. Why do we need sacred space? What does this need tell us about ourselves?

- We are made to **worship**; we are incurably religious.
- We need to **connect** with the “other” world.
- We need locations that help me know **who I am**.
- \_\_\_\_\_.
- \_\_\_\_\_.
- \_\_\_\_\_.

##### D. Christianity and sacred space.

Although the Bible teaches that God is **everywhere** (omnipresent), Jewish worship gave favored status to Jerusalem and the Temple/Tabernacle. The coming of Jesus made a profound change in the way Christians think about sacred space but it did not remove our need for a special place(s) to meet God.

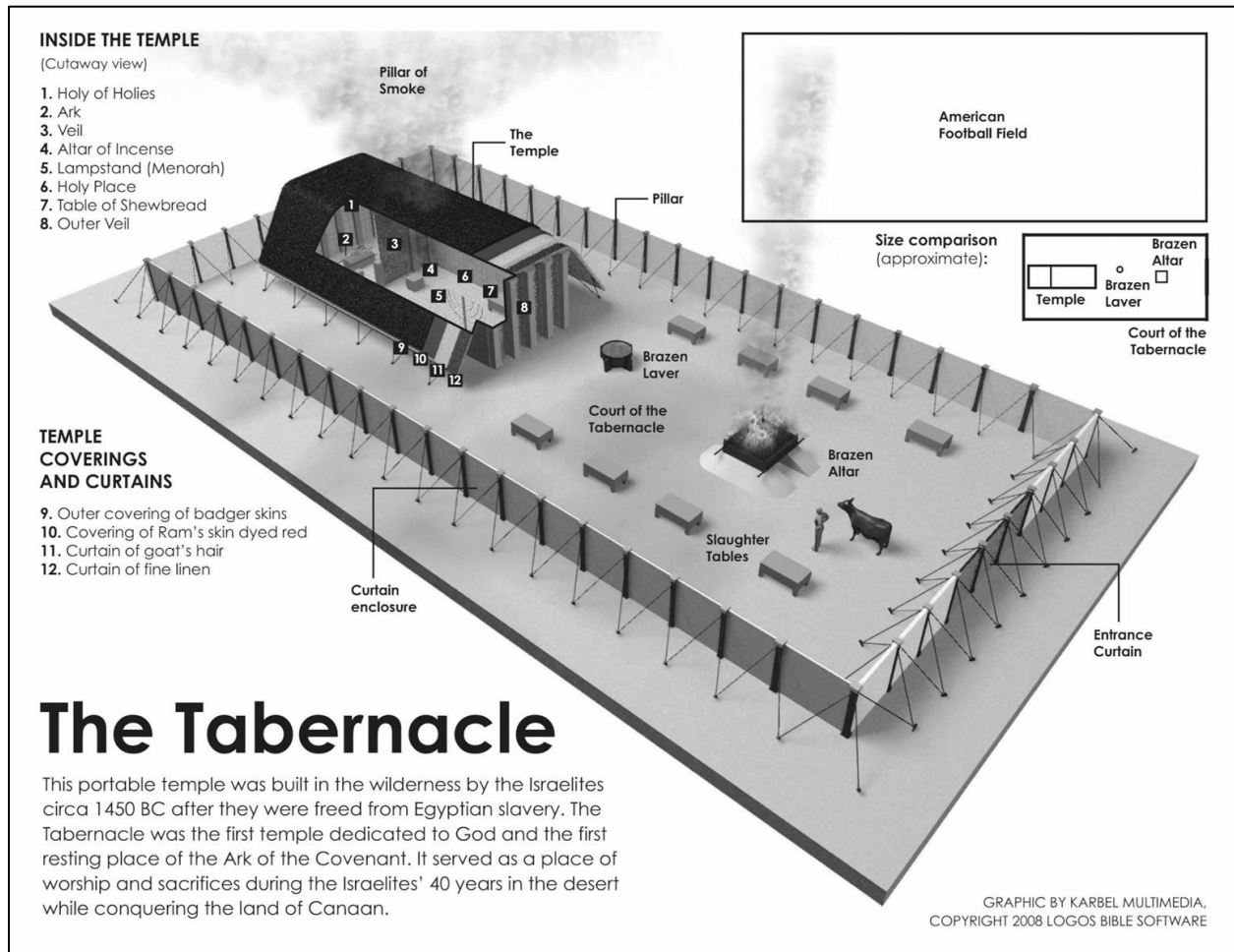
#### II. The Tabernacle (Exodus 25–31, 34–40).

##### A. You can learn a lot about someone by visiting their **home**: Louis XIV (Versailles), Theodore Roosevelt (Sagamore Hill, Long Island), Abraham Lincoln (Hodgenville, KY), Thomas Jefferson (Monticello), Claude Monet (Giverny), Albert Schweitzer (Lambaréné), etc.

##### B. At the burning bush, God told Moses that he was standing on “**holy ground**” (Ex 3:5). Though this land was not part of the designated “Holy Land,” it was sacred space because God was there.

##### C. Once the marriage covenant was ratified (Ex 19–24), work was begun on a house where God could live with his bride. The purpose of redemption is not just getting out of bondage and moving on to the blessings of Canaan. The real purpose is **intimacy** with God. God’s **presence** (Hebrew, face) matters more than his presents (Ex 33:14).

- D. Only two chapters in the Bible are devoted to the creation of the universe. But over **30** chapters<sup>1</sup> are devoted to the construction of the Tabernacle/Temple.



### III. A survey of what Exodus tells us about the Tabernacle.

#### A. General instructions (Ex 25:1–9):

1. The materials for construction are given by **the people** (Ex 25:1–7).
2. The purpose for building is that God may “dwell in their midst” (Ex 25:8).
3. The **blueprint** for the tabernacle comes from God himself (Ex 25:9; see Ex 25:40; Heb 8:5; 9:23–24).

#### B. Plans, furnishings, instructions, workers, materials, etc.

1. The ark of the covenant (Ex 25:10–22; 37:1–9). “There I will **meet with you**, and from above the mercy seat, from between the two cherubim ... I will speak with you...” (Ex 25:22). Blood on the mercy seat on the Day of Atonement made it possible to live with God.
2. The table for bread (Ex 25:23–30; 37:10–16). A symbolic meal. **Sustenance**.
3. The golden lampstand (Ex 25:31–40; 37:17–24). **Illumination**.

<sup>1</sup> See the following passages that describe the planning and building of first the Tabernacle in the wilderness and then the Temple in Jerusalem. (Ex 25–40; I Kgs 5–8; II Chr 2–7; Ez 40–48).

4. The Tabernacle (Ex 26:1–36). Curtains, frames, the veil, etc.
  5. The bronze altar (Ex 27 :1–8 ; 38 :1–7). A **blood sacrifice** was needed to deal with sin and make forgiveness possible.
  6. The court (Ex 27:9–19 ; 38:9–20). Notice it has only **one door**.
  7. Oil for the lamp (Ex 27 :20–21).
  8. Garments for the priests (Ex 28:1–43; 39:1–43). The ephod and breast piece for Aaron are given special attention: “Aaron shall **bear** the names of the sons of Israel in the breast piece of judgment on his heart, when he goes into the Holy Place, to bring them to regular remembrance before the Lord.” (Ex 28:29).
  9. The altar of incense (Ex 30:1–10; 37:25–29). The sweet aroma rising to heaven was a picture of **prayer**.
  10. The bronze basin (Ex 30:17–21; 38:8). This was made from the **mirrors** of the women (Ex 38:8). It was for **cleansing**.
  11. The anointing oil and incense (Ex 30:22–38).
  12. The workmen: Bezalel and Oholiab (Ex 31:1–11; 35:30–36:2). They are “**filled with the Spirit** of God, with ability and intelligence, with knowledge and all craftsmanship...” (Ex 31:3).
  13. Sabbath observance (Ex 31:12–18; 35:1–2). “Above all you shall keep my Sabbaths, for this a **sign** between me and you... that you may know that I, the Lord, sanctify you...” (Ex 31:13).
  14. The freewill offering (Ex 35:4–36:7). The people brought more than enough so that they had to be **restrained** from giving (Ex 36:5–7)!
- C. Conclusion (Ex 40:1–38).
1. The work is finished... just as God had instructed.
  2. The glory of the Lord **fills** the tabernacle (Ex 40:34–38).
- IV. What does it mean?
- A. The architecture and the ceremonies **teach us** how to approach God. We create space that then creates us!
1. There is one door (contrast with the Baha’i Temple in Wilmette, Illinois which has **nine** doors!). Jesus said, “I am the door. If anyone enters by me, he will be saved...” (Jn 10:9).
  2. On entering the courtyard, you first meet the **altar** (blood sacrifice, forgiveness; justification).
  3. Then you meet the **laver** for washing (sanctification).
  4. Then the **holy place** (bread, light, incense) and finally the curtain that leads to the **most holy** place.
  5. The entire structure is **portable**.
- B. Though there is no image of God (Ex 20:4–6), there are many powerful **symbols** and **rituals** to help us know how to live with a Holy God.
- C. Beauty and **art** are important in worship.
1. Bezalel and Oholiab are master craftsmen. They are the first persons in the Bible said to be filled with the Spirit.

2. The people give their **best**; they give **generously**. “None shall appear before me empty-handed” (Ex 23:15).
- D. The purpose of sacred space: encountering the **face of God**. This relationship then prepares us for the **journey** ahead.
- E. Even the Old Testament recognizes that God’s presence cannot be contained in a building!

*Thus says the Lord: “Heaven is my throne, and the earth is my footstool; what is the house that you would build for me, and what is the place of my rest? 2 All these things my hand has made, and so all these things came to be, declares the Lord. But this is the one to whom I will look: he who is **humble** and contrite in spirit and **trembles** at my word. (Isaiah 66:1–2)*

- F. What Jesus does to the Temple (Tabernacle).

1. He replaces it with himself.

- “The word became flesh and **dwelt** (literally, *tabernacled*) among us...” (Jn 1:14).
- “So the Jews said to him, ‘What sign do you show us for doing these things?’ Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’ The Jews then said, ‘It has taken forty-six years to build this temple, and will you raise it up in three days?’ But he was speaking about the temple of **his body**” (Jn 2:18–21).
- “I tell you, something **greater** than the temple is here” (Mt 12:6).
- ““Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.’ Jesus said to her, ‘Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.... But the hour is coming, and is now here, when the true worshipers will worship the Father in **spirit and truth**, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth” (Jn 4:20–24).
- “And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, ‘Behold, the dwelling place (tabernacle) of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God....’ And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb” (Rv 21:2–3, 22).

2. He replaces it with you... and me.

- “Do you not know that **you (plural)** are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy him. For God’s temple is holy, and you (plural) are that temple” (I Cor 3:16–17).
- “Or do you not know that your **body** is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body” (I Cor 6:19–20).

- G. Four questions to ask to evaluate worship.

Since Jesus came and fulfilled the meaning of the Tabernacle, the veil has been torn in two, and access into the very presence of God is possible (Heb 4:14–16). Worship is meant to take one through the door, to the altar, the laver, the holy place, and then



into the throne room of God. These four questions can help each one of us to better know if he or she has truly experienced worship:

- Did I encounter God in his **holiness**?
- Did I see **myself** in my sinfulness?
- Did I experience **grace** in its amazing vastness?
- Did I surrender my **will** to the Lordship of Jesus?

### TABLE TALK

1. Are there spaces (places, locations, buildings, etc.) that for you have sacred meaning? How do you use these spaces? How has this lesson affected your thinking about these places?
2. Think about the architecture of your church and especially about the space where you worship. How does the space contribute to authentic worship? How does it detract?
3. The Tabernacle/Temple made God both present (in our midst) yet hidden (behind the veil). How can God be both revealed and concealed at the same time? Is this still true in worship today?
4. Think about worship time in your church. How is like worship in Moses' day? How is it different? If you could change the way your church worships, what would you change? Explain your answer.
5. In Moses' day, God's people are forbidden to make an image of him but they are encouraged to build a beautiful building and fill it with meaningful symbols that help in worship. What principles should we draw from this reality?
6. If God is omnipresent and we are to worship him in Spirit and truth, why bother with sacred space at all? Since there will be no temple in heaven, why should we have one here?
7. Your body is the temple of God. Spend time meditating on what this means and then share with your group what God is asking you to do.

## **I Love Thy Kingdom, Lord**

By Timothy Dwight (1800)

*I love thy kingdom, Lord,  
the house of thine abode,  
the church our blest Redeemer saved  
with his own precious blood.*

*I love thy church, O God.  
Her walls before thee stand,  
dear as the apple of thine eye,  
and graven on thy hand.*

*For her my tears shall fall;  
for her my prayers ascend;  
to her my cares and toils be given,  
till toils and cares shall end.*

*Beyond my highest joy  
I prize her heavenly ways:  
her sweet communion, solemn vows,  
her hymns of love and praise.*

*Sure as thy truth shall last,  
to Zion shall be given  
the brightest glories earth can yield,  
and brighter bliss of heaven.*



# Geography of Salvation

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### MOUNT SINAI (PART III)—A LOT OF BULL

#### Exodus 32

- I. Trouble in the camp! (Read Exodus 32:1–10, 15–30)
  - A. Just six weeks after the wedding ceremony, the bride is in bed with another lover, committing **adultery**—with **a bull**. Ever since Sinai, it seems there has always been a lot of bull in the church!<sup>1</sup>
  - B. We will never get out of the desert and into Canaan until we learn how to deal with **sin in the redeemed**. After experiencing the blood of the Passover Lamb, the waters of baptism (Red Sea), and the vows of the covenant, is there no cure for sin? Is this story of the golden calf a picture of the **normal** Christian life?
  - C. Moses breaks the tablets (Ex 32:19). This is not a temper tantrum but a symbolic action. Adultery is a “great sin” (Ex 32:10, 21, 30–31) and potentially **grounds for divorce**. God is on the verge of blotting out names from his book (Ex 32:33).
  - D. What happened? The people somehow developed a false view of God and salvation. This meant they were putting their trust in a **false gospel**. And their spiritual leader (Aaron) went along with them. This is **pastoral malpractice** of the worst kind. The people were out of Egypt, but Egypt was not out of the people!
- II. Three characteristics of a false gospel.
  - A. The clergy **follow the people** rather than lead them.
    1. The people want **contemporary worship**. Egypt worships a bull (Apis) and so do the Canaanites (Baal). They want worship that is seeker sensitive, market driven, and culturally relevant.
    2. Aaron thinks his job is to reflect public opinion rather than to **shape** it, to give the people what they want rather than what they need. He is a thermometer when God called him to be a thermostat.
    3. As Adam blamed Eve, so Aaron passes the buck and blames the people for what happened (Ex 32:22–24). What a wimp. He refuses to take responsibility. But God holds him **fully** responsible for what happened (Ex 32:21,25).
    4. Pastors must stop trying to **entertain the goats** and get back to the job of feeding the sheep.
  - B. We make god **in our image** rather than allowing God to make us in His.
    1. The sin in Exodus 32 is not a violation of the first commandment (“You shall have no other gods besides me”) but the second: “You shall not make for yourself **a carved image**” (Ex 20:4–6).
    2. Aaron and the people are not worshipping another god. They are worshipping the God who brought them out of Egypt (Ex 20:4) named Yahweh (Ex 20:6). They just want to worship him like they worship in Egypt and Canaan. The

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<sup>1</sup> The English dictionary includes the following secondary definitions for the word “bull”: nonsense, absurdity, insanity, stupidity, baloney, hypocrisy, hogwash, balderdash, flap doodle... plus some words my mother taught me never to use!

word to describe this is **syncretism**, a mixture of true religion with false religion. Note how the same error occurred with Jeroboam (I Kgs 12:28).

3. “If your **concept** of God is wrong, then the more religious you become, the more dangerous you become to yourself and to others” (William Temple).
  4. There is a huge difference between worshipping God **as he is** and worshipping your concept of God: God as you think he should be. If we ever hope to get out of the desert and into the Land of Promise, we must have a right concept of God and worship him **in the right way**. Note how this false worship (Ex 32–34) is inserted in the broader context of proper worship (Ex 25–31, 35–40).
  5. In the New Testament we learn of another dramatic example of inappropriate worship that also ended tragically: Ananias and Sapphira (Acts 5:1–11).
- C. The purpose of redemption is to make us **happy** rather than holy.
1. “The people sat down to eat and drink and rose up **to play**” (Ex 32:6). The word “play” suggests sex-play (Gen 26:8) and indicates a drunken orgy.
  2. Bad theology always leads to **immorality**. “Where there is no revelation, the people cast off restraint” (Prv 29:18).
  3. We **resemble** what we worship (Ps 115:4–8). If you worship a bull, you will soon act like one! But if you worship the Holy One, you will in fact become holy. The gospel’s purpose is not to make us healthy, wealthy, and happy but to make us **holy**. “As he who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy’” (I Pt 1:15).
  4. Jesus came to save us **from** our sins, not leave us in them (Mt 1:21). He wants to do more than take us out of Egypt. He wants to deliver us from our **Egyptian nature!**

### III. How should godly leadership deal with a false gospel?

- A. **Intercession** must be made (Ex 32:7–14). Someone must stand in the gap between a holy God and a sinful people. While Aaron is down in the valley leading the people into sin, Moses is up on the mountain interceding with God.
1. The *nature* of intercession: **a wrestling match**. “The Lord said to Moses, ‘Go down, for *your* people, whom *you* brought up out of Egypt have corrupted themselves...’ But Moses said to the Lord, ‘O Lord, why does your wrath burn hot against *your* people, whom *you* brought out of the land of Egypt...?’” (Ex 32:7, 11).
  2. The *power* of intercession: causing God to **change his mind/repent**. “Turn from your burning anger and repent... and the Lord repented” (Ex 32:12, 14). But see Numbers 23:19. Warning: don’t pray like this unless you are a close **friend** of God (Ex 33:11)! Other occasions when God repents:
    - Genesis 6:6. God repents that he made mankind and decides to send a **flood** to destroy them all.
    - I Samuel 15:11, 29, 35. God repents that he made **Saul** king.
    - Jonah 3:10. When the people of **Nineveh** repent of their evil ways, God repents and decides not to destroy the city.
  3. The *content* of intercession:
    - Your **glory** is at stake in this. What will the Egyptians say? (Ex 32:12)
    - Your **promises**: Remember Abraham, Isaac and Jacob... (Ex 32:13)

4. The *cost* of intercession: “If you will not forgive their sin, please **blot me out** of your book that you have written” (Ex 32:32). See also Romans 9:2–3.
  5. The *rarity* of intercession: God is looking for **just one** who will stand in the gap. “I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it, but I found none” (Ezk 22:30).
- B. The idol must be **destroyed** (Ex 32:20). There can be no compromise permitted when the integrity of the gospel is at stake.
- C. **Atonement** must be made (Ex 32:30). The sin must be named and confessed and forgiveness must be established so that reconciliation occurs.
- D. A **decision** must be called for (Ex 32:26). *Who is on the Lord’s side?*
- IV. Three powerful truths
- A. Sin remains but it must not **reign**.

The story of the golden calf reminds us that sin remains in the camp (and in our hearts) even **after** redemption. Though we are freed from the guilt and power of sin, we continue to wrestle with the reality of a sinful nature; what the New Testament calls **the flesh**. “Prone to wander, Lord, I feel it; prone to leave the God I love.”<sup>2</sup> Though the sin nature remains, we have been given spiritual resources to live in **victory**.

- B. There are **two kinds** of sin.

When God calls the people “stiff-necked”<sup>3</sup> (Ex 32:9), he is referring to something much more serious than a mistake, use of poor judgment, or a momentary fall. Numbers 15:27–31 gives a very helpful description of two very different kinds of sin:

*If one person sins **unintentionally**, he shall offer a female goat a year old for a sin offering. And the priest shall make atonement before the LORD for the person who makes **a mistake**, when he sins unintentionally, to make atonement for him, and he shall be forgiven... But the person who does anything with a **high hand** [a raised fist; defiantly, willfully, deliberately] whether he is native or a sojourner, reviles the LORD, and that person shall be cut off from among his people. Because he has despised the word of the LORD and has broken his commandment, that person shall be utterly cut off; his iniquity shall be on him.*

The sin with the golden calf was a high-handed sin! It was willful, premeditated, brazen, and continual. It was of a nature that created the potential for divorce, for **falling from grace**. The New Testament also recognizes a level of sin in the believer that has the potential to sever one’s relationship with God.

*For if we go on sinning **deliberately** after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. (Hebrews 10:26–27)*

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<sup>2</sup> *Come Thou Fount of Every Blessing* by Robert Robinson.

<sup>3</sup> The metaphor of a “stiff neck” refers to an ox or a horse that will not respond to a rope when tugged. When applied to people, it refers to an attitude of stubbornness that refuses to respond to correction.

C. The meaning of **ordination**.

Moses and Aaron were Levites. Moses responded to “bull in church” in the right way. But Aaron was a major part of the problem and became Exhibit A for pastoral malpractice! When the tribe of Levi stepped forward and killed those who were guilty, even members of their own family, they were ordained for ministry (Ex 32:25–29). Though this passage does not give an exhaustive definition of the meaning of ordination, it does underscore that those ordained to ministry must:

1. Be able to **discern** right from wrong.

Aaron completely failed in this and led the people into a false understanding of God and salvation. Those ordained to ministry must be spiritually mature so that they can “distinguish **good** from **evil**” (Heb 5:12–14). Later Moses would give a sort of elementary job description to Aaron for his duties as high priest: “You are to distinguish between the holy and the common, and between the unclean and the clean, and you are to **teach** the people of Israel all the statutes that the Lord has spoken to them...” (Lv 10:10–11).

2. Be ready to implement spiritual **discipline**.

When the congregation goes astray, the leader must be ready and willing to bring correction and apply discipline, even when applied to **friends** and **family**. This helps to explain why Jesus insisted that “If anyone comes to me and does not hate<sup>4</sup> his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciples” (Lk 14:26; see also Mt 12:46–50; Lk 12:51–53). The problem Paul faced in the church at Corinth was not that there was **sin in the church** (a man living with his step mother), but rather that the leaders were not doing anything about it (I Cor 5)!

3. Know how to **intercede**, to stand in the gap.

Ultimately, the only right response to sin in the church is intercession, standing in the gap. This is what Moses did. Such a ministry is very **costly**.

### TABLE TALK

1. How do you respond to the story of the golden calf? Does it fit your understanding of the journey of salvation or does it seem out of place?
2. Have you ever been in a church where there was clergy malpractice? Describe what it was like.
3. When does the desire to be “culturally relevant” and “seeker sensitive” cross the line and become syncretism?
4. How has this lesson impacted your understanding of intercessory prayer?
5. Does God change his mind (repent)? If so, does this thought bring you comfort or does it disturb you? Explain.
6. After salvation “sin remains but it does not reign.” Discuss what this means. Make it personal.
7. Why is it important to distinguish “unintentional sins” from “high-handed sins”?

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<sup>4</sup> Jesus is certainly not encouraging literal hatred for family members. He is helping us to see that our love for him should be so great and all-encompassing that all other loves (even the highest and healthiest) seem like “hatred” in comparison.

## **Immortal, Invisible, God Only Wise**

By Walter C. Smith (1867)

*Immortal, invisible, God only wise,  
in light inaccessible hid from our eyes,  
most blessed, most glorious, the Ancient of Days,  
almighty, victorious, thy great name we praise.*

*Unresting, unhasting, and silent as light,  
nor wanting, nor wasting, thou rulest in might:  
thy justice, like mountains high soaring above,  
thy clouds which are fountains of goodness and love.*

*To all, life thou givest, to both great and small;  
in all life thou livest, the true life of all;  
we blossom and flourish like leaves on the tree,  
then wither and perish, but naught changeth thee.*

*Thou reignest in glory, thou dwellest in light,  
thine angels adore thee, all veiling their sight;  
all praise we would render; O help us to see  
'tis only the splendor of light hideth thee!*



# Geography of Salvation

## *Preaching the Map*

A Bible Study with Stan Key

### GRAVES OF CRAVING: WHERE'S THE BEEF?

#### Numbers 11

- I. Onward and Upward.
  - A. Summary of the journey so far:
    1. It took about **3 months** to travel from the Red Sea to Mount Sinai (Ex 15–19). Five courses at University of the Desert.
    2. The people remained camped at Sinai for **12–24** months (Ex 19–40). Three things happened here: Covenant/marriage, Tabernacle and the golden calf.
  - B. Finally, the **pillar of fire** lifts and the people are travelling again. (Nm 10:11–12).
  - C. The distance from Sinai (Horeb) to the border of Canaan (Kadesh-Barnea) is about **90** miles; an **11**-day journey (see Dt 1:2). In other words, the people are now **prepared** and **equipped** to enter Canaan and begin to possess their inheritance<sup>1</sup>.
  - D. The book of Numbers.
    1. This book describes the journey from Sinai to the border of Canaan (Plains of Moab) and explains why a two-year journey took **40 years** to complete.
    2. Though the book includes instructions for laws, offerings, feasts, cities of refuge, Levites, a census and many other organizational details, our study will focus on a number of key events that occurred during this phase of the **journey**:
      - a. Graves of craving at Kibroth-Hattaavah (Nm 11).
      - b. The disaster at Kadesh-Barnea (Nm 13–15).
      - c. Korah's rebellion (Nm 16).
      - d. Moses' sin at Meribah (Nm 20:2–13).
      - e. Snakes! (Nm 21:4–9).
      - f. The siren attraction of Moabite women (Nm 25).
- II. The Crazy Cycle: Numbers 11:1–3

This incident seems to be a kind of summary statement that describes an on-going **pattern of dysfunction** that characterized the people of God on their journey.

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<sup>1</sup>This preparation included:

1. clear evidence of redemption (blood and water..)
2. five tests at Desert U (learning to trust God in bitter places, with provision, with protection and with administrative demands.
3. entering into a covenant relationship with God.
4. learning how live with and walk with the Holy One (worship, Tabernacle).
5. learning how to deal with sin in the camp (golden calf incident).





Two important questions emerge:

1. Does this crazy cycle describe the **normal Christian life**? Is this the best we can hope for in this life?
2. Is breaking this crazy cycle **the key** to entering Canaan (the land of victorious and abundant living)?

### III. Where's the beef? Numbers 11:4–35.

#### A. Describe the problem (Nm 11:4–9).

1. The people have a **strong craving** for meat and the food they once ate in Egypt: fish, cucumbers, leeks, onions, melons and garlic (Nm 11:4–5). They are hungry for the **wrong things!**
2. They are weary and **bored** with the wonder bread that God provides them every day (Nm 11:6). Though nutritious and perfectly suited for desert life, the manna is rather **bland** in taste; like “cakes baked in oil” (Nm 11:8).
3. When the people grumble and complain, they set in motion once again the **crazy cycle**. This means they are not yet ready to enter Canaan and may well spend their entire lives doing **laps** in the desert.

**SPIRITUAL PRINCIPLE:** The Bible is a food-driven book and the successful completion of our journey hinges on whether our craving for the **milk and honey** of Canaan is stronger than our craving for the **leeks and onions** of Egypt.

#### B. The results of the problem (Nm 11:10–15).

1. For the people.

Craving “Egyptian” food and grumbling about God’s provision will make people miserable and keep them doing laps in the desert forever. Some may even want to abandon the journey altogether and **go back to Egypt** (see Nm 14:4).

2. For God.

Every parent knows something of what this feels like. Twice, the text says that the whining of the people caused God to feel great **anger** (Nm 11:10, 33). This

is not the first time the redeemed have complained about God's care and provision. At what point will God's patience end? How long is his fuse?

3. For Moses.

This congregation has pushed Moses' limits before. This time seems to almost push him over the edge! "Where am I to get meat" for so many people? "I can't bear (carry) this **burden** any more... it's just too heavy for me." His frustration is so great he just wants **to die!**

SPIRITUAL PRINCIPLE: Grumbling and complaining is a **deadly sin**. It angers God and is a major source of discouragement to ministry leaders. Craving that which God forbids can keep us doing laps in the desert forever.

C. The solution (Numbers 11:16–35).

1. For Moses, God's solution is to **delegate** ministry responsibility to others; to share the load (Nm 11:16–17, 24–30). Perhaps Moses was hoping that God would solve the burden of ministry by removing it. No! God solved it by distributing the weight onto more shoulders.
2. For the people, God's solution is surprising. He gives the people **what they want!** He lets them have their way. He lets them fill their stomachs with what they crave (Nm 11:18–23, 31–35). "You want meat? You *really* want meat? Alright then; I'll give you meat!"
  - a. Not even Moses believes that God can pull off a **miracle** of this scale!<sup>2</sup>
  - b. The people got what they craved... they ate so much quail that it came out their nostrils and became **loathsome** to them (Nm 11:20).
  - c. With the quail came a "**great plague**" (Nm 11:33).
  - d. Moses insured that this tragic story would be remembered by giving a new name to the place where this incident happened: Kibroth-hattaavah (Hebrew, "graves of **craving**").
  - e. Speaking of this incident many years later, the psalmist wrote: "But they had a wanton craving in the wilderness, and put God to the test... he gave them what they asked, but sent a **wasting disease** among them" (Ps 106:14–15).
  - f. Paul's description of divine judgment in Romans 1:18–32 is of God letting sinners have what they want! Three times Paul describes how God "**gave them over**" to sexual impurity, to shameful lusts, and to a depraved mind (Rom 1:24, 26, 28). Final judgment will be when God says, "If that's what you want, then that's what you'll get."

SPIRITUAL PRINCIPLE: Be careful what you **ask for!** Final judgment for sinners will be the moment God gives them what they have always demanded.

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<sup>2</sup> Thinking in terms of flocks, herds and fish, Moses considers it impossible to feed this many people in the desert... even for God! Indeed, providing meat for such a multitude in the Sinai Peninsula boggles the imagination! Do the math. There are 600,000 male adults (Nm 11:21). If you add wives and children, we could estimate a total population of 2 million people. The meat supplied will last for an entire month (Nm 11:19–20). Surprising everyone, the meat God chooses is quail. Starting from the center of camp and walking a day's journey in each direction, we could estimate 400 square miles of territory that was covered in quail 3 feet deep (Nm 11:31). This calculates to roughly 60 bushels of quail for every Hebrew (Nm 11:32)!

## TABLE TALK

1. Do you think of grumbling and complaining as a serious sin? Why does God treat it so seriously?
2. Look again at the crazy cycle. Does this describe your life? Is this as good as it gets? What would it take to break out of this cycle?
3. How does one go about changing an appetite (craving) for leeks and onions to an appetite for milk and honey?
4. Have you been bored and/or critical of how God was leading your life and providing for your needs? What does such an attitude signify? How should it be addressed?
5. If you are a parent, think of a time your children craved something that was bad for them. How did you handle it?
6. Has God ever given you something you asked for... and then you regretted that he did? What lesson should we learn from this?

## If You Will Only Let God Guide You

Georg Neumark (1641)

Translated from German to English by Catherine Winkworth

*If you will only let God guide you,  
And hope in Him through all your ways,  
Whatever comes, He'll stand beside you,  
To bear you through the evil days;  
Who trusts in God's unchanging love  
Builds on the Rock that cannot move.*

*Only be still, and wait His leisure  
In cheerful hope, with heart content  
To take whate'er the Father's pleasure  
And all discerning love have sent;  
Nor doubt our inmost wants are known  
To Him Who chose us for His own.*

*Sing, pray, and keep His ways unswerving,  
So do thine own part faithfully.  
And trust His word, though undeserving,  
Thou yet shalt find it true for thee.  
God never yet forsook in need  
The soul that trusted Him indeed.*





# Geography of Salvation

## Preaching the Map

A Bible Study with Stan Key

### KADESH BARNEA

#### Numbers 13–14

#### I. The Moment of Truth.

Look again at the map and remember the journey that has led the Hebrews from Egypt to the border of Canaan (Kadesh Barnea). The map teaches important **theology**.

- A. The **PURPOSE** of redemption. The *Why?* question. “He **brought us out** from there [Egypt], that he might **bring us in** [to Canaan]....” (Dt 6:23). The geography of salvation teaches that though a long **process** is involved in the journey, there are two great moments of **crisis**:

First Crisis	Second Crisis
Leaving Egypt— <b>Red Sea</b>	Entering Canaan—Kadesh/Jordan River
Changing our status	Changing our <b>nature</b>
Getting us out of Egypt	Getting Egypt out of us (appetites, thinking, behavior, worship styles, etc.).
What God does <i>for</i> us	What God does <b>in</b> us
Learning to <b>trust</b> and <b>obey</b> (University of the Desert)	Possessing our inheritance by living a life of trust and obedience
Justification	<b>Sanctification</b>
The crucifixion and resurrection	<b>Pentecost</b>

- B. The **TIMING** of redemption. The *When?* question. It took *three months* to travel from the Red Sea to Sinai. They camped at Sinai for perhaps *18 months*. When the cloud moved, God was announcing it was time to enter Canaan (Nm 10:11–12). It took eleven days to travel from Sinai to the southern border of Canaan at Kadesh (Dt 1:2). Thus, it took roughly two years to prepare the people to enter Canaan and possess their inheritance. It took Jesus about three years to prepare the disciples to possess their inheritance. While it would be unwise to try to standardize the time-period between justification and sanctification, we can be sure that 40 years is not what God intends!
- C. The **PLACE** of redemption. The *Where?* question. Many in the church seem believe that the Jordan River is a metaphor of death and Canaan is a metaphor of heaven. This makes the desert wanderings a picture of the normal Christian life. Though many hymns and literature (*Pilgrim’s Progress*) promote this type of thinking, I find nothing in the Bible that indicates we must wait until we die to enter the abundant life! Romans 8 (not 7) should be considered normative.
- D. The **WHAT** of redemption. The *What?* question. The author of Hebrews 3:7–4:13 uses Numbers 13–14 as his text for a gospel sermon. His message is addressed to Christians who have begun their journey with Christ, urging them to enter into the “Sabbath rest” that God has prepared for them. Canaan living is now. It is a place of **full surrender** and **complete trust**. Though there are battles to fight, crops to plant, and cities to build, his yoke is easy and his burden is light (Mt 11:28–30). In Canaan, we **bear fruit** and walk in **victory**.

Kadesh is that place in our journey when God brings us to the **moment of truth**. Will I enter in? Or will I live in spiritual mediocrity, doing laps in the desert forever? I must choose.

*Once to every man and nation, comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side;  
Some great cause, some great decision, offering each the bloom or blight,  
And the choice goes by forever, 'twixt that darkness and that light.  
(James Russell Lowell, 1845)*

## II. What happened at Kadesh-Barnea?

- A. Twelve spies are chosen and sent on a fact-finding mission to explore the land of Canaan. “Go up and see what the land is like...” (Nm 13:17–20). Among them are **Joshua** from the tribe of Ephraim and Caleb from Judah (Nm 13:1–16).
- B. The spies return with “a single cluster of grapes” (Nm 13:23, 27). It’s true! The land is more wonderful than we imagined! *But* there are **giants** living on our inheritance! They are big and strong and mean and live in fortified cities (Nm 13:27–29).
  - *The majority report* (10 spies): “We **are not able** to go up against the people for they are stronger than we are... We seemed to ourselves like grasshoppers and so we seemed to them.” (Nm 13:31–33)
  - *The minority report* (Caleb and Joshua): “Let us go up at once and occupy it, for we **are well able** to overcome it...” (Nm 13:30)
- C. The results of a split vote on the committee.
  - *For the congregation*. They **grumble**. “Let’s choose a leader and go back to Egypt” (Nm 14:1–4, 10).
  - *For God*. “How long will they not believe in me, in spite of all the signs I have done? I will strike them with the pestilence and **disinherit** them” (Nm 14:11–12).
  - *For Moses and Aaron*. They plead with the people not to rebel against God. (Nm 14:5–9). When this fails, Moses **intercedes** in prayer: “Please to your steadfast love...” (Nm 14:13–19).
- D. Although God forgave their sin (Nm 14:20), the **consequences** of their choice would remain with them all their lives. God sends them back toward the Red Sea. They will wander in circles for 40 years until the entire generation is gone (Nm 14:20–35). Only Joshua and Caleb are allowed to enter Canaan.

## III. Four reasons why people fail in their moment of truth.

- A. **Fear**.

“We can’t go over there. There are giants and we might get hurt!” When we have a **grasshopper** mentality, we can only see the problems, not the solution. We can only think of *our* resources, not God’s. We can only focus on the present cost, not the future blessing. Oswald Chambers said: “The remarkable thing about fearing God is that when you fear God you fear nothing else, whereas if you do not fear God you fear everything else.” (See Luke 12:4–5).
- B. **Popular Opinion / Listening to the Majority / Democratic Principles**.

The vote on the committee was 10–2. Is that how the will of God is determined? The Kingdom of God is not a democracy! God’s heroes are always those willing to stand alone (Noah, Elijah, Luther, Wilberforce, Bonhoeffer). “Am I seeking the approval of

**men** or of **God**? If I were still trying to please man, I would not be a servant of Christ" (Gal 1:10). "The gate is narrow and the way is hard that leads to life and those who find it are **few**" (Mt 7:13–14).

C. **Double-mindedness.**

When the going gets rough in the Land of In-between, some want to choose a new leader and go back to Egypt (Nm 14:3–4). The appetite for leeks and onions is sometimes stronger than the appetite for milk and honey. The result is spiritual **bi-polar disorder**. This makes us unstable in all our ways (Jas 1:8) and ensures that we will do laps in the desert forever. Kierkegaard said, "Purity of heart is to **will one thing**." Sanctification is that work of grace when God gives us an undivided heart (Ps 86:11).

D. **Unbelief.**

The Hebrews had enough faith to **get out** of Egypt, but they didn't have enough faith to **get in** to Canaan. When God looks at your life, does he ask, "How long will they not believe in me, in spite of all the signs that I have done among them?" (Nm 14:11). "Without faith it is impossible to please God" (Heb 11:6).

IV. Four commands to those stuck in the desert of spiritual mediocrity (Heb 3:7–4:13).

The book of Hebrews gives us a gospel sermon based on Numbers 13–14. It is addressed to believers, **warning** them against the danger of missing the opportunity to enter the "land of promise." Don't allow what happened to them to happen to *you*!

- A. Do not **harden** your heart (Heb 3:7–8, 12, 15; 4:7). Heart disease (spiritual arteriosclerosis) is a real possibility for the redeemed. It works silently, especially the older we get!

*Today, if you hear his voice, do not harden your heart as they did in the rebellion... (Hebrews 3:15)*

*Take care, brothers, lest there be in any of you and evil, unbelieving heart, leading you to fall away from the living God... (Hebrews 3:12)*

- B. Let us **fear** (Heb. 4:1). Sanctified trembling is a good thing. The fear of the Lord is the beginning of wisdom (Prv 9:10).

*Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it... (Hebrews 4:1)*

- C. Let us **believe** (Heb 3:12, 19; 4:3). We enter the abundant life in the same way we exited the life of sin: by grace through faith. The teaching that we are justified by faith but sanctified by works is a heresy.

*So we see that they were unable to enter because of unbelief... (Hebrews 3:19)*

*For we who have believed enter that rest... (Hebrews 4:3)*

- D. Let us **strive** (Heb 4:11). Striving to rest is a gospel oxymoron that invites us to live in the paradox, in the tension of two realities at the same time: salvation is totally God's work but I must repent and believe (this is harder than you think!).

*Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience... (Hebrews 4:11)*

For many, the *big question* is this: What happens to those who **die in the desert**? Where do they go when they die?

## TABLE TALK

1. Define the “normal Christian life.”
2. Do you think of Canaan as heaven or as a metaphor of the victorious Christian life? Why is the answer to this question so important?
3. How does your theology explain people who have enough faith to get out of Egypt but not enough to get into Canaan? What happens to them when they die?
4. Has God ever brought you to a place like Kadesh Barnea? How did you respond at your “moment of truth”? What have you learned?
5. Which one of the four reasons that caused the Hebrews to turn back (fear, popular opinion, double-mindedness, or unbelief) represents your greatest struggle?

## I’m Pressing on the Upward Way

By Johnson Oatman, Jr., 1898 (1856–1922)

*I’m pressing on the upward way,  
New heights I’m gaining every day;  
Still praying as I onward bound,  
“Lord, plant my feet on higher ground.”*

Refrain:

Lord, lift me up, and let me stand  
By faith on Canaan’s tableland;  
A higher plane than I have found,  
Lord, plant my feet on higher ground.

*My heart has no desire to stay  
Where doubts arise and fears dismay;  
Though some may dwell where these abound,  
My prayer, my aim, is higher ground.*

*I want to live above the world,  
Though Satan’s darts at me are hurled;  
For faith has caught the joyful sound,  
The song of saints on higher ground.*

*I want to scale the utmost height  
And catch a gleam of glory bright;  
But still I’ll pray till rest I’ve found,  
“Lord, lead me on to higher ground.”*





# Geography of Salvation

## *Preaching the Map*

A Bible Study with Stan Key

### THE LAND OF IN-BETWEEN

#### Numbers 15–36

After the rebellion at Kadesh Barnea in chapters 13–14, the book of Numbers recounts the long, sad saga of 38 years of wandering aimlessly in the desert. The people are reaping the consequences of their sin. These could be called the **wasted years**, notable for their tedious boredom and inconsequentiality. Tragically, many Christians today also spend a lifetime doing laps in the wilderness, going nowhere, bearing no fruit and living a life that is **forgettable**.

Numbers 15–36 highlights the most notable events that occurred during this part of the journey of salvation. These stories not only tell what happened to the Hebrews some 3,400 years ago but also they seem to **typify** many of the same experiences that followers of Christ have in their own journey. Treating these 22 chapters as a unit means that we can only touch on the highlights of these rich passages.

#### I. An Important Teaching (Numbers 15:22–31)

It is not always clear why laws and regulations are inserted somewhat randomly in the book of Numbers. However, chapter 15 seems to be intended to teach a very important lesson to those walking the journey of salvation: not all sins are **equal**.

##### A. Unintentional sins (Nm 15:22–29)

Whether committed by the congregation (Nm 15:22–26) or by an individual (Nm 15:27–29) these sins require atonement (sacrifice, blood, etc.). But because they are unintentional (a “mistake”), forgiveness is found rather quickly and **easily**.

##### B. High-handed sin (Nm 15:30–31)

Because this type of sin “**reviles**” the Lord and “**despises**” his Word, it is much more serious. Though we learn from the larger context of Scripture that these sins too can be forgiven (when there is repentance), the warning here is that unless quick action is taken, the sinner will be “cut off.” His iniquity remains “**on him**.”

##### C. Spiritual Application

1. All sin is serious and needs **atonement**; even those we don't mean to commit.
2. Not all sins are the same. Some sin is much more **serious** than others.<sup>1</sup> It makes a great deal of difference whether sin is:
  - A mistake; an error of judgment; a besetting **weakness** that causes us to fail and then try again. When we fail while maintaining God's standard of holiness and then **repent** and try again, sin is serious but rather “easy” to deal with.
  - A **willful**, habitual transgression of a **known** law. To know God's will and brazenly refuse to submit is indeed a **mortal** sin. Hell is a place designed for those who willfully and continually refuse to submit to God's will.

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<sup>1</sup> Similarly, all cancer is serious, but doctors respond very differently to skin cancer than they do to pancreatic cancer.

3. In our journey of salvation, we must be able to **discern** the difference in these two types of sin. Our salvation depends on it! And if we are spiritual leaders, so does the salvation of those around us!

## II. Three Examples of Life in the Land of In-Between

### A. Korah's rebellion (Nm 16–17). Read Numbers 16:1–14.

1. The issue: How do we determine who is qualified to be in spiritual **authority** over God's people?
  - a. Korah and his people think Moses has "gone too far" (Nm 16:3). They think Moses has made himself more **holy** than everyone else. "All in the congregation are holy, every one of them" (Nm 16:3). They think Moses has **failed to deliver** on his promises as a leader (Nm 16:12–14).
  - b. Moses responds by saying that it is Korah and his people who have "gone too far" (Nm 16:7). In challenging their God-appointed leader, they are in open **rebellion** against God himself.
2. How the issue is resolved: God resolves the issue in two ways so that no one will ever again dare to question who in Israel is qualified to serve as priests:
  - a. The **earth opens up** and swallows those who dared to question Moses' authority (Nm 16:28–35).
  - b. God miraculously causes **Aaron's staff** to sprout and produce almonds! His staff was then to be kept in the ark of covenant as a reminder (Nm 17:1–13). "Thus I will make to cease the grumbings of the people... lest they die" (Nm 17:5, 10).
3. The spiritual application for followers of Christ today.
  - a. Those in spiritual authority who are **self-appointed** (Korah and his ilk), will be severely judged. "No one takes this honor for himself, but only when **called by God**, just as Aaron was" (Heb 5:4).
  - b. We should be very careful about criticizing, grumbling against, and showing disrespect toward our **God-ordained** spiritual leaders.
  - c. Following a wrong leader (Korah) or grumbling against a right leader (Moses), has serious repercussions. It can keep us **doing laps** in the wilderness forever!
4. Question: Was Korah's sin unintentional or high-handed?

### B. The bronze serpent on a pole. Read Numbers 21:4–9.

1. The issue: Why does God consider **grumbling** to be such a serious sin?
2. How the issue is resolved: To cure the people of grumbling, God sends snakes! To cure the people of snake bite, God tells Moses to make a bronze serpent and set it on a pole: "**Look and live.**"
3. The spiritual application for followers of Christ today: Though this passage is typically used as a salvation text, the story really refers to those who are already redeemed and on the journey toward Canaan! This story teaches travelers that:
  - The real problem in our journey is not the "snakes" but our **attitude**. Snakes are a **symptom** of a much deeper problem: grumbling and impatience ("I deserve better than this."). Such an attitude will keep you doing laps forever.

- The solution to our attitude problem is a **snake on a pole**. Amazing! God’s cure for the snakes that bite you is a snake that heals you! In his conversation with Nicodemus, Jesus explained that *he* was the real snake on the pole: “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up that whoever **believes** in him may have eternal life” (Jn 3:14–15).
  - Healing comes when we look (with faith) and live. Salvation is not something *we* do, it is something that is done for us. We cannot **save ourselves**. Our job is to look (believe)—and live.
4. Question: Is grumbling an unintentional sin or a high-handed sin?
- C. The Moabite women at Baal Peor (Nm 25). Read Numbers 25:1–3.
1. The issue: Sexual **immorality** and **idolatry**. Does immorality lead to bad theology or does bad theology lead to immorality?
  2. How the issue is resolved: God’s response is strong and unequivocal. The leaders are hung and a plague kills 24,000 people. Phinehas’ zeal for purity (Nm 23:6–13) becomes a model for others to follow. “He was **jealous/zealous** with my jealousy” (Nm 23:11).
  3. The spiritual application for followers of Christ today: Beware lest bad theology lead you into sexual immorality. Beware lest immorality lead you into bad theology. If sexual sin caused the downfall of the **strongest** man (Samson), the **wisest** man (Solomon), and the **godliest** man (David), you and I are not immune to this deadly snare. “Let anyone who thinks that he stands take heed lest he fall” (I Cor 10:12).
  4. Question: Was the sin of the Hebrew men unintentional or high-handed?
- III. A Troubling Conclusion for Three Tribes (Nm 32). Read Numbers 32:1–5, 33.
- A. Three tribes (Reuben, Gad, and the half-tribe of Manasseh) decide that they want to **settle down** on the east side of the Jordan River and make **Gilead** their home (this territory is *not* part of Canaan). This decision was based on the following rationale:
1. We’re **tired**. Forty years is a long time to be looking for a home.
  2. We’re **close**. We can see and even smell Canaan from here! Isn’t being close enough?
  3. This makes **logical sense**. The land is good for our livestock. Besides, we’ll help our brothers possess *their* inheritance. We just want to stay on this side of the Jordan.
  4. Do we really have to go **all** the way? Can’t we negotiate on this? Won’t God be satisfied with **99%** obedience?
- B. This is not the open and ugly rebellion we have seen earlier in the book of Numbers (Kadesh, Korah, Baal of Peor). This is much more subtle and refined. The name for their sin is **compromise**. It is one thing to fall short of Canaan while we continue to struggle to get there. It is another thing to make a willful choice to **stop moving forward** and make your home somewhere outside of God’s inheritance for you!
- C. Amazingly, God gave these three tribes what they asked for (see Ps 106:15). The result was that these tribes were among the first of the “lost tribes” to disappear. They **fell short** of the glory of God and lived lives that were inconsequential for the kingdom of God.

- D. Being close to reaching our inheritance simply is not enough<sup>2</sup>. To be **almost** there is to miss it! John Wesley preached a famous sermon in 1741 before students and faculty at Oxford University entitled “The Almost Christian.”<sup>3</sup> After describing the “almost Christian,” Wesley concludes by explaining that the “altogether Christian”:
- Loves the Lord with **all** his heart, soul, mind, and strength.
  - Loves his neighbor as himself.
  - Lives by faith—not a mere intellectual acceptance of doctrinal truths (even the devils have that!), but a faith that brings **repentance** and **obedience** to the will of God: faith working through love!

Wesley concluded his sermon with these strong words:

*The God and Father of our Lord Jesus Christ, who now stands in the midst of us, knows that if any man die without this faith and this love, good it were for him that he had never been born. Awake, then, you who sleep, and call upon your God. . . . Let no man persuade you by vain words to rest short of this prize of your high calling. . . . May we all thus experience what it is to be, not almost only; but altogether Christians. . . .*

### TABLE TALK

1. What is the difference between unintentional sins and high-handed sins? Why is this difference important?
2. How do you know if a spiritual leader is ordained by God (like Moses) or self-appointed (like Korah)?
3. Describe the linkage between idolatry (bad theology) and immorality. Which comes first? Why is this connection so important to recognize?
4. Why does the Bible treat grumbling as such a serious sin?
5. Three tribes compromised and settled for a permanent home outside of Canaan. Describe an area in your life where you are tempted to settle for something less than God’s best. What do you intend to do about this?

## My Lord Knows the Way

By Sidney E. Cox

*My Lord knows the way thru the wilderness—  
All I have to do is follow; (2 times)  
Strength for today is mine all the way,  
And all I need for tomorrow.  
My Lord knows the way thru the wilderness—  
All I have to do is follow.*

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<sup>2</sup> The game of Horseshoes seems to be the only arena where being close is a good thing. The Atlanta Falcons were *close* to winning the Super Bowl. Hillary *almost* was elected president. Robert E. Lee *nearly* won the battle of Gettysburg.

<sup>3</sup> Based on the text Acts 26:28, “Agrippa said to Paul, “You almost persuade me to become a Christian...” (NKJV).



# Geography of Salvation

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### THE HEART OF THE MATTER Deuteronomy (selected passages)

#### I. Last Words

##### A. Famous last words

1. Nathan Hale (1776). **“I only regret that I have but one life to give for my country.” (Said just before he was hung by the British)**
2. Thomas Jefferson (1826): **“Is it the fourth?” (He died on July 4<sup>th</sup>—as did John Adams)**
3. Admiral Nelson (1805): **“Thank God, I have done my duty.” (As he lay dying after the Battle of Trafalgar)**
4. Mother Teresa (1997): **“Jesus, I love you. Jesus, I love you.”**

##### B. Moses’ last words.

1. Deuteronomy records the last words of Moses; one of the most influential men who ever lived. He knew God **face to face** (Dt 34:10–12). These words are his final thoughts. Let’s understand the context:
  - a. Moses is **120** years old and knows he is about to die.
  - b. He has been Israel’s leader (pastor) for **40** years. Moses is sharing his deepest **longings** and his greatest **fears** for the people he loves so dearly.
  - c. They are in the plains of Moab (eastern shore of Jordan River). They can see Canaan from here. “There it is! The **inheritance** God is giving you.”
2. Though there are different ways the structure of Deuteronomy has been understood, one way is to see three major “sermons” of Moses:
  - a. Chapters 1–11 focus on the past: “*Remember*: Spiritual amnesia is **deadly**.”
  - b. Chapters 12–26 focus on the present: “*Obey*: This is the evidence of your **love**.”
  - c. Chapters 27–34 focus on the future: “*Choose*: Your decisions today determine what happens **tomorrow**.”
3. The name Deuteronomy (*deuteros*=two, second; *nomos*=law) describes the main thing happening on the plains of Moab: the covenant is being **renewed** (God is giving another opportunity) for a new generation (see especially chapters 27–30).

##### C. At the risk of over simplification, let’s summarize Moses’ final message in these 34 chapters into three succinct questions:

1. *What does God really want?* Clarifying the **purpose** of salvation.
2. *What hinders me from doing what God really wants?* Diagnosing the **problem**.

3. *Is there a solution?* Understanding what God’s grace can do in the human heart and calling for a **decision**.

II. What does God really want? Clarifying the purpose of salvation.

The Mosaic Law contains some **613** laws, so it is difficult to discern which are primary and which are secondary. Thus, when a teacher of the law asked Jesus which commandment was the most important, he was asking a very important question. “Master, what is it that God *really* wants?” Jesus answered by quoting Deuteronomy 6:4–9:

*“Hear, O Israel: The Lord our God, the Lord is one. You shall **love** the Lord your God with **all** your heart and with **all** your soul and with **all** your might. And these words that I command you today shall be on your **heart**. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. . . .*

- A. For Jews, the *Shema* (from the first Hebrew word in the text: “hear”) is the most fundamental confession of faith. Jesus taught that these words represented the **essential core** of what faith in God is all about. “On these two commandments depend all the Law and the Prophets” (Mt 22:40). This is the heart of the matter. God is not *really* interested in ritual sacrifice, ethical performance, or doctrinal precision. What he *really* wants is **whole-hearted love**!<sup>1</sup> The heart of the matter is the matter of the heart.
- B. There are many possible **motivations** that cause people to begin the journey of salvation:
- Fear—I don’t want to end up in hell.
  - Need—My marriage (finances, health, etc.) is in trouble.
  - Reward—I’d love to experience that milk and honey (prosperity).
  - Guilt—I’ve done some bad stuff and my conscience is killing me.
  - Loneliness—I like the people who are believers so maybe I’ll become one, too.

God is making it clear that what he *really* wants is our love. He wants a **face-to-face** relationship. He wants personal **intimacy**. He wants our whole hearts.

- C. When I realize that what God is really after from me is not my performance and obedience but my love (my total heart), I have two, equal and opposite reactions:
- **Relief**—Whew! It’s not about my performance after all. That’s good news!
  - **Terror**—Oh my! God wants all my heart, my passion and desire? All of it?
- D. Scene from *Fiddler on the Roof* when Tevia says to Golda “Do you love me?”
- E. Note Jesus’ final words to Peter in John 21:15–19. Three times Jesus asked, “Do you love me?”

III. What hinders me from doing what God really wants? Diagnosing the problem.

But there’s a problem. The one thing God *really* wants is the one thing I *really* **can’t do**. I can’t control my rebellious, divided heart.<sup>2</sup> As Paul said, “I have the desire to do what is

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<sup>1</sup> Of course, God is interested in obedience to his commandments, but he doesn’t want slavish obligation to duty or pharisaical legalism. He wants a relationship! Once that relationship is right, obedience will take care of itself. Jesus said it well: “If you love me, you will keep my commandments” (Jn 14:15).

<sup>2</sup> Woody Allen famously said when asked about his love affair with Soon-Yi (the 35-years younger adopted daughter of his former lover Mia Farrow): “The heart wants what it wants.”

right, but not the ability to carry it out” (Rom 7:18). Why, oh, why can’t I love the Lord with all my heart? The book of Deuteronomy answers this important question.

*Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it. Yet the Lord set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. Circumcise therefore the foreskin of your **heart**, and be no longer **stubborn** [stiff-necked, hardheaded, obstinate]. (Deuteronomy 10:14–16)*

- A. The reason we don’t love God with our whole hearts is because we have **heart disease**: spiritual arteriosclerosis. Our hearts are hard, willful, stubborn, stiff-necked.<sup>3</sup> The problem is not one of behavior but of the heart (the will, the desire, the attitude). (See Mt 15:8; 23:23–28.)
- B. Moses describes such hearts as **uncircumcised**. Because circumcision is the sign of the covenant, Moses is saying God’s work of grace has thus far been only superficial.<sup>4</sup> They may be out of Egypt but Egyptian desires, attitudes, and thinking still define their hearts. Although these people have been following God for 40 years, their hearts are hard, making it impossible for them to do the one thing God desires them to do. Thus, they continue doing laps in the wilderness and fail to cross over into Canaan.
- C. Two years ago (May 17, 2015) I suffered a heart attack. My experience taught me three important realities about heart disease:
  - 1. Heart disease typically happens to those who are **older**.
  - 2. Those with heart disease typically **don’t know** they have heart disease.
  - 3. The cure for heart disease is typically some form of **surgery**.
- IV. Is there a solution? Understanding what God’s grace can do in the human heart and calling for a decision.

*And the Lord your God will **circumcise your heart** and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live. (Deuteronomy 30:6)*

- A. Notice that the cure for heart disease is something that **only God** can do. We cannot cure ourselves! The answer is not trying harder, being more disciplined, or praying more. Tragically, many in the church today seem to believe that we are not justified by **faith** and sanctified by **works**. No! Only God can cure our stubborn, divided hearts!
- B. In the New Testament, Paul gives a similar perspective when he says:

*Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; **he will surely do it**. (I Thessalonians 5:23–24)*

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<sup>3</sup> The term “stiff-necked” refers to what an ox does during plowing when he resists what the plowman asks him to do. He stiffens his neck. He kicks. He is of another mind.

<sup>4</sup> In Christian terms, this would be equivalent to saying, “Your body may have been baptized but the water didn’t cleanse your heart!”

- C. As Moses closes his final sermon, he wants it clearly understood that God is both **willing** and **ready** to do a work of grace in our hearts that cures our inward resistance and empowers us to walk forward into the land of victory and fruitfulness.

*For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' But the word is very near you. It is in your mouth and in your heart, so that **you can do it**.*

*"See, I have set before you today life and good, death and evil. If you **obey** the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. But if your **heart turns away**, and you will not hear, but are drawn away to worship other gods and serve them, I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore **choose life**, that you and your offspring may live..." (Deuteronomy 30:11–19)*

- D. The un-dragonning of Eustace Clarence Scrubb.<sup>5</sup>

### TABLE TALK

1. This study states that the heart of the matter is the matter of the heart. What does this mean?
2. The Bible makes clear that God is much more interested in the state of our hearts than in the quantity of our good works (performance). Does this thought comfort you or perhaps trouble you? Discuss.
3. Why are we so inclined to focus on external actions and outward performance rather than inward love?
4. The gospel is more than behavior modification. It promises a transformation in the very depths of our inward being. Is this the gospel that you believe? Is it the gospel that is preached in your church?
5. The American evangelical church seems to believe in justification by faith but sanctification by works. Discuss this.

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<sup>5</sup> C. S. Lewis, *The Voyage of the Dawn Treader* (New York: HarperCollins, 1952), 107–109, 112.



## **O for a Heart to Praise My God**

Charles Wesley (1742)

*O for a heart to praise my God,  
A heart from sin set free,  
A heart that always feels Thy blood  
So freely shed for me.*

*A heart resigned, submissive, meek,  
My great Redeemer's throne,  
Where only Christ is heard to speak,  
Where Jesus reigns alone.*

*A humble, lowly, contrite, heart,  
Believing, true and clean,  
Which neither life nor death can part  
From Christ who dwells within.*

*A heart in every thought renewed  
And full of love divine,  
Perfect and right and pure and good,  
A copy, Lord, of Thine.*

*My heart, Thou know'st, can never rest  
Till Thou create my peace;  
Till of mine Eden repossess,  
From self, and sin, I cease.*

*Thy nature, gracious Lord, impart;  
Come quickly from above;  
Write Thy new name upon my heart,  
Thy new, best name of Love.*



# Geography of Salvation

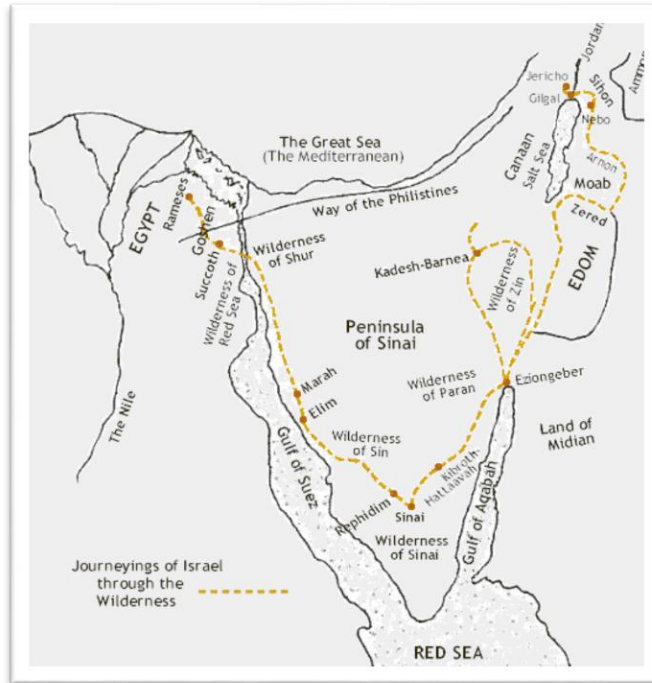
## Preaching the Map

A Bible Study with Stan Key

### CROSSING JORDAN

#### Joshua 1–5

- I. Remember where you've been
  - A. The map of salvation.



- B. Two stages of the Christian life

*When your son asks you in time to come, “What is the meaning of the testimonies and the statues and the rules that the Lord our God has commanded you?” then you shall say to your son, “We were Pharaoh’s slaves in Egypt. And the Lord **brought us out** of Egypt... that he might **bring us in** and give us the land that he swore to give to our father.... (Deuteronomy 6:20–23).*

1. In the Old Testament, the Exodus (getting out of Egypt) and the conquest (getting in to Canaan) are the two determinative events for the people of God. Similarly, in the New Testament, the **cross/resurrection** of Jesus and **Pentecost** are determinative for followers of Jesus. Salvation cannot be understood without **both** realities.
    2. These two stages can be located geographically on the map of salvation at the **Red Sea** and the **Jordan River**. These locations thus become a symbolic way to refer to two great realities that salvation intends to address:
      - Breaking free from all that holds me in **bondage** and hinders me from becoming what I was created to be (oppression, sin, abuse, lostness, addictions, etc.). In gospel terms: forgiveness, conversion, calling, following Christ, freedom, etc.

- Entering into a Spirit-filled life of **fruitfulness** and **victory** over all that opposes the plan of God for my life. In gospel terms: the power to live a holy life, being filled with the Spirit, full consecration, etc.
3. Though these two stages are clearly related and tied to one another, they are **distinct** (theologically, psychologically, chronologically). In gospel terms, they represent the great doctrinal themes of **justification** and **sanctification**.
- C. Crisis and Process.

The map of salvation helps us to understand that salvation is both a process (it takes time, there is **growth** and development, etc.) and a crisis (there is a **moment** when God supernaturally acts, a decisive act of faith is demanded, etc.). At both the Red Sea and the Jordan River, a crisis moment *and* a gradual process are involved.

D. The Order of Salvation.

The “order of salvation” (*ordo salutis*, Latin) refers to that series of **sequential steps** a person goes through to “be saved.”

1. In the typical evangelical church, the steps usually look something like this:
  - a. Get **saved**: Invite Jesus into your heart. (Red Sea) Often this is accompanied by a strong emphasis on eternal security.
  - b. Follow Jesus where he leads and grow in grace. (Desert) But because we continue to sin every day in every way, we’ll do laps all our lives!
  - c. When you **die** (Jordan River) you can finally experience victory over sin and enter in to a life of holiness. (Canaan)

IMPLICATIONS:

- The **desert** becomes a picture of the normal Christian life. Struggling with sin and going in circles is as good as it gets. Romans 7 is the norm.<sup>1</sup>
- This tends to promote a theology of sanctification by works. **Try harder!**

2. The **map** of salvation gives us a deeper and richer understanding of what the sequence of events in salvation ought to look like:
  - a. Get saved (Red Sea).
  - b. Follow Jesus where he leads and grow in grace (in the desert for 2–3 years). Study at **Desert U**, learning Humility 101, Nutrition 101, Temptation 101, Trust 101, Spiritual warfare 101, Worship 101, etc.
  - c. Come to a place of deeper surrender, deeper repentance, and deeper trust (Jordan River) and move into a place of **victory**, **fruitfulness**, and **rest** (Canaan).<sup>2</sup>

IMPLICATIONS:

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<sup>1</sup> Dr. Alexander Whyte (1836–1921) once thundered to his Edinburgh congregation, “You’ll never get out of the 7<sup>th</sup> of Romans while I’m your minister” (quoted in *Quest for Godliness* by J. I. Packer (Wheaton: Crossway, 1990), 197).

<sup>2</sup> Though today this order of salvation is muted, in a previous generation many preachers from a wide range of denominations preached this way. Beyond “holiness preachers,” one has to look hard to find those who believe victory over sin is possible now, in this life. Dallas Willard is a refreshing example: “But the real Jordan, the spiritual ‘Jordan,’ is not physical death, as has usually been supposed. We need not and must not wait until we die to live in the land of milk and honey...” (*Renovation of the Heart* (Colorado Springs: NavPress, 2002), 43).

- **Canaan** is presented as the normal Christian life (fruitfulness, victory, and rest). Romans 8 becomes the norm.
- No one gets out of the desert and into Canaan by trying harder! Sanctification, like justification, is an act of God, by **grace** through **faith**.
- Preaching should call not only *the lost* to a crisis moment of decision (Red Sea) but also **believers** to a similar but deeper crisis experience (Jordan River).

II. What's involved in crossing the Jordan? See Joshua 1–5.

A. Determining **leadership** (Jos 1:1–9). Read Joshua 1:1–2, 6.

1. Often it takes one type of **pastoral** leadership to get us out of Egypt (Red Sea) and a different type to get us in to Canaan (Jordan River). The key question here is: Who is my spiritual director and guide? Sheep must be very careful of the shepherds to whom they entrust their souls! We should believe only those who meditate day and night on this Book of the Law and do not waver from its teachings (Jos 1:7–8).
2. Remember: The name Joshua means “Yahweh is salvation.” It later took the form of “Jeshua” and finally “**Jesus**.” He alone can lead you across the Jordan to your inheritance. He is the real general, not Joshua (see Jos 5:13–15).

B. Clarifying the **objective**. Read Joshua 2:1–2.

What is Canaan like? What does the deeper life look like? When a second work of grace is equated with an **emotion**, or a spiritual **gift**, or a specific **lifestyle**, or an unrealistic expectation, then we have major problems. The geography of salvation teaches us three important truths about what God has prepared for us “over there.”

1. The abundant life is a place of **warfare**.

Violent people living in fortified cities occupy the place of your inheritance! To live in Canaan, you must learn to be a soldier of the **cross** on a crusade of **love**. The battle of Jericho introduces us to the reality that in this land, we do not fight according to the flesh. “The weapons of our warfare are not of the flesh but have divine power to destroy strongholds...” (II Cor 10:4).

2. The abundant life is a place of **fruitfulness**.

Nothing grows in the desert. But Canaan is extremely fertile and the fruit is amazing (cf. Nm 13:23). Here we become fruitful, creative, and fertile. This relates to two gospel realities:

- The fruit of the **Spirit**: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal 5:22–23).
- The fruit of **ministry** and evangelism: “Whoever abides in me and I in him, he it is that bears much fruit...” (Jn 15:5).

3. The abundant life is a place of **rest**.

“The Lord your God is providing you a place of rest and will give you this land” (Jos 1:13; see Ex 33:14; Jos 21:44). How interesting that God calls a land where his people are to fight battles and produce crops a place of rest. But Canaan is not a place of **inactivity**. *Au contraire!* When we are filled with God’s Spirit and living at a deeper dimension of trust and surrender, our labors cease to be **stressful** and anxious.

- “Martha, Martha, you are anxious and troubled about many things, but one thing is necessary...” (Lk 10:41–42).
- “For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his. Let us there strive to enter that rest...” (Heb 4:8–11).
- “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is **easy**, and my burden is **light**” (Mt 11:28–30).

C. Preparing yourself. Read Joshua 3:1–6.

Just as crossing the Red Sea demanded a time of preparation (teaching, plagues on Egypt, Passover, etc.) so the crossing of the Jordan River is preceded by some specific preparations.

1. Wait for the **divine signal** to move forward.

“As soon as you see the ark of the covenant being carried by the priests, then you shall set out from your place and follow it” (Jos 3:3). Timing is everything! One dare not enter Canaan without a clear invitation from **God**.

2. Expect the **unexpected**.

“You have not passed this way before” (Jos 3:4). Things are going to be different from this point forward. In Canaan, one lives **by the Spirit** not by the flesh. One thinks with the **mind of Christ** not the logic of Egypt. When you were a student at Desert U everything was **a test**. But now, this is real life! These are not war games. You are not in Kansas anymore!

3. **Sanctify** yourself.

“Consecrate [sanctify] yourselves, for tomorrow the Lord will do wonders among you” (Jos 3:5). Sanctifying ourselves involves:

- A deeper level of **repentance**. Turning not just from the bad things **I’ve done** (lie, steal, lust, etc.) but from the inner uncleanness that defines who **I am** (ego, pride, rebellion, unbelief, etc.).
- A deeper level of **trust**. I now believe God can purify my heart, deal with my enemies, enable me to obey his commands, etc.

D. Cross over. Read Joshua 3:9–13.

We tend to say: if God will part the waters, *then* I’ll **march forward**. God says: if you march forward, *then* I’ll part the waters. When God calls you to a deeper dimension of trust—**just do it**.

E. Learn how to interpret this step of faith and define what it means. Your **children** need to know! So does the **whole world**. Read Joshua 4:4–7, 19–24.

The 12 stones were to be a “sign” (Jos 4:6), a “memorial forever” (Jos 4:7), so that Israel would never forget the significance of what happened at the Jordan River: God brought us out so that he could bring us in! The glory is his alone!

III. Sermon #43

In John Wesley’s collection of *52 Standard Sermons*, “The Scripture Way of Salvation” (#43) is certainly one of the most important. His text is: “You are saved through faith”

(Eph 2:8). After acknowledging that salvation is often misunderstood as going to heaven when we die, Wesley defines full salvation as **sanctification**, “a full salvation from all our sins . . . perfect love . . . love filling the heart, taking up the whole capacity of the soul.” Wesley closes his sermon by explaining how to enter in to such a blessed reality. His answer is: **through faith**. This faith is a divine assurance and conviction that:

- A. God has **promised** this sanctification in Scripture.
- B. God is **able** to perform what he has promised.
- C. God is able and willing to do it **now**.
- D. God **does** it. In the very hour we believe, he completes the work.

### TABLE TALK

1. What is the theological importance of the question whether the Jordan River is a symbol or death or whether it marks the introduction to the victorious life?
2. When you think about your own spiritual journey is Romans 7 or Romans 8 more normative? Does your experience reflect your theology? Or does your theology reflect your experience?
3. If Canaan is a place of warfare and harvesting fruit, how can it possibly be called a place of “rest”? How can a burden be light and a yoke easy? Isn’t this nonsense?
4. Has there been a time in your own journey when God told you to first “put your feet in the water” and *then* he would open up a way for you? Talk about this.
5. Think about the preaching you have heard most of your life. Is it similar to the American evangelical model (get saved and grow) but you’ll never really be free from sin) or is it similar to the geography of salvation model (get saved, attend Desert U, cross over into victory and fruitfulness)? Discuss this.

## Lord, I Believe a Rest Remains

Charles Wesley

*Lord, I believe a rest remains  
To all thy people known,  
A rest where pure enjoyment reigns,  
And thou art loved alone:*

*A rest, where all our souls desire  
Is fixed on things above;  
Where fear, and sin, and grief expire,  
Cast out by perfect love.*

*From every evil motion freed  
(The Son hath made us free),  
On all the powers of hell we treat,  
In glorious liberty.*

*O that I now the rest might know,  
Believe, and enter in!  
Now, Saviour, now the power bestow,  
And let me cease from sin.*

*Remove this hardness from my heart,  
This unbelief remove:  
To me the rest of faith impart,  
The Sabbath of thy love.*

*Thy name to me, thy nature grant!  
This, only this be given:  
Nothing beside my God I want,  
Nothing in earth or heaven.*

*Come, Father, Son, and Holy Ghost,  
And seal me thine abode!  
Let all I am in thee be lost,  
Let all be lost in God.*



# Geography of Salvation

## Preaching the Map

A Bible Study with Stan Key

### THE BATTLE OF JERICHO

Joshua 5:13–6:27

#### I. The Good Fight

##### A. Chart of the Book of Joshua

Preparation for the Conquest	The Conquest	The Division of the Land by Lot	Final Sermon
<ul style="list-style-type: none"> <li>• Leadership</li> <li>• Spies</li> <li>• Cross Jordan</li> <li>• Circumcision</li> <li>• Passover</li> </ul>	<ul style="list-style-type: none"> <li>• Jericho</li> <li>• Ai</li> <li>• Gideon’s cunning</li> <li>• Southern campaign</li> <li>• Northern campaign</li> </ul>	<ul style="list-style-type: none"> <li>• Trans-Jordan</li> <li>• Canaan</li> <li>• Cities of Refuge</li> </ul>	<p>“Choose today whom you will serve....”</p>
1–5	6–12	13–22	23–24

##### B. Possessing the Land

Finally, God’s people are in the Land of Promise. Their wanderings in the desert are over. Here they will possess their **inheritance**, they will experience blessings and rest. They are home. Ahhhh.... Wait a minute! The land is occupied by fierce **enemies** who live in fortified cities. Welcome to your inheritance! Once in the Land of Promise, the people learn three realities about the abundant life:

1. The **blessings** are indeed great and free. Read Deuteronomy 8:7–10. “No eye has seen, no ear has heard, no one has even imagined the things God has prepared for those who love him” (I Cor 2:9). And it is all **free**, a gift of his lavish grace.
2. But the **battles** are fierce. Though they have reached their destination their “journey” is not done! They now must **possess** their inheritance. Though they have entered their “rest” they discover that there is much work to do.
3. The **choices** are God’s. Read Joshua 14:1–2. No one gets to choose his own inheritance! Casting lots ensures that the decision is God’s alone. Those who insist on choosing their own inheritance (Gn 13, Nm 32) invariably regret it. God gives the best to those who leave the choice with him!

##### C. Soldiers of Christ

It is not politically correct today to speak of the Christian life as **warfare** and yet this is a prominent theme in the Bible. “The LORD is a man of war” (Ex 15:3), and we are created in his image. We are made to fight! When our hearts are carnal and sinful, this desire to fight has tragic consequences. But God does not want to eradicate this urge to fight—he wants to **sanctify** it!

- “Put on the whole **armor** of God that you may be able to stand against the schemes of the devil...” (Eph 6:10–20).
- “Fight the **good** fight of the faith” (I Tm 6:12; cf. 1:18; II Tm 6:12).
- “Share in suffering as a **good** soldier of Christ...” (II Tm 2:3).



## II. The Battle of Jericho (Joshua 5:13–6:27): The Model for Spiritual Warfare

Immediately after crossing the Jordan into Canaan, the fortress of Jericho stands in the path, blocking all progress. What to do? This story introduces us to the secrets of spiritual warfare and victory. There are four things a soldier of Christ must **know**:

### A. Know what it means **to know**.

*If anyone imagines that he knows something, he does not yet know as he ought to know. (1 Corinthians 8:2)*

Most of us have a Western (Greek) concept of “knowing.” We think we “know” something if we know **about** it; if we are able to describe it, analyze it. Knowledge is academic, intellectual. But in Hebrew thought, “to know” something means to **experience it** (Gn 4:1; Jer 22:16). Therefore, the first thing a soldier of Christ needs to know is that it is not enough to know *about* spiritual warfare (Jas 1:22).

*Now these are the nations that the Lord left, to test Israel by them, that is, all in Israel who had not experienced (known) all the wars in Canaan. It was only in order that the generations of the people of Israel might **know war**, to teach war to those who had not known it before. (Judges 3:1–2)*

*Principle #1.* The deeper life is all about **conflict** and battle. You will never possess your inheritance until you personally experience spiritual warfare; until you know how to be a good soldier and fight the good fight. God *wants* you to know war.

### B. Know your **Commander-in-Chief**. Read Joshua 5:13–15.

The turning point in the battle of Jericho took place **before** the battle. The most important issue to settle in possessing our inheritance is this: **who’s in charge?** This “battle” is often greater than the battle itself! The real question is not whether God is on my side but whether I am on his! The Lord is saying to Joshua; “I did not come to take sides. I have come to take over!”

*Principle #2.* Victory comes through **surrender**. We win by losing! The first creed of the Christian church: **Jesus is Lord**.

### C. Know your **enemy**. Read Joshua 6:1–2.

Discerning the enemy is **harder** than you think. Rahab the prostitute was a citizen of Jericho, but she was not “the enemy” (Jos 6:17). In fact, Rahab is one of the greatest heroines of faith in the Bible (Mt 1:5; Heb 11:31; Jas 2:25). So, who is the real enemy?

*For we do not wrestle against flesh and blood but against the rulers, against the authorities, against the **cosmic powers** over this present darkness, against the spiritual forces of evil in the heavenly places. (Ephesians 6:12)*

*Principle #3.* The following questions may help me to recognize whether I’m confused about the identity of my real enemy:

- Is this **God’s** enemy, or just mine?
- What is my **motivation** in fighting? Hatred? Competition? Greed? Revenge? Or is it the glory of God? Do I love my enemies (Mt 5:44)?
- Have I forgotten the **bigger issue** by making this conflict too personal?

### D. Know your **strategy** and your **weapons**. Read Joshua 6:3–5.

The most amazing thing about this battle is the strategy employed and the weapons used! No catapults, battering rams or siege towers. The strategy God wants us to follow and the weapons he wants us to use are just as important as the battle itself.

*For though we walk in the flesh, we are not waging war **according to the flesh**. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. (II Corinthians 10:3-4)*

If we use weapons of the flesh to fight battles of the Spirit, we will never accomplish the Lord's purposes. We must fight the Lord's battles in the Lord's way. Paul describes the weapons of our warfare in Ephesians 6:10-18:

- The belt of **truth**.
- The breastplate of **righteousness**.
- The shoes of the **Gospel of peace**.
- The shield of **faith**.
- The helmet of **salvation**.
- The sword of the Spirit, which is **the Word of God**.
- **Praying** at all times in the Spirit.

Notice that there is no armor for **the back**.

*Principle #4.* To fight **spiritual** battles with **worldly** weapons is to lose the battle even if we win.

### III. Grand Summary of *The Geography of Salvation*

Looking back at the map that describes the journey of salvation, we are now able to draw some conclusions that apply to each of us today:

- A. Salvation is a **journey**. This journey is composed of two primary crisis experiences symbolized by the Red Sea and the Jordan River.

Getting <b>out</b> of the old life of sin and defeat	Getting <b>in</b> to the new life of holiness and victory
What God does <i>for</i> us	What God does <b>in</b> us
A change in my status	A change in my <b>nature</b>
Forgiveness for sins	Cleansing from <b>sin</b>
Walking in the flesh	Walking in <b>the Spirit</b>
Justification	<b>Sanctification</b>

- B. Not everyone who starts the journey finishes the journey. Many have enough faith to get out of Egypt but not enough faith to get in to Canaan. They spend a lifetime doing laps in the desert.
1. A race is determined at the **finish line** not the starting blocks!
  2. Though we must all cross the desert (perhaps two years at Desert U), we should not make this our home! Doing laps in the desert (perhaps 38 years) is *not* the **normal Christian life**.
  3. Those who normalize spiritual mediocrity (doing laps, Romans 7), typically do so for one of the following reasons:
    - **Ignorance**. They simply don't know their promised inheritance in Christ Jesus. Like the disciples Paul met in Ephesus: "We have not even heard that there is a Holy Spirit" (Acts 19:2).
    - **Bad theology**. They have been told that victory in this life is impossible. Romans 7 is as good as it gets. We must wait till we die to cross the Jordan and possess our inheritance.

- Spiritual **laziness**. Many people only want enough of the Gospel to get them out of the bondage of Egypt and into heaven when they die, but frankly have little interest spiritual warfare and kingdom building.
  - Willful **unbelief**. Like those at Kadesh Barnea who consciously made a decision to turn back, many today have hardened their hearts in unbelief.
- C. Assurance of salvation must never become a **license** for spiritual mediocrity and sin! Though God wants us to have confidence in our redeemed status, he wants to motivate us to press forward. Thus, the sternest warnings are given to those who are doing laps in the wilderness.

*Today, if you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness... Therefore, I was provoked with that generation... As I swore in my wrath, "They shall not enter my rest." Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to **fall away** from the living God.... (Hebrews 3:7-12)*

- D. One succinct way to summarize the geography of salvation is to use a simple 3-point outline of Charles Williams from his book, *He Came Down from Heaven* (1938, p. 85). Recognizing that finding a **new way** is insufficient as long as we have an **old nature** that is self-centered and worldly, Williams describes the Christian life as being composed of "three degrees of consciousness": 1) The old self on the old way; 2) The old self on the new way; 3) The new self on the new way.

In terms of the geography of salvation, we can apply William's outline this way:

1. *The old self on the old way.* In **Egypt**, our lives are defined by our worldly passions and sense of homesickness. We know in our hearts that we are made for something more, but are unable to break free.
2. *The old self on the new way.* Through blood (Passover Lamb) and water (Red Sea), God **redeems** his people. The pillar of cloud shows them a new way to go! Suddenly, their lives are transformed by a sense of direction and purpose. They have a future and a hope. The pillar of cloud leads them into **the desert** so that they can form a relationship with God (the marriage covenant at Sinai) and learn how to trust him (University of the Desert).
3. *The new self on the new way.* Though the people are out of Egypt, Egypt is not yet out of them! The golden calf, grumbling, unbelief, rebellion, and their continuing appetite for the leeks and onions of Egypt reveal the need for a deeper **work of grace**. God is not looking for a perfection of performance but a perfection of **love** (Dt 6:4-5)! Worldly, divided hearts make such love impossible. Until God circumcises their hearts (Dt 30:6) and changes their nature, they are simply unable and unwilling to cross over the **Jordan River** and begin possessing their inheritance in Canaan.

## TABLE TALK

### **Battle of Jericho**

1. Do you tend to think of spiritual warfare as part of the normal Christian life or as an exception to the rule? Discuss.
2. Describe a situation when you knew you were in the right battle and on the right side but you used the wrong weapons. What was the result?
3. Why is it so important to realize that our real enemy is in the cosmic realm rather than the human realm?
4. Think of a spiritual battle you are currently facing. Look again at the “four things a soldier of Christ must know.” What is God saying to you?

### **Summary of *Geography of Salvation***

1. As you think about the Geography of Salvation (Egypt, Red Sea, Desert, Sinai, Kadesh, Jordan River, Canaan, Jericho), what is the primary lesson the Holy Spirit wants you to learn?
2. How do you respond to the notion of “two crisis experiences” of the Christian life? Does this comfort you or trouble you? Discuss.
3. Why do so few Christians seem to be experiencing the abundant, victorious life?
4. What happens to those who die in “the desert”? What happens to those who have enough faith to get out of Egypt but not enough to get in to Canaan?
5. Where are you on the map?

## **Soldiers of Christ, Arise**

By Charles Wesley (1749)

*Soldiers of Christ, arise,  
And put your armor on,  
Strong in the strength which God supplies,  
Through His eternal Son;  
Strong in the Lord of Hosts,  
And in His mighty pow'r,  
Who in the strength of Jesus trusts  
Is more than conqueror.*

*Stand then in His great might,  
With all His strength endued;  
And take, to arm you for the fight,  
The panoply of God,  
That, having all things done,  
And all your conflicts past,  
Ye may o'ercome through Christ alone,  
And stand complete at last.*

*Leave no unguarded place,  
No weakness of the soul,  
Take every virtue, every grace,  
And fortify the whole.  
To keep your armor bright  
Attend with constant care,  
Still walking in your Captain's sight  
And watching unto prayer.*

*Pray, without ceasing pray,  
Your Captain gives the word;  
His summons cheerfully obey,  
And call upon the Lord:  
To God your every want  
In instant prayer display;  
Pray always; pray, and never faint;  
Pray, without ceasing pray.*

*From strength to strength go on;  
Wrestle, and fight, and pray;  
Tread all the powers of darkness down,  
And win the well-fought day:  
Still let the Spirit cry  
In all His soldiers, "Come!"  
Till Christ the Lord descend from high,  
And take the conquerors home.*



# Geography of Salvation

## *Preaching the Map*

A Bible Study with Stan Key

### ANSWERS

#### ***Mount Sinai: The Covenant***

- I. (A) sign; (B1) Covenant; (B2) Tabernacle; (B3) golden calf; (C) law; tabernacle; cloud
- II. (A) married; (A1) pursuing; (A2) Vows; (A2a) Exclusive; (A2b) Comprehensive; (A2c) Irrevocable; divorce; (A3) relationship; (B1) summary; God; neighbors; (B2) love; enforce
- III. (A) chose; (A1) initiative; grace alone; (A2) blood; (A3) obedience; Work out; works in; (B1) relationship; (B2) keep; (B3) Holiness; purpose; lawfully; (B3a) be saved; unnecessary; love; (B3b) reveal; convict; point; how to live; (B4) Missions; priests; use us

#### ***Mount Sinai: A House for God***

- I. (A) read; cross; (B) sacred space; (C) worship; connect; who I am; (D) everywhere
- II. (A) home; (B) “holy ground”; (C) intimacy; presence; (D) 30
- III. (A1) the people; (A3) blueprint; (B1) meet with you; (B2) Sustenance; (B3) Illumination; (B5) blood sacrifice; (B6) one door; (B8) bear; (B9) prayer; (B10) mirrors; cleansing; (B12) filled with the Spirit; (B13) sign; (B14) restrained; (C2) filles
- IV. (A) teach us; (A1) nine; (A2) altar; (A3) laver; (A4) holy pace; most holy; (A5) portable; (B) symbols; rituals; (C) art; (C2) best; generously; (D) face of God; journey; (E) humble; trembles; (F1) dwelt; his body; greater; spirit and truth; (F2) you (plural); body; (G) holiness; myself; grace; will

#### ***Mount Sinai: A Lot of Bull***

- I. (A) adultery; a bull; (B) sin in the redeemed; normal; (C) grounds for divorce; (D) false gospel; pastoral malpractice
- II. (A) follow the people; (A) contemporary worship; (A2) shape; (A3) fully; (A4) entertain the goats; (B) in our image; (B1) a carved image; (B2) syncretism; (B3) concept; (B4) as he is; in the right way; (C) happy; (C1) to play; (C2) immortality; (C3) resemble; holy; (C4) from; Egyptian nature
- III. (A) Intercession; (A1) a wrestling match; (A2) change his mind/repent; friend; flood; Saul; Nineveh; (A3) glory; promises; (A4) blot me out; (A5) just one; (B) destroyed; (C) Atonement; (D) decision
- IV. (A) reign; after; the flesh; victory; (B) two kinds; unintentionally; a mistake; high hand; falling from grace; deliberately; (C) ordination; (C1) discern; good; evil; teach; (C2) discipline; friends; family; sin in the church; (C3) intercede; costly

#### ***Graves of Craving***

- I. (A) 3 months; 12–24; (B) pillar of fire; (C) 90; 11; prepared; equipped; (D1) 40 years; (D2) journey
- II. pattern of dysfunction; (1) normal Christian life; (2) the key

- III. (A1) strong craving; wrong things; (A2) bored; bland; (A3) crazy cycle; laps; milk and honey; (B1) go back to Egypt; (B2) anger; (B3) burden; to die; deadly sin; (C1) delegate; (C2) what they want; (C1a) miracle; (C1b) loathsome; (C2c) “great plague”; (C2d) craving; (C2e) wasting disease; (C2f) “gave them over”; ask for

### ***Kadesh Barnea***

- I. theology; (A) brought us out; bring us in; process; crisis; [Column 1] Red Sea; trust; obey; [Column 2] nature; Sanctification; Pentecost; (D) full surrender; complete trust; bear fruit; victory; moment of truth
- II. (A) Joshua; (B) giants; are not able; are well able; (C) grumble; disinherit; intercedes; (D) consequences
- III. (A) Fear; grasshopper; (B) Popular Opinion/Listening to the Majority/Democratic Purposes; men; God; few; (C) Double-mindedness; bi-polar disorder; will one thing; (D) Unbelief; get out; get in
- IV. warning; (A) harden; (B) fear; (C) believer; (D) strive; die in the desert

### ***The Land of In-Between***

wasted years; forgettable; typify

- I. equal; (A) easily; (B) reviles; despises; on him; (C1) atonement; (C2) weakness; repent; willful, known; mortal; (C3) discern
- II. (A1) authority; (A1a) holy; failed to deliver; (A2a) earth opens up; (A2b) Aaron’s staff; (A3a) self-appointed; called by God; (A3b) God-ordained; (A3c) doing laps; (B1) grumbling; (B2) Look; live; (B3) attitude; symptom; snake on a pole; believes; save ourselves; (C1) immorality; idolatry; (C2) jealous/zealous; (C3) strongest; wisest; godliest
- III. (A) settle down; Gilead; (A1) tired; (A2) close; (A3) logical sense; (A4) all; 99%; (B) compromised; stop moving forward; (C) fell short; (D) almost; repentance; obedience

### ***The Heart of the Matter***

- I. (A1) “I only regret that I have but one life to give for my country.” (Said just before he was hung by the British); (A2) “Is it the fourth?” (He died on July 4th—as did John Adams); (A3) “Thank God, I have done my duty.” (As he lay dying after the Battle of Trafalgar); (A4) “Jesus, I love you. Jesus, I love you.”; (B1) face to face; (B1a) 120; (B1b) 40; longings; fears; (B1c) inheritance; (B2a) deadly; (B2b) love; (B2c) tomorrow; (B3) renewed; (C1) purpose; (C2) problem; (C3) decision
- II. 613 ; love; all; all; all; heart; (A) essential core; whole-hearted love; (B) motivations; face-to-face; intimacy; (C) Relief; Terror
- III. can’t do; heart; stubborn; (A) heart disease; (B) uncircumcised; (C1) older; (C2) don’t know; (C3) surgery
- IV. circumcise your heart; (A) only God; faith; works; (B) he will surely do it; (C) willing; ready; you can do it; obey; heart turns away; choose life

### ***Crossing Jordan***

- I. (B) brought us out; bring us in; (B1) cross/resurrection; Pentecost; both; (B2) Red Sea; Jordan River; bondage; fruitfulness; victory; (B3) distinct; justification; sanctification;

- (C) growth; moment; (D) sequential steps; (D1a) saved; (D1c) die; desert; Try harder; (D2) map; (D2b) Desert U; (D2c) victory; fruitfulness; rest; Canaan; grace; faith; believers
- II. (A) leadership; (A1) pastoral; (A2) Jesus; (B) objective; emotion; gift; lifestyle; (B1) warfare; cross; love; (B2) fruitfulness; Spirit; ministry; (B3) rest; inactivity; stressful; easy; light; (C1) divine signal; God; (C2) unexpected; by the Spirit; mind of Christ; a test; (C3) Sanctify; repentance; I've done; I am; trust; (D) march forward; (E) children; whole world
- III. sanctification; through faith; (A) promised; (B) able; (C) now; (D) does

### ***The Battle of Jericho***

- I. (B) inheritance; enemies; (B1) blessings; free; (B2) battles; possess; (B3) choices; (C) warfare; sanctify; armor; good; good
- II. know; (A) to know; about; experience it; know war; conflict; (B) Commander-in-Chief; before; who's in charge; surrender; Jesus is Lord; (C) enemy; harder; cosmic powers; God's; motivation; bigger issue; (D) strategy; weapons; according to the flesh; truth; righteousness; Gospel of peace; faith; salvation; the Word of God; Praying; the back; spiritual; worldly
- III. (A) journey; [Column 1] out; [Column 2] in; in; nature; sin; the Spirit; Sanctification; (B1) finish line; (B2) normal Christian life; (B3) Ignorance; Bad theology; laziness; unbelief; (C) license; fall away; (D) new way; old nature; (D1) Egypt; (D2) redeems; the desert; (D3) work of grace; love; Jordan River





# **Geography of Salvation**

## *Preaching the Map*

A Bible Study with Stan Key

**NOTES**

## NOTES



# The Gap

By Stan Key

*I'd almost given up all hope  
Of finding ways to help me cope  
With this great chasm, broad and deep,  
That breaks my heart and makes me weep;  
This gap that's there for all to see  
Between what is... and ought to be.*

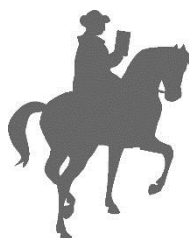
*On one side, Lord, I see Your power,  
That gives me grace for every hour:  
Your blood that cleanses from all sin,  
Your Spirit giving strength within,  
Your Word that guides me in the way,  
And feeds my soul for each new day.*

*But here on this side, Lord, I see  
An opposite reality.  
For when I try to do what's right  
I find the will... but not the might.  
This inner turmoil makes me sore,  
I am a walking civil war!*

*Is this gap forever there?  
Mocking me with empty air?  
If Your Gospel, Lord, is true,  
Is this all that grace can do?  
Humbly now, I must confess;  
Though I'm Yours, I'm still a mess!*

*Then You turned to me and said,  
"Victory comes when you are dead.  
You will never be set free  
Till you're crucified with Me.  
Then My power you'll understand,  
And this cursed gap be spanned."*

*The gap today is still a part  
Of truths that often break my heart;  
But now its breadth is not so wide,  
And crossing to the other side,  
Is simpler; for I've found the key:  
"More of Him and less of me."*



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