

## “Living on the Wrong Side of the Cross”

### I. **INTRO:**

- A. “**Compromise** is but the sacrifice of one **right** or **good** in the hope of retaining another - too often ending in the loss of both.”

### II. **Living on the Wrong Side of the Cross!**

- A. **THE REQUEST!** (1-5)

- B. These 2½ tribes seek permission from Moses to live on the east side of the Jordan River.
1. **Reuben & Gad** were **contiguous** (shared a common boarder) when they were **encamped**. So they had many times to scheme/plan this.
  2. The request sounded reasonable, like most of the arguments which excuse compromise; but all the same it's compromise.

- C. **THE REPRIMAND!** (6-15)

- D. **Q: You want your brothers to go to war while you sit here?**

1. We have gained so much from the sufferings of saints in years gone by.
  - a) Creeds/heretics; the written word passed down; those that gave their lives protecting it (martyrs)
2. **What will the generation a 100 years from now look back on our generation & say about what we provided? What's our investment?**
  - a) Will we get beyond church attendance & donating a few things; & see past what's safe, comfortable, & easy; & find significance & meaning, & hear our clarion call?
  - b) Oh that the Master wouldn't ask us, **Why have you been standing here idle all day?**

- E. **Q: You want to discourage your brothers from entering into the land?**

1. Remember, they're asking the one guy who **would do anything to enter but can't**...Moses!
2. Uh, didn't we already learn this lesson from 10 other guys that didn't want to go into the land? (10 spies w/bad report)

- F. **THE REASSURANCE!** (16-32)

- G. Ok, it might not be the best for **God** nor the best for **others** (break moral of the people)...**but** it will be really nice for **our cattle!** **Can we, can we?**

- H. We **solemnly swear** to fully support the other 9½ tribes in conquering Canaan. **Can we, can we?**

- I. **THE RESULTS!** (33-42)
- J. At 1st Moses was **indignant**, but now after their explanation, **he modifies his wrath & grants their request**.
1. Their **cattle** kept them on the wrong side of the river of separation.
- K. **Results:**
1. God had promised them....**THE LAND!** [Israel's place was inside Canaan]
  2. They were led by **sight**(vs.1) [*Who else saw the land good for grazing? Lot*] [*It was an eye-choice!*]
  3. They sought **their own things** & not the things of God [*They despised their inherit*]
  4. These 2<sup>1/2</sup> tribes never entered the **national life** as did those on the other side
  5. They were far from the **religious life**. 1st at Shiloh, then at Jerusalem.
  6. When **invasions** came, it came upon them first, as they were **isolated & exposed**. **Sweeping them & their cattle into captivity**.
    - a) Often in later centuries the other tribes had to come to their rescue.<sup>1</sup>
  7. They were the first to be swept away with **idolatry**.
  8. In **Deborah's great song**, in Judges 5, Reuben is rebuked for "**sitting among the sheepfolds, to hear the pipings for the flocks**" (read 5:15b,16)
    - a) This was against **Jabon** king of Canaan & his commander **Sisera** (4:2), who gets the tent peg through his head by **Jael** 4:21.
  9. When the land was fully conquered, the 2<sup>1/2</sup> tribes had to **put up an altar** to let people know "*they belonged to Israel*". (Joshua 22:10 altar)
    - a) Joshua 22...this blew up w/misunderstandings, the other tribes were ready to go to war over it(22:12). **No, no, it is called *the Altar of Witness***(22:34).
  10. Lastly, **who remained in this land that we find in the NT?** The Gadarenes! **Mrk 5**
- L. **Application to us today:**
- M. The 3 tribes east of the Jordan River have been compared to **worldly believers** today.
1. Those who have chosen to "**live on the wrong side of the cross**"/the river.
  2. They have no desire to share in **the crucifixion of the self-life**.
    - a) (16) **We just want to provide for our livelihood & our little ones**.
      - (1) **What's wrong with that? Isn't that noble?** - Yes, but not at the expense of disobeying God(who of course would have provided both for them).
      - (2) **When material gain, not the glory of God, govern our decisions, we will make the wrong decisions.** (www)
        - (a) **Read** - Ps.47:1-4 "**He will choose our inheritance for us!**"

<sup>1</sup> 1 Sam 11; 1 Kings 22:3

- N. Some people choose to live “*on the border*” of God’s blessing.
1. They make their decisions on the basis of **material gain not sp. blessing**.
  2. The 2½ tribes did not claim their inheritance in Canaan, though they were very close to it.
- O. We must beware of *the cares of this world* if we are **poor**, & of *the deceitfulness of riches* if we are **rich**.
1. Mt.16:26 **For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?**
- P. Beware of falling short of your proper **position**; your proper **portion**; of **being content** with things of this world; of **taking any stand short of death & resurrection** (our true & spiritual Jordan).
1. These are **1/2 & 1/2 Christians** (ok for milk, not for believers)
- Q. What great principle with regard to sin & consequences is expressed in verse 23?
1. **What you sow that you shall reap.** Gal.6:7,8
- R. How does **compromise** occur? [Sherman & Hendricks have a 7-step process that, if left unrecognized, could lead to moral compromise]
1. **A failure to** commit ahead of time to do the right thing.
  2. **Underestimating evil** and flirting with dangerous temptations, thus being exposed to far more powerful evils.
  3. **A failure to** recognize the numerous forms of compromise lurking at every corner of life.
  4. **A failure to** recognize the smooth flatteries and enticing fantasies of temptations.
  5. **Succumbing to** slick rationalizations.
  6. **A sudden**, deliberate choice to give in to sin.
  7. **A failure to** consider the costly consequences of sin.
- S. **Amaziah** was a good king. Yet in 2 Kings 14:3, we are told why Amaziah did not experience the **full blessing of the Lord**. The text says, “**And he did that which was right in the sight of the Lord, yet not like David.**”
1. He followed the example of his father **Joash** and failed to put a stop to the semipagan worship conducted on hills throughout the land.
  2. He simply didn’t aim high enough!
  3. Ps.68:19 **Blessed be the Lord, Who daily loads us with benefits, The God of our salvation! Selah.** [Don’t miss those daily benefits]
- T. “**Compromise** is but the sacrifice of one **right** or **good** in the hope of retaining another - too often ending in the loss of both.”