

Canaan Christians-Called to be Different

Pastor and Author A.W. Tozer

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And now, at that time, the Lord said unto Joshua, make thee sharp knives, and circumcise again the children of Israel a second time. And Joshua did, and the cause why he did was this, that all the people that came out of Egypt that were males, even all the men of war, died in the wilderness by the way after they came out of Egypt. Now, all the people that came out were circumcised, but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

They did not practice that right in the wilderness. Though children are born to them, they are in the wilderness. For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, because they obeyed not the voice of the Lord, unto whom the Lord swore that he would not show them the land which the Lord swore unto their fathers, that he would give us a land that floweth with milk and honey.

And their children, whom he raised up in their stead, to them Joshua was circumcised. For they were uncircumcised because they had not been circumcised by the way. And the Lord said to Joshua, verse 9, This day have I rolled away the reproach of Egypt from you, from off you.

Wherefore the name of the place is called Gilgal, unto this day. And the children of Israel encamped in Gilgal and kept the Passover on the fourteenth day of the month at Eden in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day.

And the manna ceased on the morrow after they had eaten of the old corn of the land. Neither had the children of Israel manna anymore, but they did eat of the fruit of the land of Canaan. And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand. And Joshua went unto him.

There wasn't much else to do. People were there, and Joshua was the leader. Joshua went unto him and said unto him, Art thou for us, or for our adversaries? Whose side are you on? And he said, as captain of the Lord, the host of the Lord am I now come. I am not a man taking sides in a battle, nay, but as the captain or prince of the host of the Lord am I now come. And Joshua fell on his face to the earth and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoes from off thy foot, for the place whereon thou standest is holy. Joshua did so.

Now there are four things here, circumcision, the old corn, the ceasing of the manna, the man with the sword, and worship. I don't know whether I'll get to all of these or not, but I'll talk until it's time to quit.

First of all, there's that in the opening part of that chapter, that fifth chapter, where they were over a cross into the land. They had a monument put there to indicate that they had gotten over. And I don't have any confidence in any kind of spiritual experience that isn't definite enough to put a monument up.

When you say, Are you a Christian? And a man says, I think so. You may be sure that he isn't. Or at least you're safe in assuming that he isn't and going on from there. When you say to a man, Are you a consecrated, spirit-filled Christian? And he says, I hope so. You may be sure that he isn't. And though he may be better than you think he is, he's most assuredly not as far along as he thinks he is. So you're always safe in saying, Where's your monument? Show me.

Then, now that they're over and in, God said, now there's been an abnormal condition in the wilderness, a confused condition. And I now want you; you still have the smell and the psychology of Egypt upon you. You've been out of the land, but you've still not been mine in the sharp, clear sense in which I want you to be. And remember, said God, in effect, that I gave to Abraham, your father, a right, and that was the right of circumcision, a token, said God, of the covenant between me and you. It was renewed under Moses.

And now, after the wilderness wandering, a whole generation of young men had grown up, and the whole crowd that had come out had died, now a new generation. Yet there were two that hadn't died. Do you remember who they are? Caleb and Joshua. They were still around. Caleb was a mighty old man, and so was Joshua. But they were still around. The others had died.

Now he said, I want you to reinstitute this right. And this right was to be a sign of the covenant, the sign of God, separated from the other inhabitants all around about them wherever they went. There was a secret sign that they belonged to God. The covenant was in their heart.

Now this is separation, my brethren, and this is what it stands for. It is separation. It's the sign of God, separation. In the New Testament it is declared that this old right of circumcision had been transferred to the heart, and now the Holy Ghost brings this sign and seal of God to the heart itself. That's the difference. And this is separation.

Now I don't know whether there's very much use or not, really, in this day, because if there was a strong east wind blowing, a strong east wind, and a five-year-old boy decided that he was going to set the wind in another direction, and he got up on top of the house and blew real hard, it really wouldn't make much difference, would it?

And in this day in which we're living there's a strong wind, and it's not blowing toward heaven, for the winds that blow are not a friend of grace to blow us toward heaven, but they are the breezes of hell to blow us the other way. And we have provided, or have produced, I mean, in the last few years, the slickest bunch of casuists that ever lived in all this wide world. Talk about the Roman Catholics and their casuistry and their splitting hairs. The Jesuits are not in our league at all. They're strictly triple-A boys when it comes to slick dodging and getting around worldliness. Our leaders have worked it

out for us. We've written it into magazine articles and published books to prove it, and it's all to show that really there's nothing too wrong with the world.

And the result is that our Christians of today do everything the world does except get drunk, commit adultery, and murder, and rob banks, the vulgar things that decent sinners don't do. I can take you down here in Beverly Hills, on the edge of which I live, and I can show you and can lead you into the homes of people who haven't been in a church since the last wedding, and yet they're good, decent people. They have nice pictures on their walls, they listen to good music, hi-fi, and they don't curse each other.

The man of the house isn't a robber, and his wife doesn't run around nights when he's away. They're decent sinners, decent sinners. There's a lot of them. And don't you think there aren't a lot of decent sinners? They're rebels, and God doesn't accept their deeds, and their righteousness will never save them, because as Billy Sunday used to, or the man that was with him, used to sing, the man that had crucified Jesus had passed off for righteous men too.

So, the righteousness that they have won't save them, but it's a great mistake to read in the newspaper's wall of vileness and then think everybody's vile. Not everybody's vile. There's a lot of decent people that aren't vile. And so we Christians, we accept Jesus, and we don't do any of those vile things, neither do these people I'm talking about do those vile things. And some of them are vastly more cultured than we are. They go to better, they hear better music, and they read better books than a lot of us fundamentalist Christians. They're more cultured than we are, and their language is better. And if you look to culture, they got it, they're one up on us on that.

So, the righteousness of the average Christian today is actually no better, if any better, than the righteousness of the scribes and the Pharisees, and it's not even that, for the scribes and the Pharisees were a separated people, and the Christians of today are not separated people. There's simply no circumcision in their hearts. They are going to make it through to heaven, all right.

I heard a man preach today, and he was telling the truth. His name was Jordan from the West Coast, and he was telling the truth. And he said that if you would wash the feet of Jesus every day for a million years, and comb and brush His hair, and did everything else you could do for the Lord Jesus for a million years, it wouldn't save you. He's perfectly right, perfectly right. Not by works of righteousness are we saved, but by the grace of God through faith, and faith is the gift from the Lord.

So, salvation is the gift of God, and we are saved, we're going to be saved, all right, and we're going to be sure we are. But we have learned to sanctify and place our approval upon one worldly thing after another, one more of Adam's things after another, until there practically isn't anything that the Christians can't do, and still wear a pair of wings as broad as this building, gilded with gold, and play a harp twenty feet high in that day. We all imagine that.

They say about the Mohammedans in some of the Orient literature that there were seventy-one sects of the Mohammedans, and each one of them had a different part of the hog he couldn't eat. You could eat certain parts, but there were certain things you couldn't eat. So they said that each one separated a part that they couldn't eat, and

another one a different part they couldn't eat, and another one a different part they couldn't eat, so that actually the pig got all eaten up, but that each one had a different part that was allowable. He could have this, but he couldn't have the rest, and he could have that, but couldn't have the rest, so added up the whole hog down to the bristles was gone. Even the Oriental religionists joked about that.

Well, exactly the same among Christians today. We have approved so many things that God has disapproved. One won't do it, but ten others will, and seven others won't, but nine others will, to the point where there isn't anything in the blessed wide world that Christians don't do, and we're all going to go to heaven and wear crowns as big around as hoops in that day.

Brethren, I tell you, we ought to wake up and ask ourselves whether we're out of the wilderness or not, and if we are, whether God Almighty isn't saying to some of us, I'm going to place a seal in your heart that'll make you different. I'm going to give you something that'll make you different.

He said, now you Jews, you've been running around here half in and half out. You're out of Egypt, but you're not into Canaan, and while you were there, I didn't bother you much. I just kept you and watched over you and fed you until the old fellows died, but now we're into a new land of victory, a land of fruit and riches and corn and wine and blessing, and now there's got to be this secret sign that you belong to me. You're different, cut out from all the rest of the world, different altogether. That's separation.

Well, this is what I'm talking about. We Christians aren't a separated people. The reproach of Egypt hasn't been rolled away. We're not willing to be what the little song says, the Lord's despised few. You know an example of this despised few thing? When I heard that song, and I heard it many, many years ago, that's an old holiness song, and it's not a hillbilly song, it's an old holiness camp meeting song, come out from the holiness people. And I used to hear it, and they used to sing it the way Margaret sang it tonight, I'll take the way with the Lord's despised few.

But do you know that there are most people that even will sing it anymore? Most of them won't sing it, but the ones even that will sing it change the word despised to anointed, did you know that? I'll take the way with the Lord's anointed few. They don't want to feel they're despised.

But do you know that bunch of circumcised Jews were the joke of every Gentile and pagan and heathen everywhere around about? They'd wink and point to them. They had the secret mark of the covenant. They belonged to God. They were separated from all the rest of the nations of the world. They belonged to God. People our day won't pay the price.

You know what, young people? If you want to be fire-baptized Christians, you can be in 24 hours time if you'll pay the price. Now I'm not hard on people. When people write in to want to know what I think of women wearing cosmetics, one woman wrote in this last week and said that she wondered if the cosmetics women were now was not the same as that worn by Jezebel. I wrote back and said that I presumed that it was about

the same kind of grease, but that I wasn't able to tell exactly what kind she wore, but I suppose it was somewhat the same.

I am not hard on people, but I'll tell you this, my friends, that you're just too worldly to be powerful, and you might just as well hear it now. You're just not separated enough. You've placed your seal of approval upon too many things that God despises, and you have not dared to become a despised person. You're going to be like the world enough that the world doesn't hate you. You won't take the name, despised one. You won't want that. You don't want to be despised. You're willing to be anointed. You're willing to have the world say, oh, they've got something.

People have been sending me books recently, and those books are half occult and half psychic and half applied psychology and, well, there's too many halves there. I mean, partly psychology and partly psychic and partly occultism and partly Peelism and partly positivism and part poetry and part psychiatry.

Brethren, there's a way to get past all that. There's a way to get through, and that is to meet God in mighty encounter. The Scripture says here, listen, it's downright, but you can take it. You'll read worse things than this in the newspapers.

It says it came to pass when they had done circumcising all the people, they abode in their places in the camp until they were healed. They said that the thing went so deep, and it was so downright and terrible that they couldn't march. Everybody had to wait around till they got well. But there's nobody getting wounded that I know of. No surgery is being performed on anybody. We slither into the kingdom of God and ooze in by osmosis.

God Almighty wants you to get in by a sharp knife, and he wants you to be separated by surgery. But most of us won't. We just won't, and I suppose I might just as well go on to Summit Grove, because nobody listens much until God brings you up to it, and I don't certainly want to push you across until God brings you up to it.

But God says he wants His people to be a separated people. God says there's an ancient rite. There's an ancient rite, and it brings a sharp, painful, surgical separation of the Christian from the world. We're too much mixed up in the world. We like the things they like. You say, we don't do bad things.

No, neither do those nice people down Beverly Hills. They don't do bad things. They're nice, cultured people, but they haven't got fire, and they haven't got power, and they can't pray things down, and learn to compromise. We're the biggest bunch of compromisers. The evangelical church has compromised itself until it has no power at all. But what we lack in power, we're making up in consultation. These are the days of the consulters. Anybody gets in trouble with his conscience, he goes to a consulter, a consultant, and he gets consulted. When they come to me, I insult them.

I remember once that Paul Rader, I often quote him because in the days of his power, there was no preacher on the North American continent that could even play in the same league with him. Later on, it was different, but in the days of his power, he said he preached one time on death to self. And as they were going out, he said a stiff

Presbyterian preacher said to him, Sir, you have insulted me. He said, I said, you got off easy, but God had to skin me. You got off easy, God had to skin me.

There you have it. We won't be skinned these days. We won't take it. It's too easy to go in and have a consultation. I'd like to have a discussion. People who have no more right to open their mouths, none whatsoever, are sitting around panels discussing how we should live. And all ends up by saying, if it doesn't bother your conscience, you can do it.

Now, some people are sore at me because I don't name names. See, they want me to name names and have a royal fight, but I won't do that. I won't name names unless I'm forced to. If the day ever comes when it's up to me to do it, I'll do it. And I'm not going to name things, but I can only say we're too worldly-minded to have power.

When you die to this world, God Almighty seals you with the secret sign of separation. And it goes back to Abraham; circumcision, the sign you belong to God, not of the body, but of the heart. But you can get very few people. Occasionally one will come through, do you know it? Once in a while one will come through. And when he does, he's usually looked upon as being a little queer.

I'm sure the father won't, he'll understand, and he'll know that I am complimenting his son. But I think of our tall, serious Cliff Westergren. He was a little too serious for a lot of you young people. But he was just serious enough that God Almighty could anoint him. And he was just willing enough to be despised and be different that God could put him in one year in a job that it takes most people ten years to be worthy to hold, head of the printing outfit out there, one year or less.

I think of Harry Post. Over at Nyack some years ago, I can see I'm not going to finish my sermon, but I'm going to finish the time. Over at Nyack some years ago, quite a number now, fifteen maybe, Harry Post was a boy from our church. Then there were different ones from different churches. They got together and decided they wanted to pray.

The average student at Nyack, he doesn't want to pray too much. He's fast with a quip and quick at the knife and fork, but not so good at consecration. That's true of every Bible school and Christian college everywhere. The few that stand out are the queer birds.

And these queer birds got to praying. And they got a place, I think it was in the furnace room, I believe, of the large building, Simpson Hall. And they got a place down there in the dust among the cobwebs, they called it the glory hole. And they'd meet down there and pray. Now, they were just young enough to think of a foolish name like that, but just experienced enough to go through with God.

Well, anybody who listens to Harry Post knows he'd been in there and seen something. He's different. I went along with a friend of mine, and we went over this bunch of fellows that had been in that glory hole experience when the Holy Ghost came down on them. And every one of them stood out solidly, head and shoulders above the other.

The authorities closed it down because they said that they were getting out of hand. None of the present authorities there, incidentally, so don't feel I'm insulting anybody.

I'm not telling you who, but some of the authorities closed it down, said you could get out of hand. They were afraid they were going to pray too long. Around these schools, when a bunch of Christians wanted to pray, and one of the faculty helps them to pray and takes them aside and helps pray them through, they usually kick that faculty member upstairs and make him a vice president and put him out on the road.

So, we won't be around to influence these people into fanaticism. You know what this church needs? We need about 14 volts of old-fashioned fanaticism. We need to be a peculiar people, but we're not willing to pay the price.

And I'm preaching to you now, God bless you, and I'd give anything, anything for you, anything, do anything for you, but I can predict the direction a lot of you are taking. I've seen generations of young people come up here before, and I've seen how they come up and they get into their twenties, and they look around, they get married, and then they settle down, and then they begin to strike a compromise with themselves and have a baby or two, and that's an excuse. And pretty soon they figure out a way that they can serve God and be respectable and balanced and poised, and nobody will think they're queer. And the result is they settle down to a half-in and a half-out experience and grow old in it.

Dear God, I think I'd rather die and go to heaven red-hot than to stay down here and cool off so you didn't know whether I was in or out. Because you're neither in or out, you're lukewarm, I'll spew you out of my mouth, lukewarm church, a lukewarm people. God wants to roll your reproach of Egypt away and make us different from other men.

There are three classes of people in the universe, those who are in heaven, those who are in hell, and those who are on earth. And those who are on earth are subdivided into two classes, those who are psychologically and morally fitted for hell, and those who are spiritually and morally fitted for heaven.

Now, just a question of the division coming one of these times. It's coming, and when it comes, we'll go to our own place. Well, that's first. Israel was a circumcised people now, a separated people. They could joke about that if they wanted to, and kid around about these funny fellows that had surgical operations that immobilized them for two weeks. But they had God's sign on them, nevertheless. God's sign.

Some of you people need deep surgery. Not of the body, but of the heart. Deep surgery. Surgery that'll be so deep and painful and shocking that pizza won't taste good that night. So deep and painful and shocking that you'll forget all about that latest quip you heard on television. Our difficulty is we've never had surgery. A lot of us never had surgery, not knowing what it is to die, to feel the weapon or the tool of the Holy Physician going into our hearts.

Well, then the second thing, and that'll be the end, the old corn of the land. You know they'd had manna all along, and say what you will, manna was a light bread. It was heavenly, it was divine, but it was for young Christians. So, when they got over there, the Scripture says, the manna ceased. And I suppose that there were some of them set up a howl. But God says, why howl about the loss of manna? I brought you over here where you can live off the land, and the first thing is good old corn of the land.

Now, in the New Testament, we find the same thing. This is maturity, you see here. The one above, circumcision, separation. This is maturity. Back in the New Testament, we find this in the book of 1 Corinthians. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal, for whereas there is among you, and so on, ye are carnal, and walk as men.

Then in Hebrews, the Holy Ghost says, Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that somebody teach you again the first principles of the oracles of God. And ye are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness. He is a babe. But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised that discern good and evil. There were mature Christians.

God is wanting mature Christians in this day, mature Christians. The trouble with us, we want to integrate Christianity with fun. And we don't know which is which. Christianity and entertainment, Christianity and amusement, Christianity and relaxation, Christianity and recreation, Christianity and a thousand and one other things. The result is we don't have either.

When Pliable, in Pilgrim's Progress, when Pliable started out with Christian to go toward the celestial city, they came to the Slough of Despond; and Pliable fell in, and Christian fell in. Christian walled around, but said he struggled toward the edge of the bank farthest from his house. He was going to get out near to heaven, and he got in anyhow. But Pliable turned around and plowed his way back to the near side and started home.

When he got home, four kinds of people met him. There were some who said, you're very wise for coming back. Others who said, you're a fool for starting. Others said, you're a coward for not going through with it. And what did the others say? Well, they had some word for him. And so said Bunyan, Pliable sat sneaking among them. I think that's one of the most powerful expressions for that many little words I ever heard. Pliable sat sneaking among them.

And so many of us Christians were Pliable, and the world doesn't respect us, and so we sit sneaking in the world. We aren't on our way to the city. We've tried it and got into the Slough and went back, and so we sit sneaking, and we never get anywhere. We believe we're born again, can't lose our eternal life, and so we'll get there somehow or other. But we sit sneaking in the world instead of having power and fire and all the rest. You know what, my brethren? You've got to be willing.

My old mother-in-law used to say this, God bless her. She used to say, you've got to be willing to be a fool for Christ's sake. Be a fool for Christ's sake.

People don't want to be thought fools. They want to be written up as the businessman who trusts Jesus and makes a million. They want to be written up as the entertainer who trusts Jesus and makes the big nightclubs. They want to be written up as the entertainer who, or the whatever you have, that trusts Jesus and still is quite the thing.

You know what? I listen to Tony Weitzel. I don't know whether he ever listens. I listen to interviews, any kind of interviews, anybody. That's where I get my education. And I was listening to Tony Weitzel and interviewing somebody, and you know who was at home? He was interviewing Hildegard. And you know what transpired before it was all over? Hildegard is not only a Christian, she's a mystical Christian. She's a mystical Christian.

Well, maybe she is. That ain't the way I heard it. Maybe she is. We want to be Christian, but we want to be so worldly that nobody will say we're fools. But I'll take the way with the Lord's despised few. Can you say that? His despised few. I hope you can say it.

Well, nowadays we are not ready, we're not mature enough for God to do anything. People are praying for revival. God can never send revival until there are some mature Christians able to work with Him in it. We whimper at the foot of the cross and say, send waves of revival, Lord, He can't send.

God never pours oil on carnal flesh, all of you remember that. God never anoints rebels, and he never pours oil on people unless they have been circumcised by deep surgery in their hearts. Then they'll have oil poured on them. You think I'm a fool? I can find you lots of people who support what I'm preaching about now, know what I'm talking about, and say it happened to me. Not many, because we are getting away from that now, quite away from it. But I'm still for it.

You say that's the result of your getting older? No, I preached like this 40 years ago. You know what? I preached like this 40 years ago, and I was more, I named things then. I named things. I went into a neighborhood where everybody chawed snuff, ate tobacco and smoked, and I told them they couldn't go to heaven that way, and they shut and locked the church against me, and I had to walk oh so many miles without anything.

Another fellow, a fellow who was my song leader, Jeff, my song leader. Well, I haven't had anybody kick me around like that for a long time, and I'm getting homesick. Really, you know? It's blessed, it's blessed to be kicked around. It's blessed to have somebody come up and tell you that they think you're slipping. Because somebody slips occasionally is no proof that every circumcised Christian has slipped.

A friend of mine sought God and had a great spiritual experience, but he was overworked and now is temporarily in an institution. The devil comes around and says to me, now watch it. If you press too hard, you'll blow your top too. In the name of the Lord Jesus Christ, I stand to defy him.

Because one man overworked breaks doesn't mean that every good Christian has to break. And I'd much rather be filled with the Holy Ghost than get stuck in an institution than to walk around half-dead. A lot of Christians walk around half-dead. I know they're half-dead by the stuff they read. We buy it. We buy some of it here for our Sunday school. It's written by morons for morons, published for the money it brings for morons. And we gear our brilliant intellect down to moronic trash and think we're doing God's service. Maturity is what we lack, brethren, maturity.

How I'd like to see numbers of you, increasing numbers of you, get all alone and plow through to God all alone. Theoretically, it'd be a nice thing, I suppose, if we could all get

a group of us together, a group of, say, young people, a group of people together, and the Lord would bless us. But it doesn't work that way in these terrible days. You've got to die one at a time. And you've got to plow your way through to God one at a time.

Oh, how many I've seen go out of this church, leave us and go away, because they would not meet God alone. They would not plow through to God. They would not know the surgery of separation. They never went on to maturity, and they're still trying to live on manna and milk, the porridge for children, instead of soup and black bread for grown men.

May God lead us on, my dear people, may God lead us on. If I loved you less, I'd be easier on you. And if I hated you, I'd preach on how to think positively and keep out of trouble with your conscience. But I love you too much to let you alone. And so that's why I've told you these blunt things.

Some of you don't even know what I mean. Others of you know but are mad. Others of you know, and don't tend to do anything about it, but there's always the blessed remnant who know and are going to do something about it. Well, I'm going to pray and close this meeting. I'm going to pray and close this meeting.

Now, who's here tonight that'll say, Mr. Tozer, I want God Almighty to perform deep surgery on me. I want to be willing to be a fool, to be despised, to be separated, to be thought queer, to be rejected and looked on as being a bit off, don't care what it costs, any price.

I want to be a Canaan Christian, a Canaan Christian. I want to go through. You pray for me, Brother Tozer. I promise you, if you'll pray for me, I'll meet God's condition. I won't check with some other person. I'll meet them alone. I'll meet God's condition with an open Bible. I promise you, Mr. Tozer, if you'll pray for me.

Would you stand? Anybody here would stand? All right. I'll meet the conditions alone for God, and I won't let anything hold me back. Who else will stand? I don't care what people think. It's God and I. We're just waiting a minute. There'll be others. Yes? Yes? Good, Brother Chase, would you come up here, please. Just waiting a minute. I haven't been fanatical tonight. I haven't preached half as severely as the circumstances warrant.

Who else? Now, let's remain standing, and everybody in an attitude of prayer. Brother Chase and I have talked it over a lot, and that time has gone by, and I know he knows what I preached about tonight. He went through it. And always, you can tell it, it doesn't perfect a man. It isn't that he doesn't have faults, but all you can tell it, he's looked on a Face, and he's never the same. Amen.