

Joshua

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Joshua

PERIOD OF CONQUEST, 1451-1400 B.C. THE CROSSING OF JORDAN TILL DEATH OF JOSHUA

1. INTRODUCTION TO JOSHUA

- a. Name comes from the principle character Joshua.
- b. Begins with events after the death of Moses, Joshua 1:1
 - 1) Tells of the invasion, conquest, and division of the land.
 - 2) Ends with the death of Joshua.
- c. Date of the book - 1406-1400 B.C.
- d. Author
 - 1) Joshua, 5:1,6
 - 2) Perhaps the last chapter by Phinehas or Samuel the prophet.
 - a) The Talmud claims that Joshua wrote the entire book but the last five verses which were penned by Phinehas.
- e. Conquest period lasted about seven years.
 - 1) Caleb was 40 when he was a spy, Joshua 14:7; Num. 13:1-6.
 - 2) Wilderness wanderings were around 38 years.
 - 3) Caleb was 85 when the conquest was completed, Joshua 14:10
 - a) Thus $85 - (40 + 38) = 7$.
- f. Book reveals the power of man when he is one with God.

2. Outline

- a. Invasion and conquest of Canaan, Chapters 1-12.
 - 1) Preparation for invasion, 1-2.
 - 2) Crossing the Jordan, 3-4.
 - 3) 3 conquest campaigns, 5-12.
 - a) Central campaign, 5:1-10:15.
 - b) Southern campaign, 10:15-43.
 - c) Northern campaign, 11:1-15.
 - d) Summary, 11:16-12.
- b. Land Divided, 13-22.
 - 1) Inheritance of the 2 1/2 tribes, 13.
 - 2) Inheritance of the 9 1/2 tribes, 14-19.
 - 3) Cities of refuge, 20.
 - 4) Levitical cities, 21.
 - 5) Return of the 2 1/2 tribes, 22.
- c. Joshua's farewell address, death, and burial, 23-24.

3. INVASION AND CONQUEST OF CANAAN. 1-12

- a. Joshua the new leader
 - 1) Son of Nun of the tribe of Ephraim, 1 Chron. 7:27.
 - 2) His first name was Hoshea (help or savior)
 - 3) Moses changed the name to Joshua, (God is the Savior).
- b. Probably near 80 years.
- c. End of the mourning for Moses
 - 1) Sent two spies to Jericho, (city of Palms).
 - 2) Spies were saved by Rahab
 - 3) Passing of the Jordan
 - a) The priest took the ark and headed toward the waters.
 - b) In this time, the Jordan is flooded due to the rains and snow melting from the mountains.
 - c) God spread the waters. Waters were held back at a dam near Zarethan, about twenty-five miles upstream.
 - d) Then the host camped at Gilgal on the plains of Jericho.
- d. Passage of the Jordan was completed on the day of the Paschal lamb.
 - 1) That night the people celebrated the Passover.
 - 2) All who were not circumcised were commanded by God to be, Jer. 5:2-9.
 - 3) The day after the Passover, the new generation tasted bread for the first time.
 - 4) That day on manna ceased, for they lived off the land.
- e. First captured cities - Jericho - Ai - Bethel
 - 1) Joshua's meeting with the "captain of the hosts of Jehovah."
 - 2) Told how to take the city.
 - 3) Was the "first-born" city of capture, so everything was to be destroyed. Except Rahab and her house.
 - a) Found in great faith chapter Hebrews 11
 - b) Married Salmon (perhaps one of the spies).
 - c) Mother of Boaz, great-grandfather of David.
 - d) She is possible one of four females found in the genealogy of Jesus. All were foreigners.
 - 1. Tamar - Canaanite
 - 2. Rahab - Jericho
 - 3. Ruth - Moabite
 - 4. Bathsheba - Hittite
 - 4) Curse put on the city, that would affect anyone who would try to rebuild Jericho.

- a) Hiel-Bethelite tried to rebuild Jericho on 870 B.C.
 - b) First son, Abiram, died while he was laying the foundation.
 - c) Youngest son, Segub, died while he was setting up the gates, 1 Kings 16:34
- 5) Sin of Achan
 - a) Kept spoils from Jericho
 - b) A Babylonian garment
 - c) 200 shekels of Silver
 - d) A wedge of gold, of 50 shekels weight.
- 6) Next city was Ai.
 - a) East of Bethel
 - b) 3000 men were taken to fight
 - c) Chased to Shebarim
 - d) 36 men died
- 7) Lots were cast which proved Achan, broke God's laws and kept some of the spoils of Jericho.
 - a) Achan, his family, and all his belongings were killed.
- 8) 2nd attack on Ai.
 - a) Israel ambushed them.
 - b) Hung king of Ai, Joshua 8:1-29
 - c) Bethel was probably taken at the same time, Joshua 5:17; 12:16.
 - d) Victory at Ai gave Israel access to the center of Palestine.
- f. Peace treaty of Gibeon
 - 1) A great royal city, Joshua 10:2
 - 2) Chief of three other cities.
 - a) Chephirah
 - b) Beeroth
 - c) Kirjath- Jearim (10-17)
 - 3) They tricked Joshua and Israel into a covenant.
 - a) Joshua cursed the city
 - b) Later became servants called Nethinim, Neh. 7:73.
 - 4) These battles gave Israel control over the general region of Palestine.
- g. League of Kings against Israel.
 - 1) Adoni-Zedek, king of Jerusalem, started the league.
 - a) With the kings of Hebron, Jarmuth, Lachish, and Eglon.
 - 2) The league attacked Gibeon
 - a) Gibeon called for Joshua
 - b) Joshua marched by night to Gibeon, chased off the league.

- 3) During this battle of the kings.
 - a) God helped Israel by killing many of the enemies in a hail storm.
 - b) Five kings went and hid in a cave.
 - c) All the kings were hanged, Joshua 10:22-27
 - d) Following the defeat of the league of Kings, seven other battles were fought and won by Israel.
 1. Makkadah, Libnah, Lachish, Gezer, Eglon, Hebron, Debir.
 2. All cities were utterly destroyed, and their kings were killed, Joshua 10:28-39.
- 4) In this campaign the southern half of Palestine, from Kadesh - Barnea to Gaza, were now controlled by Israel. Which gave Israel control of the central and southern regions.
- h. Fights for the northern region.
 - 1) Jabin (Hereditary title Judges 4), King of Hazor, the chief city of northern Palestine formed a league against Israel, with all the kings of the north as far as Mt. Hermon.
 - 2) Joshua attacked them and chased them as far as "Great Sidon" and the valley of Mizpeh (valley of Coele - Syria), Joshua 11.
 - 3) The result of this battle Israel now was in control of the land from Mt. Halak to Mt. Hermon in the north.
4. The results of the entire conquest.
 - a. Thirty-one kings west of the Jordan were taken.
 - 1) Belonging to seven nations, Joshua 11:21-22
 - a) Amorites
 - b) Canaanites
 - c) Girgashites
 - d) Hittites
 - e) Hivites
 - f) Jebusites
 - g) Perizzites
 - b. See **Charts 1, 2, 3**

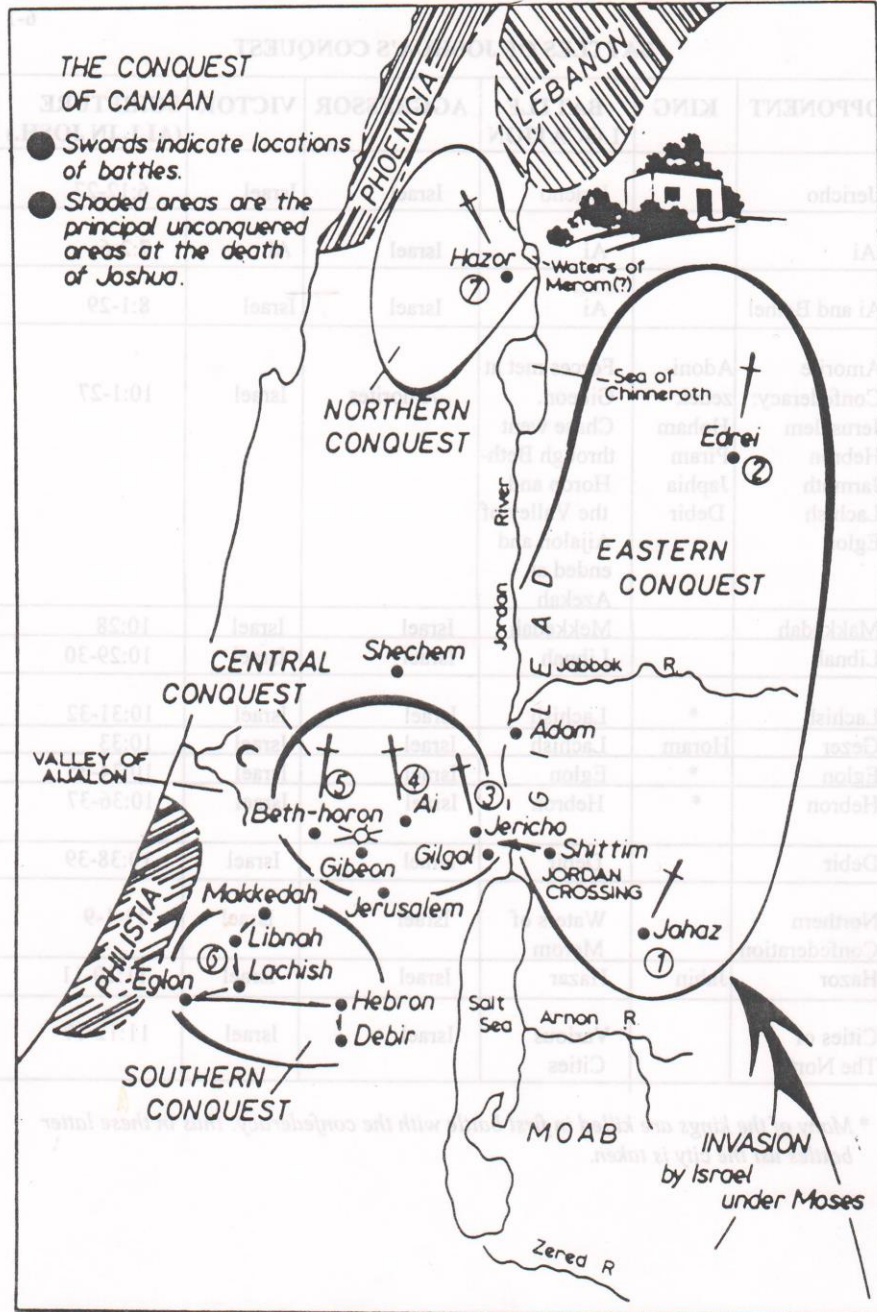
Joshua - 1

BATTLES OF JOSHUA'S CONQUEST

OPPONENT	KING	BATTLE LOCATION	AGGRESSOR	VICTOR	SCRIPTURE (ALL IN JOSH.)
Jericho		Jericho	Israel	Israel	6:12-27
Ai		Ai	Israel	Ai	7:2-6
Ai and Bethel		Ai	Israel	Israel	8:1-29
Amorite Confederacy: Jerusalem Hebron Jarmuth Lachish Eglon	Adoni-zedek Hoham Piram Japhia Debir	Forces met at Gibeon. Chase went through Beth-Horon and the Valley of Aijalon and ended at Azekah	Amorites	Israel	10:1-27
Makkedah		Mekkedah	Israel	Israel	10:28
Libnah		Libnah	Israel	Israel	10:29-30
Lachish	*	Lachish	Israel	Israel	10:31-32
Gezer	Horam	Lachish	Israel	Israel	10:33
Eglon	*	Eglon	Israel	Israel	10:34-35
Hebron	*	Hebron	Israel	Israel	10:36-37
Debir		Debir	Israel	Israel	10:38-39
Northern Confederation		Waters of Merom	Israel	Israel	11:1-9
Hazor	Jabin	Hazar	Israel	Israel	11:10-11
Cities of The North		Various Cities	Israel	Israel	11:12-17

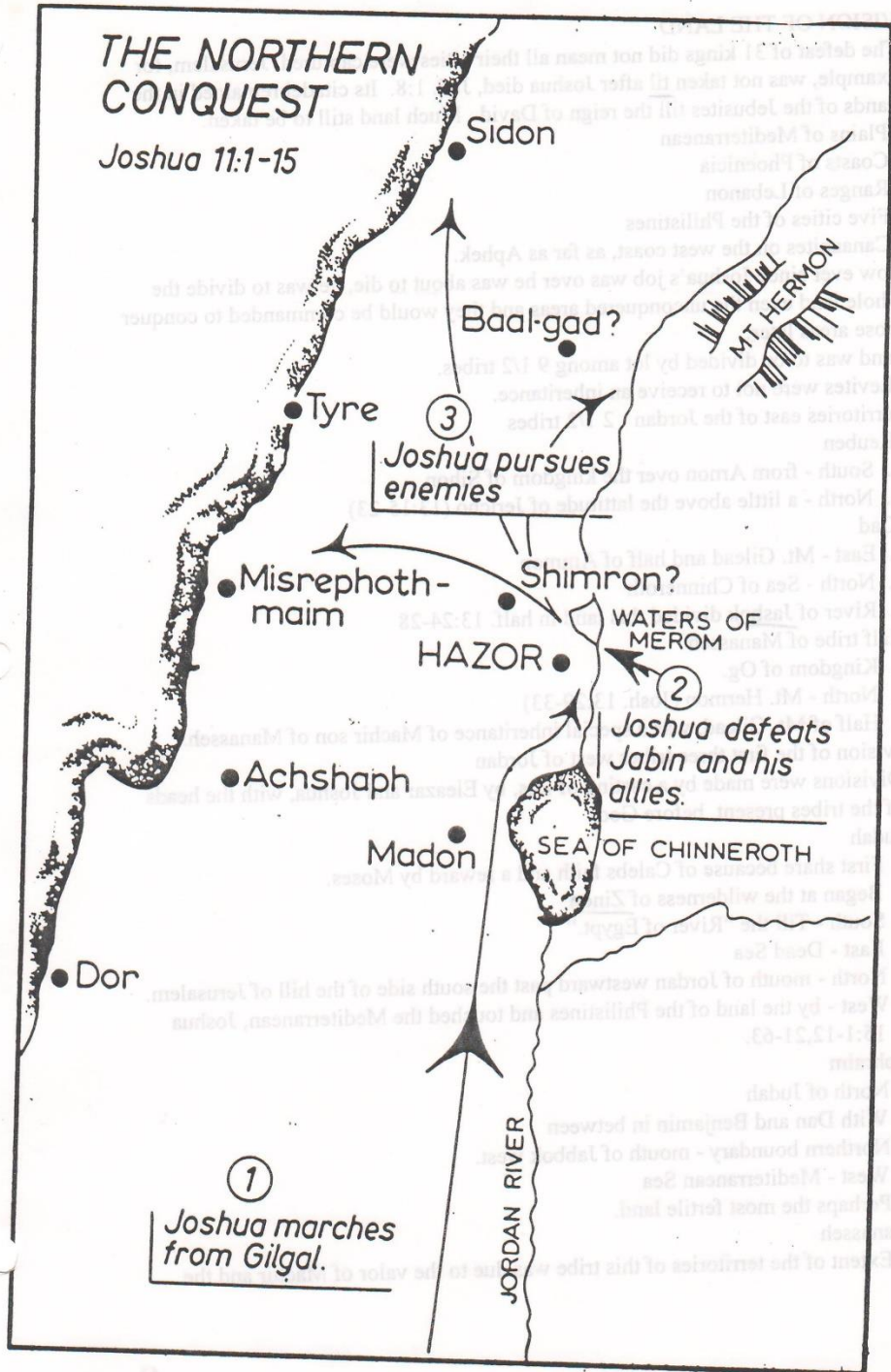
** Many of the kings are killed in the first battle with the confederacy: thus in these latter battles just the city is taken.*

Joshua 2



6-2

Joshua 3



5. The division of the land

- a. The defeat of 31 kings did not mean all their cities were captured.
Jerusalem, for example, was not taken until after Joshua died, Jud. 1:8.
Their citadel remained in the hands of the Jebusites till the reign of David.
Much land still to be taken.
 - 1) Plains of Mediterranean
 - 2) Coasts of Phoenicia
 - 3) Ranges of Lebanon
 - 4) Five cities of the Philistines
 - 5) Canaanites on the west coast, as far as Aphek.
- b. However since Joshua's job was over he was about to die, he was to divide the whole land even the unconquered areas, and they would be commanded to conquer those areas later.
- c. The land was to be divided by lot among 9 1/2 tribes.
 - 1) The Levites were not to receive an inheritance.
- d. Territories east of the Jordan - 2 1/2 tribes
 - 1) Reuben
 - a) South - from Arnon over the kingdom of Sihon
 - b) North - a little above the latitude of Jericho (13:15-23)
 - 2) Gad
 - a) East - Mt. Gilead and half of Ammon
 - b) North - Sea of Chinneroth
 - c) River of Jasbok divided this land in half. 13:24-28
 - 3) Half tribe of Manasseh
 - a) The Kingdom of Og.
 - b) North - Mt. Hermon (Josh. 13:29-33)
 - c) Half of Mt. Gilead; was a special inheritance of Machir, the son of Manasseh.
- e. Division of the first three tribes west of Jordan
 - 1) Divisions were made by a casting of lots, by Eleazar and Joshua, with the heads of the tribes present, before God.
 - a) Judah
 1. First share because of Caleb's faith and a reward by Moses.
 2. Began at the wilderness of Zin.
 3. South - Till the "River of Egypt."
 4. East - Dead Sea
 5. North - mouth of Jordan westward past the south side of the hill of Jerusalem.

6. West - by the land of the Philistines and touched the Mediterranean, Joshua 15:1-12, 21-63.

b) Ephraim

1. North of Judah
2. With Dan and Benjamin in between
3. Northern boundary - mouth of the Jabbok west.
4. West - Mediterranean Sea
5. Perhaps the most fertile land.

c) Manasseh

1. The extent of the territories of this tribe was due to the valor of Machir and the rights of the daughters of Zelophechad, Numbers. 26:33; 27:1; 36:2.
2. West - Mediterranean
3. East - Jordan
4. South - Ephraim
5. North - has always been questioned where:
 - a. Some important Manasseh towns are in the lots of Asher and Issachar, Joshua 17:11.
 - b. They complained to Joshua that they were only given one lot when Jacob promised them two.
 - c. Also complained that they could not drive out the Canaanites from Beth-Shean and the Valley of Jezreel, because of their strength.
 - d. Joshua assigns them the “wooded mountain” (Mt. Carmel), Josh. 17:14-18.
 - f. During the long time at Gilgal, which was Israel’s headquarters at the time, they finally moved to Shiloh and set up the tabernacle, in the land of Ephraim.

- 1) Remained there until the time of Samuel, Joshua 18:1, Jud. 18:31; 1 Sam. 4:3.

- 2) Also, 7 tribes who had not received their inheritance yet.

- 3) Three men from each of the tribes were to survey the rest of the land and divide it into seven portions.

- 4) Then lots would be cast to see who inherited what.

- f. Divisions of the remaining seven tribes (18:1-10) (Results as being named in order as their lots came out.).

- 1) Benjamin - Joshua 18:11-28
 - a) North - Ephraim
 - b) South - Judah - North part of the Salt Sea, then west till Dan
 - c) West - Dan
 - d) East - Jordan River
 - e) Home of Jerusalem
 - f) Very wild country
- 2) Simeon - Joshua 19:1-9
 - a) Later determined that Judah was too big.
 - b) Land bordering on the descent as far eastward as Tamar became and of Simeon.
 - c) West coast was along the Mediterranean, to the North of Ashkelon.
- 3) Zebulun
 - a) Received the mountain range which forms the northern border of the great plain of Jezreel (Esdraelon).
 - b) Of the west, the eastern slopes of Carmel
 - c) East - Sea of Chinnereth
 - d) South - the opposite of the mouth of the Yarmouk River.
- 4) Issachar 19:17-23
 - a) Territory seems to be taken out of Manasseh's.
 - b) North - highlands of Issachar, along with Mt. Tabor.
 - c) South & West - hills of Gilboa
 - d) East - Jordan River
 - e) A Very secluded piece of land due to the hills and mountains on its boundaries.
 - f) A very rich area as was the tribe.
- 5) Asher - Joshua 19:24-31
 - a) West - Great Sea
 - b) East - Zebulun and Naphtali
 - c) South - Manasseh
 - d) North - Is the problem area. It was to extend to the great Sidon and the strong city of Tyre. But they failed to take Phoenicia.
- 6) Naphtali - 19:32-39
 - a) Most powerful of the northern tribes.
 - b) East - upper Jordan, waters of Merom and the Sea of Chinneroth.
 - c) West - plain of Asher
 - d) South- Zebulun

e) North - Southern range of Lebanon.

7) Dan

a) A very small lot

b) Occupied by the Philistines

c) Bordered by the Philistine stronghold along the Great Sea, Judah, Benjamin, and Ephraim.

d) Since their land was so small and basically controlled by Philistines, they went north for more land.

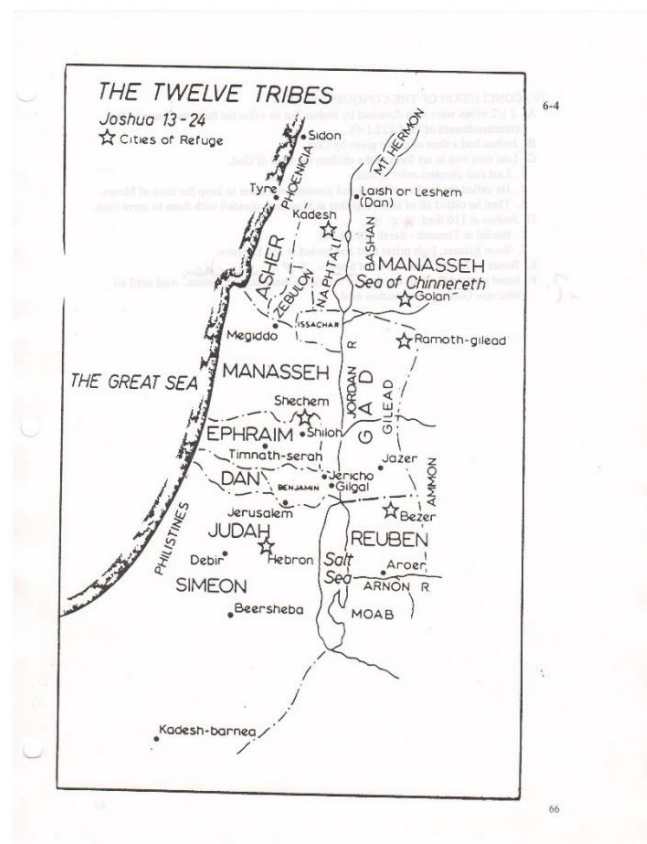
e) Went to Leshem (Laish) at the sources of Jordan.

f) Took the city, destroyed the people and called the city Dan.

g) Became the northern most point in describing the extent of the land in Judges 18.

h) Joshua received his special inheritance

1) Timnath-Serah - in Mt. Ephraim, where he built his city, Jud. 2:9.



6. Cities of refuge - Joshua 20

- a. Three on west of Jordan
 - 1) Kedesh
 - 2) Shechem
 - 3) Hebron
- b. Three on east of Jordan
 - 1) Bezer
 - 2) Ramoth
 - 3) Golan

7. Levites inheritance - Joshua 21

- a. Rights are given by Moses
- b. 48 cities and their suburbs
- c. Have the class find the cities and mark them on the map.

8. The conclusion of the Conquest Period.

- a. 2 1/2 tribes were then dismissed by Joshua, but he exhorted them to cleave to the commandments of God. (22:1-6).
- b. Joshua had a time of peace given by God.
 - 1) To celebrate and enjoy his inheritance from the Lord.
- c. Last care was to set forth to the children the laws of God.
 - 1) Last two chapters reference to this.
 - 2) He called the leaders of Israel and pleaded with them to keep the laws of Moses.
 - 3) Then he called all of Israel together at Shechem, pleaded with them to serve God.
- d. Joshua at 110 died.
 - 1) Buried at Timnath-Serah (24:29-30)
 - 2) Soon, Eleazer, the High Priest died and buried at Mt. Ephraim.
- e. Bones of Joseph were buried at Shechem.
- f. Israel served God, all the days of the elders that outlived Joshua. And until all who saw God's great wonders died.

Joshua, A Man of The Book

Intro:

1. When we come to the book of Joshua we are considering one of the greatest, thrilling and dangerous times in the history of Israel.
2. Moses, their great leader, is now dead.
 - a. And God has chosen Joshua, Moses' associate to lead the people across the Jordan into the Promised Land.
 - 1) Matter of fact, the book opens with the word "and," which connects this book with the final verse of Deuteronomy.
 - 2) Which supports the theory that Joshua finished Deuteronomy and wrote the book.
 - b. To deliver unto them, the fulfillment of the promise made to Abraham in Gen. 15:7-16.
 - c. But to get that land, they had to fight for it.
 - d. God just did not hand over the holy land to them.
 - e. They had to go to war, just like us spiritually.
 1. Heaven has been prepared, 1 Pet. 1:3-4
 - a) Yet, there is no getting it until we fight the spiritual warfare and win!
3. Outline to chapter one:
 - a. Verses 1-9 details God's calling and charge to Joshua.
 1. Moses was dead and it was not essential for him to lead the children into this land.
 - a) Moses was the lawgiver, but another, named Joshua would provide salvation.
 2. In verse 4, it declares the vast land that God promised them, about a 300,000 square mile piece of land.
 - a) But for that piece of land to be inherited, Israel had to obey.
 - b) And they never did, so they conquered only about 30,000 square miles.
 - 1) When Solomon came to the throne he conquered more land than anyone else had.
 - b. And then Joshua's message to his officers, 10-11.
 1. Telling them to prepare to enter the land.
 - c. Then Joshua's message to those remaining in the trans-Jordan area, 12-18.
 1. Joshua reminded of their promise to help God's children who would settle in the west claim their land.

4. I want us to focus on Joshua and his charge by God.
 - a. God brought several pertinent matters to Joshua's attention.
 - b. That is if Joshua wanted to be a successful leader, if he wanted victory for God's people:
 - 1) Then he must do things God's way.
 - 2) He must depend completely on the integrity of God.
 - 3) And depend completely on God's word.
 - c. Also, if Joshua wanted to be a successful leader, if he wanted victory for God's people.
 - 1) Then he must become the man God wants him to become.
 - a) And add several characteristics to his life.
 - b) And be careful to maintain them.
5. First, for Joshua to be a good leader, he must be strong and of good courage, 6, 7, 9.
 - a. If fighting was an easy task, anyone could do it!
 - b. And if fighting wars were pleasant and pleasure seeking everyone would do it!
 - c. But war is not easy, even for the victor, because there are great dangers, disappointments, and casualties.
 - d. So, it would be necessary for Joshua to develop the amount of courage to deal with whatever came his way!
 - e. So, 3 times God calls on Joshua to be strong and of good courage.
 - 1) Not allowing anyone or anything to take him off course and frustrate the plans of God.
 - 2) He must not let anything cause him to give up!
 - f. This is a problem with preachers, elders and deacons today:
 - 1) Many have not prepared themselves for the Lord, to be strong and of good courage, Titus 1:9.
 - 2) And as soon as things stop going their way, they hide, run, give up, quit, resign or become apathetic.
 - a) God has not given us a spirit of fear or timidity, but of power, 2 Tim. 1:7.
 - 3) A good leader will not let any battle stop him from leading.
 - 4) Actually when the going gets rough, that is when a good leader steps up even more!
 - g. Also, please note verse 7, Joshua is told to be strong and of good courage in connection with keeping all of God's laws, not to turn to the right or to the left.
 - 1) That means God realizes, in war it is not easy for a leader to do exactly what God requires:

- 2) Because God realizes leaders face enemies who pretend to be holy and use their holiness as a disguise to deceive others.
- 4) God knows the enemy will vigorously oppose, and they could care less about properly behaving themselves.
- 5) God knows at times; people within His own army will discourage leaders.
- 6) And yet regardless of what comes Joshua's way. He is to trust in God's word and be strong and courageous.
- h. Notice - Paul said in Eph. 6:10
 - 1) And let's not forget 2 Cor. 3:5.
- i. So, the success of God's army is due in part to the courageous spirit of leaders who are strong and of good courage.
 - 1) Realizing their sufficiency is not of self but of God.
6. Secondly, For Joshua to succeed as a leader, he must be completely obedient, v 7.
 - a. He was obligated "to observe to do according to all the law."
 - b. God's rules are significant:
 - 1) And all obligations placed by God upon man are to be considered in all seriousness and complied with faithfully.
 - c. I want us to think about this point:
 - 1) Just one matter of obligation ignored can plunge a man, a congregation, a brotherhood, a nation, or a kingdom into calamity.
 - 2) Yes, some obligations are weightier than others, Matt. 23:23.
 - a) But all obligations are obligations.
 - 3) And it is certainly wrong to treat matters of obligations as if they were matters of opinion.
 - a) Right now in the Lord's church many people are doing this very thing.
 - d. Brethren we are wrong, anytime we fail to obey God's commandments, James 4:11-12.
 - 1) Joshua needed to be told, to be impressed with every commandment God gave.
 - 2) That it was absolutely necessary to be impressed with every commandment, whether he deemed them little or large.
 - 3) And each and every time Joshua and his men stopped being impressed with God and His commandments what happened?
 - 4) The defeat of Ai happened, and the trickery of the Gibeonites happened, etc.
 - e. In every dispensation, God has demanded obedience.
 - 1) Joshua was obligated to keep God's word, just as we are today, John 14:15; 15:14.

- 2) And if we do, we are successful, if we don't then like at Ai we will find defeat!
7. Thirdly, Joshua was not to deviate to the right or to the left of God's word, v 7
 - a. This has always been a challenge to God's people.
 - 1) For at times, men try to bind their will on others, making laws for God.
 - 2) They become radical and unscripturally will try to force and restrict others into what they selfishly want.
 - b. Then, on the other hand, there are those who seek to go beyond the restriction placed upon us by God.
 - 1) They want freedom from the law and to obtain that freedom they simply ignore that which was written.
 - c. Brethren – liberal, legalistic, both extremes are dangerous and must be avoided.
 - 1) For no one has a right to bind human law on others as if it were divine.
 - 2) And no one has the right to violate God's laws because they want something easier, or more pleasing to themselves.
 - d. God is the lawgiver, Isa. 33:22.
 - 1) We are to be obedient, Acts 5:29.
 - 2) And being obedient means, we should know what God expects, and know what God rejects.
 - 3) This means we must become a Biblically informed people, Hos. 4:6, and not be destroyed for a lack of knowledge.
 - 4) We must realize how the Bible authorizes so that we recognize when departures of faith are occurring.
8. #4, Joshua is told to keep the law in his mouth and to meditate upon it day and night, v 8.
 - a. Today, we need a Biblically informed army:
 - 1) We need an army that understands its orders, its enemies, the nature of the struggle, its authority, and its reward!
 - b. To get that informed army, it starts with meditating upon the words of God, Psa. 1:2-3
 - c. Yet because of the invention of the printing press, we have billions upon billions of books that have been printed over the years:
 - 1) And many have resorted today in getting their Biblical understanding from human authors instead of God.
 - 2) My point is this, if you constantly feast upon the writings of a certain man, it is just a matter of time till you begin to be deeply impressed with what that man says, Romans 10:14.

- 3) And come to value what your author's twist is, instead of what God actually says!
- d. I am reminded when Rubel Shelly's books started selling like hot cakes:
 - 1) His previous books didn't sell much, when he was sound in the faith:
 - 2) When he started to fall into denominationalism, thousands who were reading his books instead of God's word fell along with him.
 - 3) The same is true with Lucado and others.
 - 4) They started feasting on Lucado instead of God.
 - a) And in more than one congregation, members would go in carrying their Max Lucado books, while leaving their Bibles at home.
 - b) And many today are lost for it!
- e. Point being, there is something to keeping God's law in your mouth, and meditating upon it:
 - 1) By doing so, we will learn to delight in it, Psa. 1:2
 - 2) And we will not have to fear the undue influence of others.
9. #5, Joshua had to realize God's authority, v 9. "Have not I commanded thee?"
 - a. In order for Joshua as a leader to go forward with great determination, and courage he had to realize his orders were not from mere man!
 - 1) They were from his creator.
 - 2) And when we truly understand our lots in life as a created being.
 - 3) When we truly understand where authority lies, this should motivate us to do His work with confidence.
 - b. When parents raise their children in the nurture and admonition of the Lord, they can be confident, they did it right, Eph. 6:4.
 - c. When elders rule well and pastor the flock, like a shepherd, tends to his sheep, under the guidance of God, they can be confident they are doing right, 1 Tim. 3:4-5; 1 Pet. 5:1-4.
 - d. When government rewards the good and punishes the evil, exercising the authority necessary, they do right, Rom. 13:1-7.
 - e. So, now the question is, why do some hesitate to do God's will when He has commanded it?
 - 1) Some hesitate because they have read what the will is, and don't agree, or fail to believe.
 - 2) But remember what God told Joshua, as a leader, "Have I not commanded thee?"
10. #6 – Joshua is not to be afraid or dismayed, v 9.
 - a. The Lord's authority should produce great courage in the hearts of those sent out to do a work for Him.
 - b. And as God promises Joshua to be with him, during his ministry, we have

- the same promises, Matt. 28:20.
- 1) Paul said concerning this, Rom. 8:31.
- c. So, if God is with us, then soldiers need to be brave!
- 1) God's soldiers must not let anyone or anything intimidate them.
 - 2) They are to fight the good fight of faith, and the war of good warfare, 1 Tim. 6:12; 1 Tim. 1:18.
 - 3) Good soldiers are to be willing to suffer hardships, and avoid entangling themselves in the affairs of this life, 2 Tim. 2:3-4.
- d. The church today needs brave elders, brave preachers, brave Bible class teachers, brave members who will stand up for the truth.
- 1) In the mode and manner prescribed in God's word!
11. None of us will ever be called by God to lead a nation like Joshua did:
- a. However, as deacons, elders, preachers, leaders, and future leaders of the church:
 - 1) We should never forget the charge in Joshua 1.
 - 2) For here God was telling a man what it takes to be a strong, meek, loving, humble, and successful leader:
 - b. These 6 points should never be forgotten: to be a man of God:
 - 1) Strong and of good courage
 - 2) Completely obedient
 - 3) Must not deviate to the right or left
 - 4) Keep the law in your mouth and meditate on it
 - 5) Realize God's authority
 - 6) Must not be afraid or dismayed!

The Faith of Rahab

Introduction:

1. In Joshua 2 we are introduced to Rahab of Jericho.
 - a. Who by faith and obedience became a very important person in Jewish history.
 - b. And became a “hero of faith” as mentioned in Hebrews 11.
2. To set chapter 2 up:
 - a. We have the rulers of Jericho who knew the children of Israel were camped in the plains of Moab.
 - b. A certain anxiety had already set in, and they were being very careful at this time.
 - c. And they caught wind that some strangers were in their midst and there were sure these strangers were spies and they wanted to find them.

Body:

1. Rahab is a tremendous example of faith.
 - a. For Biblical faith is defined as “the substance,” of what one cannot see, Heb. 11:1.
 - b. And the greatest things in life are those which the eye cannot see.
 - c. These things like Christ, faith, and hope are what the Christian looks to, 2 Cor. 4:18.
2. Through the eye of faith:
 - a. The Heroes of Heb. 11 were able to see what they could not perceive physically.
 - b. Through faith, they saw things that do not appear.
 - c. Through faith they saw the flood coming, 11:7; a land not seen, 11:8; heaven, 11:10; a child being born to a woman in her 90’s, 11:11-12.
 - d. Through faith they saw, promises not seen, 11:13; a heavenly country, 11:16; the dead raised, 11:17-19.
 - e. Through faith, they saw him who is invisible, 11:27.
 - f. Through faith they saw while walking through the river Jordan a city, well fortified, they saw its walls coming down, by faith, 11:30.
 - g. And Hebrews 11:31 says, “Rahab.....”
 - 1) By faith, Rahab knew that against Jehovah God, the Canaanite people had no chance!
 - 2) And by her faith, Rahab enabled God’s grace to flow.

- h. Some today hold an erroneous view that no grace existed in the Old Testament:
 - 1) If that had been true, no one would have been saved until after the death of Christ – No One!
- i. However, all one has to do is think of Noah, “who found grace in the eyes of the Lord,” Gen. 6:8.
 - 1) Also, many other passages in the OT reference God’s grace, like Psa. 51:12; Psa. 30:3.
 - 2) So, there was grace in the time of the Patriarchal and Mosaic laws.
 - a) And grace is witnessed in every chapter of the Old Testament.
- j. Since Heb. 11 – teaches us that Rahab was a recipient of God’s grace because of her great faith:
 - 1) It should only behoove us today, to look at the characteristics of her faith, and compare attributes of our faith to her’s.
- 3. First, we can see that faith brought Rahab from the depths of grievous, heinous crimes.
 - a. Was she not a prostitute, James 2:25?
 - b. A person who sold her body, just to anyone willing to pay?
 - 1) I am familiar with many arguments out there that try to deny that Rahab was a harlot?
 - a) And why? Are they ashamed that she was a harlot?
 - b) Ashamed that a harlot may be in the genealogy of Jesus?
 - 2) Adam Clarke and others insist that the Hebrew word, zaw-naw can also mean inn-keeper.
 - a) And either way if she was an innkeeper, harlot or both, her neighbors would not have been shocked to see men going in and out.
 - 3) But, the same Hebrew word is used in Gen. 38:15-16; Lev. 21:7 and 21:4, and is translated as prostitute.
 - a) Now, again it seems some people are reluctant to note this is her occupation, maybe out of shame for Christ, not wanting a prostitute to be in His family.
 - b) But, do you really think Jesus cares what types of sin a person commits, or is He more concerned with the sinner coming to Christ?
 - c) Read Matthew 21:31.
 - c. Here we see because of faith, a harlot was forgiven by God’s marvelous grace!
 - d. Furthermore was she not only forgiven, and given the gift of grace:
 - e. She was exalted to a high place of honor and became an ancestor of David,

- King of Israel.
- f. Which means she was an ancestor of Jesus as well.
4. Secondly, Rahab's faith was based upon testimony and knowledge.
 - a. No one today, has ever come to God apart from the inspiration of God's word.
 - 1) Now, it is true people can come to a knowledge there is a God without scripture, but you still need scripture to find out what one must do, Rom. 1:18-23.
 - b. And since man, apart from God's word, is perverted.
 - 1) To be saved from sin, man must turn to that which is revealed to us to know, John 8:32; 17:17.
 - c. Rahab's faith was based upon evidence and knowledge just as our faith is based on evidence and knowledge.
 - 1) Her faith was not a leap in the dark, or some, "better felt than told," experience.
 - d. Notice, she stated, "I know that the Lord has given you this land," 2:9.
 - e. Notice she did not have to make assumptions in order to have faith:
 - 1) Her faith was based on knowledge.
 - 2) "I have seen what God has done, and I believe."
 - f. That faith led her down the road to become a recipient of grace.
5. Thirdly, Rahab's faith teaches us that God is longsuffering:
 - a. Remember God did not destroy Jericho with a God-fearing woman left behind.
 - b. He waited till this believer had the opportunity to save herself and her family.
 - c. Lot was warned to escape from Sodom, Gen. 19:22.
 - 1) Likewise, the Lord knew there was a believer in Jericho, and He through providence delivered the harlot, who was wanting to abandon idolatry and heathenism, to serve the true and living God.
 - d. Remember what God told Abraham, He would get this land when the "evil of the Amorites, was fulfilled," Gen. 15:16
 - 1) And God long suffered, until the last soul who wanted to be saved was saved!
6. Fourth, as in the account of Jonah, God's warning of impending judgment is always accompanied with the offer of mercy and grace first if the people would repent and obey, Jonah 4:2; 2 Pet. 3:9.
 - a. Rahab was saved because she did not refuse to act.
 - b. But her faith caused her to readily, eagerly, comply with the conditions of faith.
 - c. So, she hid the spies and obeyed the commands of God!

7. Fifth, Rahab's faith lead her to acknowledge and confess the one God!
 - a. She affirmed, "I know....." 2:9.
 - b. It wasn't, "I guess there is a god, and he has a plan."
 - 1) "I suppose, or I presume."
 - 2) It was boldly stated, "I know."
 - c. Timothy confessed, "the good confession....." 1 Tim. 6:12-13.
 - 1) It was the same good confession, Christ made before Pontus Pilate, yet Pilate rejected!
 - 2) You see the good confession is not optional, Rom. 10:9-10.
 - d. What a tremendous demonstration of Rahab's faith.
 - e. Where one who was trained to bow down to the gods of wood and stone, now acknowledge with the mouth the Father in heaven.
 - f. Her faith led to a confession.
8. Sixth, Rahab's faith was characterized by obedience:
 - a. Just as "Abraham our father.....," James 2:21, 25
 - b. Though her faith was great, her faith did not save her, not till it led her to obey.
 - 1) Why? Because faith without works is dead, James 2:22, 26.
 - c. My point is for the faith only advocates, who is willing to say, she was saved without her obedience to the commands of God?
 - 1) To do so contradicts James!
 - f. And by obeying, we must recognize she did not nullify the grace of God. She was not saved by merit.
 - 1) It was by the grace of God; conditions were put in place, and by her faith, and obedience she met said conditions.
 - h. Therefore, point 5 is, Rahab's faith saved her because her faith caused her to obey.
9. 6th, Rahab's faith, and salvation resulted from a scarlet thread:
 - a. This unusual and unique sign was to be hung from Rahab's window.
 - 1) And this marked the sole and only house that would be saved.
 - b. The church fathers generally held the scarlet thread to be a symbol, a type, a shadow of the blood of Jesus in the N.T.
 - 1) Jesus, as the crimson cord, means salvation.
 - c. So, likewise does the blood of Christ save, Eph. 1:7; Matt. 26:28.
 - d. As it was shed by a lamb for mankind, Rev. 5:12.
 - e. Therefore, when the army of Joshua, the army of God saw the scarlet thread, then "passed over" Rahab and her house, Exo. 12:13.
10. Point #7, Rahab's house could save her if the house was marked by the crimson cord:
 - a. The point is there was but one house marked by the crimson cord.

- b. To be in any other house would bring death!
 - c. Refuge could only be found here! In ONE house!
 - d. So, they didn't have a right to say, "O, Heath, one house is as good as another."
 - 1) "God is love, and He doesn't care what house I worship in."
 - 2) "Don't you know, God saves everybody?"
 - g. Please, don't tell me that nonsense, tell that to Jericho.
 - h. For everyone died, except for those who were in the one house, marked with the scarlet thread.
 - i. In the Christian Age:
 - 1) Where is the blood of Jesus contacted?
 - 2) Col. 1:13-14.
 - 3) So, to be in Christ is to be in the kingdom, the church, Matt. 16:18-19.
 - 4) Where one contacts the blood and is forgiven.
 - 5) Forgiveness is in Christ's house, the church, the one church, Eph. 4:4.
 - 6) For it is in Him that all spiritual blessings flow in Christ, Eph. 1:3.
 - 7) In Him that salvation is found, 2 Tim. 2:20.
 - 8) For one is saved in the body, the church, Col. 1:18; Eph. 1:22, 23.
 - 9) That is where reconciliation is found, 2 Cor. 5:18-19.
 - j. So, is one church as good as another? No!
 - 1) Was one house in Jericho as good as another?
 - 2) Was one ark, one tabernacle, one temple as good as another?
 - 3) Could the people in Noah's days, build their own ark?
 - 4) Could the people in Moses' day build their own tabernacle?
 - k. Can those today who are bidden to the great supper prepared in God's house, Luke 14:15-24 say, "Bring me a plate at my home."
 - 1) Could they say, "One house is as good as another?"
 - 2) Brethren there is "but one body," 2 Cor. 12:20.
 - l. One can no more be saved outside the Lord's church than could Rahab and her family outside of her house.
11. Point 8, Rahab's faith was unselfish.
- a. Even with the army of God next door, and knowing that her home and city was about to be destroyed, she spent her time thinking of others.
 - b. Like Isaiah, when he was cleansed by the coal from off the altar, he said, "Here am I send me," Isa. 6:8.
 - c. Christians are saved to save others, to "bring forth fruit unto God," Rom. 7:4.
 - d. No wonder Paul stated he was a debtor to God, Rom. 1:14.

- e. No wonder Philip ran to the Ethiopian nobleman, Acts 8:30.
 - f. Genuine faith is not ashamed of the gospel, it is not selfish, and it puts every effort into reaching the lost.
12. Point 9, Rahab's faith received a marvelous reward.
- a. She and others of like precious faith were saved in her house.
 - b. She became an ancestor of the Lord!
 - c. You, see the Lord is faithful to His promises.
 - d. He cannot deny what He has already said, and promised.
13. Rahab was saved by faith when she trusted and obeyed.
- a. And to have failed to hang the scarlet thread out the window.
 - b. To have failed to be in the one house of safety.
 - c. Would have brought blood upon her own head, Jos. 2:19.
 - d. And her family as well was saved, and they were saved because, like Rahab, they entered the one house of absolute safety.
 - e. They were not saved, because they claimed to be a member of the family.
 - f. They were saved because they were a member of the family, in the one house they were told to be in.

Rahab's Lie (2:3-6) **Denny Petrillo**

On the surface, those who support "situation ethics" seem to have a pretty good test case in Rahab. When we consult this text, we find one basic fact: she clearly lied. Actually, she told four lies. She said (a) "Yes, the men came to me, but I did not know where they were from." While there is a remote possibility that this is true, all indications are that she was aware of who they were and their purpose for coming. Verse 1 has Joshua sending the spies specifically to Rahab. Logic would indicate she knew who they were and why they were there;ⁱ (b) Rahab said "The men went out." They did not leave; they were hiding in the stalks of flax that she had laid out on her rooftop (v. 6); (c) "I do not know where the men went." Obviously she does know where they went; (d) "Pursue them quickly, for you will overtake them." She knows there is no way they will "catch up" with the spies.

Situation Ethics Arguments

So, in view of the fact that she lied, those in favor of situation ethics makes the following arguments:

First, she did lie, but she did so to protect the lives of the spies. There is a sense of nobility in what she did. They would appeal to us to consider the great jeopardy Rahab put herself in here. What if she has been caught? They certainly would have killed her and her family. She risked everything by telling this lie, but she was willing to take that risk for the sake of God and His work.

Second, her lie was acceptable in view of the situation. The spies were sent from God through Joshua. They were sent to her. Why would she not assume that God wanted her to protect them at all costs? If she had told the truth, the men of Jericho would have certainly tortured and killed them. Rahab couldn't let that happen. Also, do we not need to show compassion to Rahab? She had a split second to decide what to do. She took this course. Any of us (they say) would have done the same thing.

Third, God supported her lie by blessing her and her family at the conquest of Jericho (6:25). If God had a problem with her lie, would there not have been consequences here? Wouldn't God have let her die with the others of Jericho? But God saved her and her family, indicating that He had no problem with her lie. The "situation" called for it, and justified it.

Fourth, Hebrews 11:31 specifically notes Rahab as a woman of faith. People of faith are not liars. God will not save liars (Rev. 21:8), but he saved Rahab. So obviously her lie was not something God took into account. As noted in the last point, God justified her, apparently not considering her sin a problem. The only reason God would do this is because the situation called for desperate measures. Rahab took those desperate measures and God understood.ⁱⁱ

Fifth, James 2:25 says that the reason Rahab was justified was because of the work of receiving the messengers and sending them out by another way. Apparently the very lie is commended here.

Rebuttal of the Situation Ethics Viewpoint

First, the text does not say that God supported Rahab *in her lie*. This has to be read into these texts. It is vital that when this event is being considered, we look at the language very carefully. There is no passage that suggests that her lie was acceptable to God. Plus, given the fact that there are numerous passages condemning lying, we are left to conclude that this lie was also unacceptable.ⁱⁱⁱ

Second, God has consistently used the sins of others to accomplish His will. God did not want, nor need, Rahab to lie. But, since she did, God used her sin to achieve His overall purpose.

Third, would anyone be so bold to suggest that God could not have still saved the spies if Rahab had told the truth (cf. Gen. 18:14; Jer. 32:17)? Some have attempted to make this argument,^{iv} but it is not convincing. God's power is great, and there are hundreds of ways He could have delivered them, either through providence or miracle.

The falsehood by which Rahab sought not only to avert all suspicion from herself of any conspiracy with the Israelitish men who had entered her house, but to prevent any further search for them in her house, and to frustrate the attempt to arrest them, is not to be justified as a lie of necessity told for a good purpose, nor, as *Grotius* maintains, by the unfounded assertion that, "before the preaching of the gospel, a salutary lie was not regarded as a fault even by good men." Nor can it be shown that it was thought "allowable," or even "praiseworthy," simply because the writer mentions the fact without

expressing any subjective opinion, or because, as we learn from what follows (vv. 9ff.), Rahab was convinced of the truth of the miracles which God had wrought for His people, and acted in firm faith that the true God would give the land of Canaan to the Israelites, and that all opposition made to them would be vain, and would be, in fact, rebellion against the Almighty God himself. For a lie is always a sin. Therefore even if Rahab was not actuated at all by the desire to save herself and her family from destruction, and the motive from which she acted had its roots in her faith in the living God (Heb. 11:31), so that what she did for the spies, and thereby for the cause of the Lord, was counted to her for righteousness (“justified by works,” James 2:25), yet the course which she adopted was a sin of weakness, which was forgiven her in mercy because of her faith.^v

The Preparation of Faith Joshua 3

Introduction:

1. Now the nation of Israel is receiving one more faith test or lesson in faith before they enter the Promised Land.
 - a. Because once they enter this land, there is no turning back.
 - b. And the greatest lesson of all that God is teaching in chapter 3 is as they have to follow God and trust in Him to get them through the Jordan.
 - 1) They need to continue to follow God and trust in Him every day of their lives.
2. What is amazing about this crossing, is God didn't wait until the water was at its lowest level during the year.
 - a. God waited till the river reached its peak.
 - 1) Then God sent His priests carrying the ark 2,000 cubits ahead of the people, and then stop when they reached the waters.
 - b. Then, once they reached the waters they were commanded to carry the ark into the waters where God would dam up the river.
 - 1) Allowing Israel to walk across Jordan on dry ground.

Body:

1. As grace is the foundation of the Book of Romans:
 - a. Then faith is the foundation of the Book of Joshua.
2. Chapter 3 is divided into three paragraphs:
 - a. Verses 1-8, the preparation to cross the river
 - b. Verses 9-13, instructions and encouragement from Joshua to the people.
 - c. Verses 14-17, Waters are divided, and Israel crosses over.
3. In verses 1-2 begins with the children of Israel camped at Shittim.
 - a. Do you remember what happened there, Num. 25:1ff?
 - 1) This is where the children of Israel committed fornication and spiritual adultery with Moab, and God sent a plague in the land, Num. 25.
 - 2) And now at this very place, is where they have returned.
 - 3) A place where many of their loved ones died because of sin!
 - 4) And it was at this place that Israel had hit rock bottom.

- 5) So, they are back, and from here they will enter the land that “floweth with milk and honey.”
- 6) They will enter the land they have desired for over 400 years.
- b. So, Joshua “rose early,” 3:1.
 - 1) Leaders, did you hear that?
 - 2) Leaders of the church, rise early!
- c. He rose early to be about the Lord’s business.
- d. I know a lot of people who rise early to go shopping, to go play golf, to go fishing, to go to school.
 - 1) But to crawl out of bed before 8:30 on Sunday to get to worship on time?
 - 2) To crawl out of bed early to go about the Lord’s business.
 - 3) And even Jesus would rise up early to pray, Mark 1:35.
- h. Joshua rose up early, why?
 - 1) Because he was their leader, and he had much to do, and he was faithful to carry his assignments out speedily.
 - 2) So, he got up early to put the finishing touches on a marvelous plan:
 - 3) He got up early to make sure that things would run smoothly.
 - 4) He got up early to prepare adequately before tackling important duties.
 - a) Leaders, in the church, do you hear me?
- i. There was much to do, millions of people, with all their belongings, and all their animals had to be organized, without cell phones, and e-mail.
 - 1) And if you wonder how Joshua mobilized a camp of millions with all their belongings to move as quickly as they did across the river bed?
 - 2) It is because he got up early!
- 4. Secondly, in verses 3-4 we see another practical application we must make sure is in our lives:
 - a. God must be first!
 - b. Notice the people were not supposed to move until they saw the ark of the covenant going before them.
 - c. I don’t know if you remember, but the ark, represented the glory of God on earth, Lev. 16:2
 - d. And God wanted to go first, because they had never passed down this road before, v 4.
 - 1) He wanted to lead them, Psalm 23:1-2.
 - e. And what we must understand is the ark was not so much for showing the road.
 - 1) The purpose of the ark here was to make the road.

- 2) To direct our steps.
- f. The significance of this point is great, God must be out front for us to survive.
 - 1) He leadeth me, is what we sing, and if we mean what we sing, then let Him prepare our paths.
- g. And if He prepares our paths, do you think we will.
 - 1) Live in sin?
 - 2) Chase after what we should not chase after?
 - 3) Be weak Christians?
- 5. Point #3 comes from verse 5:
 - a. And that is if we want to see great things in our lives; if we want God to do wonders through us; it comes down to us “sanctifying ourselves!.”
 - b. You see purification is an act of God, John 17:17.
 - 1) Yet, also, it is an act of man, 1 Pet. 1:22.
 - a) God and man work together in this process.
 - b) God is in the forefront, He tells us what to do, and then we must obey for sanctification to take place!
 - c. And this purification process is not physical!
 - 1) It is not washing clothes, abstaining from the marriage relationship, shaving, etc.
 - 2) Outward rituals never sufficiently please God!
 - 3) Isa. 1:10-17; Amos 5:21-23.
 - 4) It is the inward washing that God wants!
 - 5) And we inwardly cleanse ourselves through prayer, Bible study, worship, and self-examination.
 - d. And if we do these things as is promised here, God will do great things in us, and through us!
 - 1) If you look at your life today and realize you are not accomplishing anything great.
 - 2) There just may be a reason, and it starts with a good honest look in the mirror!
- 6. Point #4 is God wants us to know our leaders, v7.
 - a. Thus, God gave us the qualifications of elders so that we would understand that elders are Holy Spirit ordained directors of God’s house, Acts 20:28.
 - 1) And God will no more tolerate rebellion toward His leaders today as He did then.
 - 2) You remember what happened with the rebellions of Korah and Dathan in Numb. 16, don’t you?
 - 3) Not only do we learn from verse 7 that God gives us leaders, to help us cross the river or life today.

- 4) We must be willing to use them for that purpose.
 - b. I know elders have a lot on their plate.
 - 1) I've sat in enough elders meetings over the years, and listened to them cry, because, they want to do more.
 - 2) Listen to them cry, because they want to help people cross the river.
 - 3) Often times, but people will not let them.
 - 4) Brethren, Holy Spirit, qualified ordained elders are a plus to any congregation, a plus to any life, and we should recognize that and don't be afraid to call upon them, because they are put here to call upon, and want to be called upon.
 - c. Also, notice what the passage says, "As I was with Moses, so I will be with thee," v. 7.
 - 1) First, Moses had to deal with frequent revolts.
 - 2) Joshua was going to have to deal with sin in the camp.
 - 3) When God's faithful leaders adhere to God's word, they have the faithful promise of God, that He will be with them!
 - 4) Elders, you don't fight the fight of revolt and sin alone, when they are in the right, during a fight, God stands with them.
 - d. 1 Cor. 1:9 the Bible says that "God is faithful," and the point is God is faithful to sustain anyone, no matter what the situation is, especially in reference to Joshua 3:7, to His leaders!
 - e. So, leaders, though decisions may be agonizing.
 - 1) God needs leaders He can count on!
 - 2) And who have confidence in His truth.
 - 3) And the ability to communicate that truth so that all men will understand.
 - f. Oh, yes, trials will come, persecutions also, and don't forget the false doctrines.
 - 1) But let me ask something – what good are we as leaders if He cannot rely on us, through, "thick and thin?"
 - 2) What a great man Joshua was because God could rely on Him to do that which was right?
7. Point #5 – Come and hear the words of the Lord, 9-10.
- a. So, few today will come and hear, Acts 10:33.
 - 1) Which is evidenced by our worship assemblies especially on Sunday and Wednesday nights.
 - 2) When we assemble and the truth is being taught, this is God speaking to us, we are at His throne, we are hearing His words.
 - 3) Please, someone, tell me, what is better than that?

- b. But, we realize, people think they have better things to do, so we cry, in despair, like Jeremiah, “O earth, earth, earth, hear the word of the Lord,” Jer. 33:29.
- c. And if we hear, according to verse 10, “Hereby ye shall know...”
- d. Brethren – we are trying to make it across the river.
 - 1) Right? The only way for us to cross that river into eternal life is to hear the word, and to know the word.
- f. So, many people say today that we cannot know what God really wants.
 - 1) Brethren, God wrote this book so that we can know, 1 John 5:13.
 - 2) And if we read it we can understand.
- g. And for those in the church, out of the church who claim we can’t know, they are actually claiming, God wasn’t smart enough to give us a book so that we can know.
 - 1) However, the problem for them is this, the Almighty God, who is about to split the River Jordan for a few million people to walk on dry land to cross over to the Promise Land.
 - 2) Says, if we hear His word, we can know.
- h. While on the flip side, we have some fallible, weak human being, who will be dead in a few years, who says we can’t know!
 - 1) Nonsense, Jesus said, John 8:32.
 - 2) Therefore, “Earth, earth, earth, hear x3, the word of the Lord.” Jer. 33:29.
- 8. Point #6 – Joshua begins to give instructions for them to cross the river, 11-17.
 - a. And note, that first they were to follow the ark, which means they were to follow God.
 - b. In verses 14-17, the act of faith is now lived out.
 - 1) The people secure their families and possessions.
 - 2) And they walk, they walk past the priests of God, they walk past the majesty of God in the ark.
 - 3) On both sides of them, they can only be impressed by the waters being walled up.
 - c. What is amazing about the miracle that “The Lord of all the earth,” did.
 - 1) Is during this time of the year, is when the waters of Jordan were at their peaks, overflowing from its bounds.
 - 2) And God proved to them there is no obstacle our God cannot overcome!
 - 3) So, on firm, dry ground they passed.
 - 4) And the ground remained dry, the walls remained high, until each foot, large and small passed over the river.

- d. Then they were home – the Promised Land, and what an exhilarating feeling it must have been!
- 9. Friends and brethren listen to me:
 - a. We have a river that must need to be crossed:
 - b. The time of your departure may be at hand; it may not.
 - c. One thing is for sure, you are standing on the plains of Moab today, and you are looking at the river of Jordan, or death today.
 - d. And if you want to cross that river and be in the arms of our Savior, then heed Joshua 3.
 - e. And preachers, do you want those whom you love to cross that river into the arms of Jesus?
 - 1) Heed Joshua 3!
- 10. First, as leaders you got to always get up early, meaning you must always be about your Father's business.
 - a. God's business comes first!
- 11. Secondly, let God lead, as the ark lead, we must let God lead today.
- 12. Thirdly, we must work out our own salvation with trembling and fear, Phil. 2:12.
- 13. Fourth, while trying to work out our own salvation, remember there are Holy Spirit ordained elders, who love you, care for you and want to help you get to the other side of the river.
- 14. Fifth, never forget about the words of God.
- 15. Sixth, if you do these things, it doesn't matter how deep your River is!
 - a. You will one day, in a twinkling of an eye, wake up in the arms of Jesus.
 - b. And what a glorious day that will be.

What Mean Ye These Stones

Joshua 4

Intro:

1. Chapter 4 is about establishing memorials to help your family maintain their faith.
2. Two memorials were built in this chapter.
 - 1) One on the banks of the Jordan.
 - 2) And the other was made by Joshua in the middle of the river.

Body:

1. Moses had turned his leadership over to Joshua.
 - a. And though Moses led Israel to the cusp of the Promised Land.
 - b. Joshua would now be privileged to lead the children to their new home.
 - c. While at the same time driving out the inhabitants of the land.
 - 1) Those inhabitants knew it, and they were scared.
 - 2) Not only did they know they would lose their land, but Israel knew it as well.
 - d. For unlike the first time, some 38 years before this, while their fathers stood at the door of the land, and said, “We are grasshoppers in their sight,” Num. 13:33.
 - 1) Now, their children, full of faith, stand before the land and say, “Truly the Lord hath delivered into our hands all the land...” Jos. 2:24.
2. So, as we speak of faith, let us note that for all who belong to God, regardless of what dispensation they lived in.
 - a. Real faith says we can do what God requires.
 - b. No problem, I’ve got it, it’s easy, let’s do it.
 - c. And we can say those things with confidence, just like these children were did then!
3. In Josh 3:12, God told 12 men, one from each tribe, to take one stone each out of the Jordan River.
 - a. And they were to keep these stones until God told them what to do with them.
4. What is also interesting in chapter 4, is that Joshua himself, gathered 12 stones, and placed them in the middle of the Jordan, at the feet where the priests had stood with the ark, 9.
5. Anyhow, the stones these men gathered, Joshua declared they would be a “sign.”
 - a. They would be used to make a monument/sign.

- b. A sign that would signify something.
 - c. A sign that would mean something.
6. Meaning what they were supposed to make, was not foundationless, or meaningless.
 - a. God wanted them to erect a monument, a sign, a landmark, to memorialize this great event!
 - b. And He wanted them to do so for a purpose, a reason.
 - c. God always has a reason.
 - d. And we should look at these reasons and why they were told to make a memorial and find the spiritual application for us today.
7. Let us look at the significance of the stones.
 - a. When the directions were given, Joshua said they would use the stones for a sign.
 - b. They would be a sign.
 - 1) Among the children of God.
 - 2) For a futuristic time.
 - 3) As a teaching aid.
8. So, while camped at their new temporary headquarters at Gilgal.
 - a. Verses 21-24 teach that the stone were then placed there for future generations.
 - b. The point was that future generations would ask what is the purpose of this monument?
 - c. And the parents were to teach their children about their history.
 - d. In order to develop a proper and reverential fear in the hearts of their children.
9. You see this monument and purpose of the monument teaches us that Religious Faith is to be cultivated and maintained.
 - a. And God's purpose is for us to maintain His teachings continuously.
 - b. Regardless of how many generations may pass.
 - c. The point is the faith we have now God expects us to instill in future generations its significance to our children.
10. So, though time and decay might take its toll on the stones, the reality is the monument was to stand.
 - a. And the monument would pose questions.
 - b. And the parents were to be ready with an answer.
11. So, Moses is teaching us that one generation owes the next generation spiritual teaching.
 - a. And this responsibility was not placed on Bible School teachers, not on the preacher or elders alone, but on the home!
 - b. You remember Deut. 6:6-7.

- c. Then in verses 8-9 Moses goes on to express that the precepts of God should be upon the hand, between the eyes, and written on the posts of the house and even on the gates leading to the house, 8-9.
 - 1) The point is simple – God’s truths were to be passed down to the next generation.
 - 2) And the Bible is filled with notable examples of just that being done.
 - f. But also, the Bible is filled with notable examples of that not being done.
 - 1) Where the children were not guided properly in spiritual affairs.
 - 2) Yes, they got their education, they got a good job, but they didn’t know God.
 - 3) And since their children didn’t know God, they fell.
 - g. And this is exactly what happened to the children of Israel just a few decades after they took the land.
 - 1) Judges 2:10 tells us that a generation was raised by parents who were more concerned with bigger and better things, instead of faith in God.
 - 2) And that generation was raised, they became adults, they became the leaders of the land.
 - 3) And they knew not God nor what He had done for them.
12. Parents, grandparents – guess what?
- a. The same command Moses gave Israel to prepare their home for the Lord.
 - b. Is the same command God has given us, Eph. 6:4.
 - c. Religious faith is to be maintained.
 - d. And in maintaining it, the next generation must be taught.
 - e. And they can be taught, by answering their questions, “What mean these stones?”
 - f. They can be taught by answering their questions.
 - 1) Why do you go to worship?
 - 2) Why do you study the Bible?
 - 3) Why do you take communion?
 - 4) Why do you have Bible verses on your wall, on your door, on your gates?
 - g. The question is, are you prepared to teach them, and are you teaching them?
13. Yes, there are stones in the NT age that make up a monument.
- a. And these stones, we must understand are even more precious than any stone the OT had to offer.
 - b. How many times, did Jesus say in the Sermon on the Mount, that this is the law, “But I say unto you.....?” Matt. 5:22, 28, 32, 34, 38, 44.
 - c. Jesus lifted up the new law to a higher plain man had never seen, or known.

- d. The writer of Hebrews says, that Jesus, "...is the mediator of a better covenant.....," Heb. 8:6.
 - c. So, though we don't have a Promised Land marked by border stones.
 - d. Though we don't have a law filled with feasts, festivals, and ceremonies save the Lord's Supper.
 - e. There are marks of distinction wherein the truth of God can be recognized.
 - f. And though these "stones" of distinction are seen in scripture, as being erected by God, as recorded in His divine word.
 - g. The question is today, do we recognize the stones of God?
 - h. Do we understand the stones to the point that we can teach them to our children and home?
 - i. Do we understand the stones enough, when our children or grandchildren ask, "What mean ye these stones?"
 - j. That we can sit down and explain to them; not in short, not in haste, but in detail so that they may know.
 - 1) So that they may be saved, so that they may then learn and teach their own children?
14. So, let's say a child rummaging through your purse finds a tract titled, "Obeying the Gospel."
- a. And they have no idea what that language means.
 - b. And they ask what does it mean?
 - c. Do you understand the gospel, the power to save, Rom. 1:16.
 - d. Do you understand the truths that must be obeyed to purify their souls, 1 Pet. 1:22, to tell them "What meaneth these stones?"
15. Let's say, your grandchild, while looking for a movie to watch, stumbles upon some literature that reads, "The New Testament church."
- a. And they bring this stone to you and ask, "What meaneth this?" "What is the NT church?"
 - b. "Is that what I see on every corner?"
 - c. Do you have the answers to make the distinction between the NT church and the Mormons, or the N.T. church and the Pentecostal church?
 - d. Do you have the knowledge to tell them that some churches that have been planted on this earth will be "rooted up," by God because God did not plant them! Matt. 15:13?
 - e. Because Jesus did not die for them, Acts 20:28.
16. Let's say your children stumble upon your baptism certificate that is stuffed in a book somewhere?
- a. Or they find a cassette tape, and while trying to figure out what it is, they read the words, "Baptism – Essential to Salvation?"
 - b. While holding that stone, and bringing it to you, they ask, what is this

- baptism, what is this salvation, “what meaneth this?”
- c. Will you be able to share with them the truths of Acts 2:38?
 - d. Be able to share that in order to be saved from sin, you must be baptized into Christ, Gal. 3:27?
 - c. And that baptism saves today, 1 Pet. 3:21.
17. What if they find a tract, some 20 years from now, stuffed in one of your old Bibles?
- a. A stone about the Lord’s Supper, mechanical instruments in worship, the silence of God, the authority of God, the creation, abortion, or homosexuality?
 - b. Will you be prepared to teach them what that stone is all about?
18. So, as Joshua says, one day, your child, grandchild, niece, nephew, will come and ask “What means these stones?”
- a. What a tremendous responsibility we have to answer that question.
 - b. For how you respond may indeed change their eternal course.
 - c. And how horrible it would be to know, that at that moment when they wanted to know about the stone, you had nothing to say?
19. So, the phrase, “What means these stones?” Has two applications.
- a. First, may we live our lives in such a way that our children and grandchildren never have to ask these questions, because they already know!
 - b. Secondly, if you don’t have the answers, to what these stones are about.
 - 1) Then I hope you understand from Joshua 4 that God expects us to not only recognize the stones but then to be able to share knowledge about them with others.
 - 2) If due to sin and ignorance you have no idea how to recognize or teach concerning a stone:
 - a) Then I hope you would revalue your knowledge and determine to put yourself in the position to be ready to give a Bible answer!

Respect For Holy Things

Joshua 5

Introduction:

1. There are three main points found in chapter 5:
 - a. Fear fell upon the Amorites.
 - b. A new generation was circumcised.
 - c. A divine visitor, the Captain of the Host, visited the camp.
2. First, the fear of the Amorites.
 - a. The people of Canaan were worried about the Israelites.
 - 1) They were camped on the east side of the Jordan River.
 - 2) But, the assumption would have been that there was no way they would try to cross the mighty Jordan during the flood season.
 - 3) So, the Canaanites assumed they had a few months to prepare for the eventual fight with Israel.
 - b. God miraculously brought Israel into the land, not giving the Canaanites the time needed to prepare for battle.
3. Secondly, a new generation was circumcised.
 - a. Since the old generation was lost and not worthy of the Promised Land God didn't demand circumcision of them any longer, because they were no longer God's chosen generation.
 - b. But, now a new generation has arisen.
 - 1) And they are circumcised in heart, but not after the Abrahamic covenant.
 - 2) Before they can enter the Promised Land, God demanded the men be circumcised.
 - c. They were circumcised at Gilgal or Gibeath-Haaraloth, which means, "Hill of The Foreskins."
 - 1) Joshua called the place Gilgal in verse 9, which means, "Rolling."
 - 2) And this "rolling" symbolizes a new start for Israel.
 - d. Also, while at Gilgal this generation celebrated the Passover for the first time.
 - e. At Gilgal three important events happened:
 - 1) Circumcision.
 - 2) They partook of the first Passover in the land.
 - 3) God stopped supplying Israel with Manna, meaning the wandering was over.

4. A divine visitor, 13-15.
 - a. In Exodus 3:5, God met Moses on holy ground.
 - 1) And now in this section Joshua is met on holy ground.
 - b. There are questions as to why this this man came to Joshua.
 - 1) Some scholars speculate that Joshua was boasting about his new found power.
 - 2) But, all that is recorded on this event was that Joshua pursued this man.
 - 3) And this man showed he was from God, claiming that Joshua was standing on holy ground and told him to take off his shoes.
 - c. And Joshua obeyed.

Body:

1. Profound respect mingled with fear is called reverence.
 - a. In Heb. 12:28 we are asked by God to serve Him acceptably with reverence and godly fear.
 - b. And such is expected of us today, because, like Joshua, we are standing on Holy Ground, Josh. 5:15.
 - c. Each and every time we surround ourselves around the throne of God in worship.
 - 1) Each and every time we bow our head in prayer, and we open our eyes to God's word, we are surrounding ourselves with holy things.
 - d. And many are the reasons as to why we should show reverence for holy things today.
 - e. One reason is because to respect that which is sacred, is to respect God.
2. Yet, many today have discarded respect for the old paths, for the tried paths, and the true standards.
 - a. Old ways, landmarks, and the traditions of God are being cast away.
 - 1) By those, who call for progress. As if obedience to God isn't progressive.
 - b. For many church members have little use for Christ and His objective and authoritative word.
 - c. Today they want to be saved their own way.
 - d. If they worship, they want to worship their own way.
 - e. They no longer understand the distinction between that which is holy and unholy.
 - f. They no longer understand the distinction between "that be of men," and the things "that be of God," Matt. 22:21; 16:22-23.
3. Joshua 5 is all about respect for the old paths.

- a. It is all about developing godly fear, and reverence.
- b. Is all about the means of sanctification, and using these means as God intended.
- c. And once we understand what God intended, then we will learn and know how to respect that which is holy.
4. Circumcision – verses 2-9.
 - a. Circumcision was a sign of a covenant with God:
 - b. But, yet those not circumcised, were those who according to Gen. 17:10-14 were “cut off from the people,” because they have “broken the covenant.”
 - c. And all the while, as slaves in Egypt, the Hebrew people continued to practice circumcision, Exo. 4:25.
 - d. Then something changed!
 - e. Their faith in God had turned for the worse.
 - f. And there may be many factors as to why?
 - 1) One thing for sure is God did nothing wrong.
 - 2) He took them out of slavery; he spread the waters of the Red Sea.
 - 3) He fed them in the wilderness.
 - 4) He set them up a law, a government, a system to live by.
 - 5) He led them to the border, and said, by the way, now it is time for us to work together to take this land, and they said No!
 - g. Brethren, I don’t know if you have ever realized this.
 - 1) But at that point, the covenant of circumcision was repealed.
 - 2) Why? Because they broke the covenant, and God had officially disowned that generation of reprobates.
 - h. But, after their deaths, a new generation was following God.
 - 1) And they had proper faith, Josh. 2:24.
 - 2) So, God reinstituted His covenant, which was the removal of the flesh.
 - i. Brethren and friends, don’t think for a moment, we can enter into our promised land without the removal of our flesh:
 - 1) By that, we are talking about the removal of sin!
 - j. We today are under a spiritual law, written on the heart, mind, and soul, Matt. 22:37.
 - k. Since, this law is against sin, and demands righteousness:
 - 1) Baptism has been setup by God, as His chosen mode to cut away the sins of the flesh, Col. 2:11-12.
 - l. And though in the OT circumcision was a sign of a covenant with God, even then, God wanted them to circumcise more than the flesh, Deut. 10:16.

- 1) The same is true today, with baptism, our sins are removed.
- 2) Yet, we are also commanded to circumcise our hearts, Rom. 2:29.
- m. There are a lot of people today who want to remove baptism from the pages of the Bible.
 - 1) And you can if you so choose, but heed this warning:
 - 2) The Hebrew people were not allowed to partake of the Passover meal, unless they were circumcised, Exo. 12:48.
 - 3) And for those who have not had the sins of the flesh removed by the blood of the Lamb today, you will not be able to partake of the marriage feast with Christ one day.
- r. Baptism is absolutely, essential to salvation.
5. The Passover is also mentioned in Joshua 5:10.
 - a. This is actually only the third time the Passover was kept.
 - 1) They first kept it in Egypt, right before the 10th plague.
 - b. The second time was at Mt. Sinai, Num. 9:1-8.
 - 1) But once they sinned and failed to take the Promised Land, and the covenant of circumcision was temporarily repealed.
 - 2) They could no longer partake of this beautiful feast, which represented their salvation from sin.
6. Brethren, I fear today that there are many, who have and do partake of our Passover Meal, the Lord's Supper, and the Lord rejects their worship as well.
 - a. Because in order for us to partake properly, our hearts must be circumcised, Rom. 2:29.
 - 1) Our hearts, minds, and souls must be right with God.
 - b. And we can fool our fellow man and sit here and pinch and sip, bow our heads and fool everyone.
 - 1) But no man will fool God!
 - 2) God knows what is in your heart!
 - 3) And if you are not spiritually prepared, you are wasting your time.
- g. 1 Cor. 10:14-17 teaches us pertaining to the sanctity of the Lord's Supper.
 - 1) What Paul feared then was many were wrapped up in idolatry, v 14.
 - 2) Meaning their hearts were not right, they had idols in their hearts, and these idols kept God from accepting their partaking of the Supper.
 - 3) I guess the question is, do we have idols set up in our hearts, which causes God to reject what we are doing here?
 - 4) Idols like sports, shopping, materialism, self, etc.
7. A third holy object found in this chapter is manna.
 - a. Manna is the name given by the Israelites to the miraculous food which God promised them during the wanderings.

- b. When they first saw it on the ground, Exo. 16:15, "They said...."
- c. This manna came every morning except on the Sabbath, and Exo. 16:31, "It was like...."
- d. Anyhow, manna fell early every morning and had to be gathered before the sun got hot, or it would melt.
- e. And it also had to be used that day, for it would spoil at night, save Friday night, the manna then would be good for two days.
- f. What I want to point out about the manna is that it is a type of Christ:
 - 1) Just as this physical manna fed a physical kingdom.
 - 2) Jesus as the bread of life feeds a spiritual kingdom today.
 - 3) He is the true bread of heaven! John 6:27-35.
- g. There are some remarkable resemblances between the manna of the wilderness and the bread of life.
 - 1) Both are supernatural, John 3:13.
 - 2) And both were abundant, Col. 2:9:
 - a) Meaning as manna was the only food they needed to sustain their lives:
 - b) Christ is all we need to be eternally sustained.
 - 3) Also, note, both gifts are regulated.
 - a) Meaning in order to survive physically, they daily had to have their manna.
 - b) To not gather manna on a Tuesday, meant that you went hungry.
 - c) And what would happen to your body after so many days of hunger.
 - 4) The same is true about Jesus:
 - 1) We cannot push off, or discharge ourselves from worship, Bible study or prayer on some occasions for another time.
 - 2) It is daily faith, daily living, daily searching the Bible:
 - 3) Jesus said, "Let him pick....daily," Lk. 9:23
 - 4) Because He realizes that those who discharge their faith for a day, can soon discharge it for two, and two can easily, become three.
 - 5) How many people do you know who have fallen away, have done so, by daily carrying the cross?
 - 6) How many do you know who have fallen away who discharged their faith for a day, and that led to two, and three, until they spiritually became malnourished, and perhaps even died.
- h. Brethren, the bread of life today, Jesus should mean much more to us than

physical life:

- a. Because this is bread for the soul.
- b. This is bread that makes us stronger day by day.
- c. This bread is a perpetual gift.
- d. And though the Israelites ate their manna, they still died.
- e. But if we daily partake of this bread, we will live forever!

8. Brethren that is what this life is all about.

- a. Getting us to eternal life.
- b. And Joshua 5, teaches us how to make that happen.
 - 1) First, you need to be baptized for the remission of sins.
 - 2) But understand, though your sins may be forgiven.
 - 3) To be saved, you also, got to circumcise your own heart.
 - 4) Meaning, you must cut away the evil from your heart, which will give Satan an advantage over you.
- c. Also, if you want to live forever, you must with sincerity, worship your Lord God.
 - 1) They were not allowed to partake of the Passover without being pure:
 - 2) And we can know today, that if we want our prayers to be heard, 1 Pet. 3:7. If we want God to accept us during the communion with the Lord?
 - a) Then we must get the idols out of our heart.
- d. Last, if we want to live forever with God, it begins with us daily partaking of our true daily bread.
 - 1) Begins with us realizing, just as the body is weak after going one day without food.
 - 2) So, is your spiritual body:
- e. And we can know, that God has given us Christ in abundance:
 - 1) But, He will not force feed us.
 - 2) It all comes down and back to whether you have circumcised your heart to the point, where you daily partake of that bread!

Who Was The Captain Of The Host Of The Lord? (5:14)

Denny Petrillo

One of the fascinating sections in Joshua is found in chapter five. Here Joshua is preparing to attack the heavily fortified city of Jericho when he encounters a figure that certainly had to create a feeling of unrest with Joshua. Upon seeing this impressive figure, Joshua asks “are you for us or for our adversaries?” He eases Joshua’s mind by identifying himself as the “captain of the host of the Lord.”

But with this designation, there remains the question: who exactly was he? The theories are as follows:

First, there are some who argue that he was no more than an impressive soldier of the Canaanites or some other nearby nation. The text identifies him as a “man” (5:13), eliminating any other possibility.

Second, he is an angel, like Michael the Archangel. This view is based, in part, upon the use of the Hebrew word for “captain” (*sar*). As noted by David Stevens, this word is frequently used to refer to celestial beings.^{vi} D.A. Carson argues that this mysterious being was an angel:

Joshua’s final preparation for holy war involved encountering the Lord, for his worship was as yet too imperfect for the task ahead. The mysterious man Joshua met was not the Lord himself, but his heavenly captain (NIV best serves the Hebrew). As secular messengers were fully equated with their senders (*e.g.* 2 Sa. 3:12–13; 1 Ki. 20:2–4), God’s angel (*cf.* Gn. 31:11; Ex. 3:2; 14:19) and his angelic captain (*cf.* Dn. 10:5, 20) were also treated with equal respect.^{vii}

Third, he is the Lord Himself. This view has the greatest support, and is the most logical view. Consider the reasons that support this view: (1) The word *sar* is used elsewhere to refer to

deity (Daniel 8:11, 25 – “the prince of princes;” Is. 9:5 – “the prince of peace”); (2) Joshua’s response to him was that he fell on his face to the ground and “bowed down” (NASU). However, this could (should?) be translated “worshipped.” Only God Himself is to be worshipped (Mat. 4:12), and angels refused worship (Rev. 22:8, 9).^{viii} The fact that this being accepted worship would indicate that he was God Himself; (3) Joshua was instructed to remove his sandals, because the ground on which he stood was holy. This would certainly remind one of the instructions given to Moses when he was in the presence of the Almighty God (Exo. 3:5); (4) As the narrative continues into chapter 6, the text says that “the Lord said to Joshua” (6:2). Here the warrior is clearly identified as “the Lord.”

Someone might still argue that the text initially identified this visitor as a “man” and therefore could not be deity. This point does not defeat the argument that he is God Himself. In Genesis 18 three beings appeared to Abraham and apparently looked as men. We learn, though, that one of the three was the Lord Himself, which is further supported by the subsequent conversation Abraham had with “the Lord.” The “man” (Gen. 32:23) who wrestled with Jacob is later described as “God” (v. 20).^{ix}

The conclusion, then, seems clear. The “captain of the host of the Lord,” just like the “Angel of the Lord” passages, is God Himself. And, is probably a reference to Christ Himself.^x

The Obedience of Faith

Joshua 6

Intro:

1. In chapter 6 we have the beginning of the conquering of Canaan's land.
 - a. The conquering methodology was simple, divide and conquer!
 - 1) They divided the land in portions and piece by piece they destroyed the tribes until they had broken the back of their enemies.
 - b. They started at Jericho and God made it their first target.
 - 1) A city that was to be devoted to Him.
 - c. Jericho was not a particularly large city in comparison to today's cities.
 - 1) But, it was large for in those days, and was fortified with a great wall.
2. The Lord was going to use Jericho to make a statement.
 - a. And the Lord told Joshua how to take the city.
 - 1) All the men of war were to walk around the city once a day for six days.
 - a) Before the ark, which was carried by priests.
 - b) And there were seven priests bearing seven trumpets of ram's horns.
 - 2) Then on the seventh day they were to walk around the city seven times and blow the trumpets, and then all the people were to shout and the walls would fall down.
 - b. Everything in Jericho was to be destroyed except for Rahab the Harlot and her family.
 - 1) All the silver, gold, bronze and iron found was to belong to the Lord for His treasury.
 - c. So, the city was destroyed and razed.
 - 1) Only Rahab and her family survived.
 - 2) Who went and lived among the Jews for a reward because of her faith and works.
 - d. Also, at that time, Joshua cursed the city.
 - 1) And declared since this destruction belonged to God that anyone who would raise up the city again would lose his first born son at the laying of the foundation, and their last born son at the setting of the gates.
3. Jericho.

- a. Jericho is located about 17 ½ miles north east of Jerusalem.
 - 1) It is one of the oldest cities in the world.
- b. It has been destroyed multiple times and rebuilt three times at different locations, which were close to each other.
- c. Present day Jericho is called “Er-riha.”
 - 1) It is known as the “city of palm trees,” Judges 3:13.
 - 2) It sets 800 feet below sea level and is the lowest city on earth and has a tropical climate.

Body:

1. One of the biggest theological problems today is how obedience and faith correspond with one another.
 - a. You have groups today that teach we are saved by our works alone.
 - b. We also have groups today who teach, that we are saved by simply acknowledging Jesus as our Savior.
 - c. While others say, to acknowledge Jesus as our Savior, means to accept His Lordship, and do what is required of Him.
 - d. Joshua 6 teaches us about an unchanging God.
 - e. And teaches us specifically, in terms anyone should be able to understand, how God works amongst man in order to save them.
2. One will not find the words “faith” nor “obedience” in this chapter.
 - a. Yet the chapter is founded upon these two principles as is evidenced in Heb. 11:30.
3. First, let’s look at Faith’s Difficulty.
 - a. Faith’s difficulty is believing that we can accomplish the impossible.
 - b. The children of Israel were on the western side of Jordan.
 - c. And they knew off in the distance was a large, fortified city, which was shut up and on guard.
 - d. But in spite of that problem, notice there was a promise in verse 2.
 - e. So, here you have it.
 - 1) An army that is young and slightly battle tested.
 - 2) Going up against a city with huge impregnable walls.
 - 3) Something Israel had never attempted before.
 - f. And now, they have Joshua saying, don’t worry, God has given us this city!
 - g. This might pose some difficulty for those weak in faith.
 - 1) “Like have you seen those walls?”
 - h. And I know today God has given us great tasks.
 - 1) Going into all the world, beating sin, temptation and addiction.
 - 2) God told the Israelites that He would give them victory.

- 3) God has told us that victory is available as well.
- 4) And we like the Israelites can find faith in the fact that God cannot lie, Tit. 1:2.
- i. Therefore, the difficulty of any task should be removed, by depending on God, who will perform with and for us, Rom. 4:21.
 - 1) We can have assurance today.
 - 2) That if we strive to grow, as He commanded, we will!
 - 3) That is strive to put off sin; we will!
 - 4) Strive to cast all our cares, we will!
 - 5) Strive to take the gospel to every house, to save those who want to be saved, we will prosper!
4. Though faith has its difficulties, it also has its demands.
 - a. For the God who gave the promise to His people, also had requirements for the people to follow.
 - b. Yes, He had given them the city.
 - 1) Yes, He has given us the city on high.
 - c. But to obtain such. They and we must obey faith's plan, even when it makes no sense.
 - 1) God told Naaman to dip 7 times in the Jordan River, 2 Kings 5:10-12.
 - a) And he thought the proposal was senseless.
 - b) Yet, the reality is, once he humbled himself to the will of God, that is when he was cured!
 - d. So, God has given us a promise, and He had told us how to obtain the promise, and like us, in order to obtain we must obey some specific demands.
 - e. Notice the city was theirs, but they had to obey faith's demands.
 - 1) Compass the city once a day for six days, v 3.
 - 2) On the 7th day, they were to compass it 7 times, v 4.
 - 3) They were only to compass the city of Jericho, v. 3.
 - a) There was no reason to circle another.
 - 4) There was a certain procession that was prescribed.
 - a) First there were the armed men of war.
 - b) Then came the ark borne by the seven priests.
 - c) They were to be followed by the people.
 - 5) And then after the 7th trip, on the 7th day, they were to blow the trumpets, and the walls were to come falling down!
 - f. Brethren, God gave them this city.
 - 1) To obtain it there were specific commands they must follow.
 - 2) They were to circle the city the number of times God commanded.

- 3) They were only to circle Jericho; this plan would not have worked on Nineveh or other cities.
- 4) And they were to follow the parading order given to them.
- g. God never gave them, or anyone, the authority to change His directives.
- h. What is interesting about these laws is that they were simple, 6-7.
 - 1) They were simple enough for one to understand.
- i. Just like the rules given to us for us to reach our city on high are simple.
 - 1) How hard is it to understand that in total they were to circle the city 13 times?
 - 2) How hard is it to understand there is one faith, one Lord, one baptism, one hope, one God, one Spirit?
- j. Brethren, what we easily conclude from this point is, God has given us a city.
 - 1) God has also given us specific commands as to how to reach the city.
 - 2) And we may not know, exactly why certain commands were given.
 - 3) But by faith, we don't question the commands, we simply do them!
5. Thirdly, 8-16 teaches faith must be demonstrated.
 - a. It is one thing to speak of the demands of faith.
 - b. It is another thing to see faith demonstrated, as James says to do in James 2:14.
 - c. The Israelites here were relying on Joshua.
 - 1) God was not speaking directly to them.
 - 2) They had already taken some small cities West of the Jordan and never once did God tell them to walk about 13 times, Num. 21-22.
 - 3) But yet, now in taking Jericho, never once do you hear anyone say,
 - a) When we took the cities of the Amorites and in Heshbon (Num. 21:25), we didn't have to circle them?
 - b) Never once do we hear in Josh. 6 someone questioning God, or someone arguing against what God said.
 - d. What you see in all this.
 - e. First, their faith was clearly demonstrated **promptly!**
 - 1) Notice verse 9.
 - 2) They recognized that God told them to do something.
 - 3) They heard from their preacher Joshua, something that God desired for them.
 - 4) And notice, with no hesitation, no debate, no drawing back, no saying I'll do it later.
 - 5) They got to work. They didn't need a preacher to stand there and beg them week after week to obey God as He wants.

f. Secondly, their faith was demonstrated **religiously**.

- 1) Notice the Bible says “they passed on before the Lord.”
- 2) Yes, this was a military undertaking.
- 3) But it was also a religious undertaking.
- 4) They knew that God, the head of their religion was directing them.
- 5) So, they went forth, as if they were serving the Almighty God, with Him standing there watching them.
- 6) Many will demonstrate their faith today. But is it religiously? Or is it on their own time, or in their own manner, or is it that God gets the leftovers.

g. Thirdly, their faith was demonstrated in a **cooperative** fashion.

- 1) God sent them all to war.
- 2) This marching around Jericho was not done by the preacher, or the elders alone.
- 3) They all knew there was a divinely given task.
- 4) And all who were commanded to participate did just that!
- 5) In many congregations today we talk about the 2% who does 98% of the work.
- 6) The question is, does true faith cause the 98% to sit back and do 2% of the work.
- 7) Brethren as 1 Cor. 12 teaches, we are one body, and for us to grow in that body, each member must be members in particular.
- 8) Meaning, true faith will cause you to do your job.
- 9) And I got a secret for you: pew hugging is not a job, not a talent, nor is it cooperative faith.

h. Fourth, their faith was demonstrated **consistently** and **continually**.

- 1) Notice verse 14
- 2) It wasn't a matter of practice of one day, and then something else the next day.
 - a) It wasn't a matter of being pricked in the heart on Sunday morning, and then deciding I need to start coming on Sunday nights, and then you do so for a week or two and stop.
 - b) True faith, teaches us to recognize what we must do and then changes us to “Be ye steadfast and unmoveable,” 1 Cor. 15:58.
- 3) What they did on day one, they did on day 6.
- 4) Brethren, true faith, is consistent.
 - a) It is not wavering, James 1:6.
 - b) It is not looking back, Luke 9:62.
 - c) Do you not remember Lot's wife, Luke 17:32.

- d) What happened to her because of her inconsistency?
- i. Fifth, their faith was demonstrated **completely**.
 - 1) They finished the job, but not until the 7th day.
 - 2) It was not a question of starting with zeal and ending deadly.
 - a) They started in zeal and ended with rejoicing!
 - 3) That is one thing that amazes me about church works.
 - 4) Is how our faith weans over time.
 - a) And certain programs are initiated with zeal, and it doesn't take long at all for the zeal to stop.
 - 5) Maybe we don't see the harvest quick enough; we don't see enough results fast enough.
 - 6) Maybe we let other things get in the way.
 - 7) But how many times do we let good works go astray because we do not see the immediate increase?
 - a) Brethren it is not your job to give the increase, that is God's job.
 - 9) It is our job to fulfill the task completely.
 - 10) How sad would it have been had Israel stopped on the 11th, or 12th lap?
 - 11) How sad it is that certain programs of the church, have gone astray because people have become weary in well doing, 2 Thess. 3:13; Gal. 6:9.
- j. Sixth, their faith was demonstrated **carefully**.
 - 1) One can only be impressed with the exactness of action and detail of Israel.
 - 2) Notice verse 15, in the "same manner seven times."
 - 3) They were just as careful and zealous on the 13th trip as they were the first.
 - 4) After all the instruction had not changed.
 - 5) The pattern was still the same.
 - 6) The Lord had not changed the plan, and they were not about to do so.
 - 7) So, they marched, in order, the number of times, and obeyed God fervently.
 - 8) Fulfilling every specific command.
 - 9) Once the conditions were met, once they did everything they were supposed to, it was then and only then they rejoiced, 16.
6. Let's read Heb. 4:1.
 - a. We should be terrified that on that day when we are to enter the Holy City that our faith may not be what it should be.

- b. It should terrify us, that we have not let our faith lead us as it should.
- c. If you want to get to that holy city.
 - 1) Joshua 6 teaches you how.
 - a) 1st – Believing we can accomplish anything because God is with us.
 - b) 2nd - Realizing that faith has demands.
 - c) 3rd - Realizing that God has given specific commands, and they may not always make sense, but it is not our job to question, it is our job to obey.
 - d) 4th - Faith must cause us to cooperate in those commands.
 - e) 5th - Faith teaches we must be consistent and continue.
 - f) 6th - Faith teaches we must complete the task.
 - g) 7th - Faith teaches we must be careful with our soul!

A Memorial For Israel

Joshua 7

Intro:

1. Chapter 7 is about the siege of Jericho, and the sin of Achan.
 - a. This destruction of this city was to belong to the Lord, along with the spoils of war.
 - b. Achan came upon a Babylonian garment, silver and gold and stole them for himself.
 - c. The Israelites didn't know anything was wrong until they lost the battle at Ai, losing the lives of 36 of their warriors.
 - d. After the loss God told Joshua about the sin that was in the camp.
 - 1) Lots were cast.
 - 2) And they fell upon the family of Achan.
 - a) Who then confessed that he hid spoils of war.
 - b) And then the entire family was taken to the valley of Achor, along with their belongings and animals and they were stoned to death.
 - a) Achor means troubling.

Body:

1. The story of the progress of sin is nearly as old as man himself:
 - a. And it is told over and over again in the Bible.
2. You see sin is a process, and it proceeds over specific lines as seen in Joshua 7.
3. First, sin presents itself.
 - a. A person must be presented with a temptation.
 - b. Then the temptation is illuminated.
 - c. And when the person realizes the illumination it is at that point that he begins to deliberate, "Should I, or should I not?"
 - d. And at that point comes determination, where one will often weigh the pros and cons of the temptation and the decision is made.
 - 1) If the person resigns then, all is great.
 - 2) But if the person participates, then the sin is actually committed.
 - e. Point being sin is a process, and there are at least 6 different steps take before a person will actually sin.
4. Joshua 7 deals with Achan's sin and the defeat at Ai.
 - a. And we learn the much-needed lesson that defeat always comes from sin!
 - b. And just as there was a serpent in the garden.

- c. A Judas among the apostles.
- d. There was an Achan in Israel.
- e. Who like all Israel was commanded in 6:18, to keep themselves away from the cursed thing.
- 5. No doubt, when presented with temptation Achan reasoned that one little sin would not make that much difference.
 - a. I am sure he reasoned what others don't know will not hurt them.
 - b. Perhaps he reasoned that what he did was nobody's business.
- 6. But he was wrong, on every account.
 - a. What he did was God's business, family business, it was Israel's business.
 - b. Because his sin caused God to turn His back on the entire nation.
 - c. And as a result, Israel, as a nation, was defeated at Ai.
- 7. Point to remember is God's previous presence meant nothing.
 - a. Just because God previously blessed Israel in Jericho didn't mean He would always bless them.
 - b. Since their sin separated them from God.
 - 1) They had to go to battle alone.
 - c. Their greatest problem was they didn't know they were going to battle alone.
 - 1) They soon found out they did.
 - 2) And they soon learned as Jesus said in John 15:5, "Without me ye can do nothing!"
- 8. But before we dive into chapter 7, there are several reasons for the defeat at Ai.
 - a. I want us to look at two.
 - b. First, there was self-confidence/bordering arrogance.
 - 1) Sometimes a great victory is the worst thing that can happen to a nation, church, or an individual.
 - 2) For a great victory can bring pride, carelessness, presumption, neglect or complacency.
 - 3) That is what happened here; they just beat the mighty walls of Jericho without lifting a hand.
 - 4) And now they look at little meager Ai, and were over confident, filled with pride and presumption.
 - 5) As Prov. 16:19 says, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."
 - 6) We must know one victory does not lead to a guarantee of another.
 - 7) This is what happens in many congregations today.
 - 8) Things will be going well; the Lord will be blessing the congregation with numerical and spiritual growth.
 - a) And the people forget what got them there.

- b) They forget the hard work, the planting and watering, and gloat in growth.
 - c) And that gloating so many times leads to presumption, neglect and complacency.
 - d) Which causes people to stop working, to stop pushing forward.
 - e) Then the next thing you know, you met your Ai.
 - c. The second reason for defeat was disobedience.
 - 1) This is something we must understand.
 - 2) When you disobey God, you are just not hurting yourself!
 - 3) Notice in 7:11 it said, “Israel hath sinned.”
 - 4) And as children of God, when we sin, our sin sends waves of consequences upon our family, and upon the church.
 - 5) Let us not think that our sins will never hurt another.
- 9. The Sin of Achan.
 - a. By his own mouth, Achan gave the steps of temptation that lead to him committing the sin at Jericho, 7:21.
- 10. First, his sin started with The Glance of Discernment.
 - a. Notice Achan “saw.”
 - 1) He saw the forbidden things first.
 - 2) And that is where so much sin starts, though the eyes.
 - 3) In Gen. 3:6 – “And when the woman saw...”
 - 4) In Gen. 13:10 – It was Lot who “lifted up his eyes.”
 - 5) In 2 Sam. 11:2 it was David who arose from his nap and “saw” a woman who was very beautiful to look upon.
 - 6) It was that lusty look from Eve, Lot and David that brought about horrible crimes against God and man!
 - 7) But a glance doesn’t always mean it is sin, or sin will come about.
 - 8) We need to learn to appreciate, with our eyes the beauty of life, mankind, and objects.
 - 9) Instead of using our eyes to covet said objects.
- 11. Secondly, that is where the Glance of Desire comes in.
 - a. Because notice, Achan said, “I coveted.”
 - b. He just did not see the beauty of those objects, but he then desired them, coveted them.
 - c. He thought how beautiful they were.
 - 1) He thought how much he could sell them for.
 - 2) He thought he could use that money to build a nice house, buy a larger portion of land, buy nice things for his family.
 - d. And what he initially saw, now became a desire that he had to debate about.

- 1) You know, should I, shouldn't I?
- 2) But with Achan, that sinful desire led to a wrong attitude, which led to sin!
12. Thirdly, that led to the Grip of Degradation.
 - a. For Achan next said, "I took."
 - 1) He yielded to temptation.
 - a) He degraded himself and his family, and their relationship with God.
 - 2) He deliberately went against the direct command of God.
 - a) And soon the whole nation would be in trouble due to his crime!
 - b. Brethren, don't think when you sin that you are not hurting your family, God and us.
 - c. But the sinner will say, "No, what I do doesn't affect you," and what they are playing is what Achan played.
13. Fourth, the Game of Deception.
 - a. Notice Achan tried to pull one over on God.
 - 1) You know, by hiding the stolen goods.
 - 2) I'll put them under the tent, and no one will see my sin!
 - b. Brethren, be sure, as God says, "Your sins will find you out."
 - 1) Oh yea, the Devil says, "Your sins will NOT find you out."
 - 2) And how many believed the Devils tale before, but now realize, uh, yea, your sins find you out!
 - c. Even if you dig in the earth, and cover your sins with dirt, and layers of rugs, a ceiling, and roof, God can see it!
14. Fifth, that leads to the Gloom of Discovery.
 - a. That which was so carefully, planned, plotted, "Oh how smart I am," in hiding this crime from my family, from God, and from the church.
 - b. When the discovery came about, sin by one man brought shame, disgrace, and defeat upon the entire nation.
 - c. And what happened to Israel can and does happen to the church time and time again!
 - d. One member and one alone can cause a spiritual famine to spread over a congregation.
 - 1) One member and one member alone can cause the church in a community to become an object of ridicule and rejection.
 - e. What you do as a member of this body, is not nobody's business.
 - f. It is everybody's business; it does make a difference what all of us do!
15. Sixth, and the hope is, though not always the case, in a child of God, when the discovery is made, that this will lead to the Grief of Distress!

- a. In verse 20, “Indeed I have sinned against the Lord God of Israel and thus and thus have I done.”
 - b. Then in verse 21, Achan details his sin. Read!
 - c. The problem was his confession was a little too late.
 - d. The damage had been done.
 - e. And by now he realized when he first saw the spoil, he should not have gazed upon them:
 - f. And now he realized when he planned to take the spoils, he should have reconsidered, and changed his mind.
 - g. Finally, when he was forced to confess, it was a little too late to get forgiveness.
 - h. He had to pay for the crime he committed.
 - i. Which led to the Grave of Dishonor.
16. Seventh, this is what can happen when we look, gaze and covet that which we are commanded to flee from.
- a. However for us, though we may have brought dirt into the temple of God today, or even into the family of God today.
 - b. We still have ample time, as of right now, to rectify the situation:
 - c. But know this, while you may have ample time now, your days are numbered.
 - 1) The problem is you don’t know when your number will be called.
 - e. So, in the meantime, remember:
 - 1) God means what He says.
 - 2) And if you choose the awfulness of sin, your sin is going to find you out!
 - f. Still in the end, God is a gracious God and reconciliation is possible.

Faith Causes One To Respect God's Law!

Joshua 8

Intro:

1. This chapter is a continuation of chapter 7 and the story of Ai.
 - a. Now that the camp has been cleansed and the fear of the Lord put in everyone's eyes, God told Joshua to go take Ai.
2. This time Joshua sent 30,000 men instead of 3,000 and divided them into two groups.
 - a. Knowing that the leaders of Ai would be confident after their victory, Joshua used this victory to his advance.
 - 1) So, Joshua hid the first group of 5,000 warriors, and sent the 25,000 warriors to fight straight up the men of Ai and now Bethel.
 - b. The plan was wait until Ai and Bethel charged and then the 25,000 would flee, letting their enemies chase after them.
 - 1) And then once they fled far enough away, Joshua would give a signal for the 5,000 to charge into the open cities attacking them.
 - c. After a while the cities were set on fire and the enemy armies realized they had been tricked.
 - 1) And once, the enemies started back home, then the 25,000 reversed course and had the opposing armies trapped.
3. Israel was victorious.
 - a. All their enemies were killed, and Israel delivered the enemies king to Joshua, and they hanged him.
 - 1) And they cast his body before the city gates and covered it with stones.
 - b. Unlike with Jericho, God allowed Israel to keep the spoils for themselves.
4. Then in verses 30-35, after the victory at Ai, Joshua built an altar at Mt. Ebal, thanking God for their victories.
 - a. Then Joshua read the blessings and curses that Moses wrote Deut. 11:26-32, once again.

Body:

1. The Children of Israel had just experienced a forceful lesson in the fact that "God says what He means, and means what He says."

- a. In the stoning of Achan, God made an impression upon the hearts and minds of Israel, Josh 7:21-26.
- b. He proved He was serious.
- c. Now many times disciplining events can demoralize a congregation.
- d. But not here! Their spirit was not broken!
2. The Lord says, I know you've been through a lot.
 - a. I know that Achan caused you, and many others a lot of heartaches!
 - 1) Brethren, there were widows, and orphans left behind because of Achan!
 - 2) There were parents, grandparents, and siblings, who were crushed, because of Achan!
 - b. God said in Josh 8:1, "Fear not and be not dismayed."
 - 1) For we will rise up, and capture Ai.
 - c. So, the second time around, Joshua and his army, were successful in conquering Ai.
 - 1) So, successful that they captured the king, and hanged him on a tree, 25-29.
 - d. And after the victory, with the events of Achan on their mind, they then went to the plains between Mt. Ebal and Mt. Gerizim and renewed their covenant with God!
3. You see, respect for God's laws was the only thing that would give them the peace and security they wanted!
 - a. The problem, though, with Israel, it was an ongoing problem they never fully grasped!
 - 1) Time and time again, the children would fail to respect the laws as they should, and apostatized.
 - b. Brethren, God has never left this earth without law.
 - 1) A body of rules to govern the actions of man!
 - 2) Today, we must learn from Joshua 8, to respect God's law is to venerate God.
 - 3) And to disobey God's law is to dishonor the Almighty God!
 - 4) And anyone who violates the laws of God, will pay the price!
4. Brethren, I'm not going to lie to you, as many preachers proclaim God is love, and just wants you to be happy!
 - a. Yes, God is love, and the positive aspects of law prove that.
 - b. Yet, on the same accord, God is just, and the negative aspects of law prove that.
 - c. The problem with many, today, is we only look at the negative parts of the law.
 - 1) I don't know why man does that?

- 2) But we do, and I will prove it!
- d. In Gen. 2 there was a tree or two, and God gave a command, two or three?
 - 1) What was the command?
 - 2) Why do we only remember the negative aspect of the commands?
 - 3) Because if I remember right, in Gen. 2:9, which tree was mentioned first to Adam and Eve?
 - 4) That is right, the tree of life?
 - 5) A positive command! Eat and you will live forever!
- e. I don't know why we are conditioned to only remember the negative aspect?
 - 1) Could that perhaps be Satan?
 - 2) Trying to get us to only remember or create something negative about God?
 - 3) To, get people to think, that God only has negative commands, which are so strict, no one can follow?
 - 4) So, you might as well go ahead, and quit the church and die?
 - 5) Maybe it is Satan!
- f. One thing is for sure, for every negative command, there is a positive contrast to it!
- g. Whatever the case, the story of Achan teaches God is strict!
 - 1) The story of Adam and Eve teaches God is strict.
 - 2) When Cain did not obey the positive commands of Gen. 4:1-7, he was punished!
 - 3) When Nadab and Abihu did not obey the positive commands of God, Lev. 10, 16, they were punished.
 - 4) But this story and the story of Moses hitting the rock, Uzzah touching the Ark and dying in 2 Sam 6:7, teaches is, "God means what He says."
 - 5) And if He says, "Don't touch it!"
 - 6) This may seem trivial to some!
 - 7) But remember, our "thoughts are not His thoughts," Isa. 55:8-9.
 - 8) And we must understand the character of God!
 - a) He is holy (Isa. 6:3) and demands holiness of us, 1 Pet. 1:16.
 - 9) These stories are given to us, to help us understand His character!
 - 10) But, where so many get confused today, is when we only dwell on the negative aspects of some commands, and what negatively transpired when some broke those commands!
- h. Whether you fail to look at the positive points of these commands, doesn't change the truth, and that is, God's law must be strictly obeyed!
5. So, after the new lesson they received by watching the Achan situation.

- a. The people went to Mt. Ebal and Mt. Gerizim, and erected an altar, and renewed their covenant with God!
 - 1) They build an altar, just like they were told to, without using broken or shaped stones!
 - 2) And they offered up sacrifices of blood?
6. Have you ever asked, why blood?
 - a. Read - Lev. 17:11.
 - b. You see sin is death, and blood represents life.
 - c. And when we sin, before God, we are dead, and the only way to be alive again is to have a transfusion.
 - d. And today, it is Christ whose blood has been shed, to give life to us dead, Matt. 26:28.
 - 1) What Jesus is saying, is I'm giving my life, for dead men walking.
 - 2) That is why Jesus shed His blood, John 19:33-34.
 - 3) And that is why we must be baptized in the element of water, Acts 8:36.
 - 4) Because that puts us in contact with the blood, wherein is salvation, Matt. 26:28; Rom. 5:9; Col. 1:13-14.
 - 5) And all of this takes place and only takes place when we touch the blood, Rev. 1:5.
 - 6) Which makes our deadness, alive and clean without spot, Rev. 7:14.
7. Another interesting thing that happened while renewing the covenant, 8:32, they made a billboard, and Joshua rewrote Moses' Law for all to see.
 - a. Up to this point, Moses' Law was written in a scroll.
 - b. And probably very few people had ever seen it!
 - c. This was something that Moses had previously told them to do, Deut. 28:4-8.
 - d. Notice how Joshua was commanded to write the words of God, "So all could see."
 - 1) In Hab. 2:2, he was told to "Write the vision and make it plain upon tables..."
 - f. This is the character of God's Word!
 - 1) Its message is so clear that he who reads will be able to understand and run with it!
 - g. This brethren points out the need for a proper translation.
 - 1) Because the Bible is "plenary verbally inspired," 2 Tim. 3:16-17.
 - 2) Meaning the Bible is a word for word, not thought for thought, but word for word from God!
 - 3) And those who have "thoughts for thoughts" in their hands, like the NIV, Living Bible, etc.

- 4) You don't have God's word in your hands.
- 5) What you have is what man thinks is God's thoughts, line for line!
- 6) Brethren that is dangerous!
- 7) Because what is they misunderstand a thought, an entire thought.
- h. You know, like the NIV in Rom. 7:18; 13:14; 8:6 teaching us that we have a sinful nature!
 - 1) You see the thought of Calvinism, took over the "word for word," nature of inspiration.
 - 2) That is why thought for thought paraphrases are dangerous.
- i. You see, Satan is smart, he knows that some will follow creeds, and disciplines.
- j. And he also knows that if he puts a creed in a book, and put on a cover called "Holy Bible," as the NIV, or the Jehovah Witness translation, etc.
 - 1) That man will read it, and accept whatever it says!
- k. Brethren, knowing that God wanted Joshua to write His word plain and clear.
 - 1) Knowing that God wants us to read His word and run with it!
 - 2) Don't you think you should use the best translations possible?
 - 3) So that our faith is based on what He said.
 - 4) And not on Calvinistic or personal leanings as found in many "thought for thought" Bibles?
- m. Satan easily perverted God's law in Gen. 3:4, by simply adding a word, "Ye shall not surely die."
 - 1) And through men, he does the same today.
8. So, Joshua wrote, he wrote the blessings, and he wrote the curses.
 - a. He wrote the positive, and the negative.
 - b. He recorded without partiality, and for all the world to see.
 - c. He recorded how cursing, idolatry, contempt of parents, removing a border stone, incest, murder, adultery, etc. were all sin, and punishable by death!
 - d. He also wrote the positive aspects of the law.
 - 1) Blessings in the fields, births, blessings in the oven, blessings as you travel, blessings in battles, blessings in their rank amongst the nations, if they obeyed!
9. One thing we must contemplate on today is God's character does not change, Mal. 3:6.
 - a. And under the new covenant, He has negative commands and positive commands as well.
 - b. He is severe, strict, and teaches there is no escape, Heb. 2:1-3; and there is greater punishment reserved for some, Heb. 10:29-31.

- 1) And vengeance upon them who know not and obey not the Lord, 2 Thess. 1:9.
- c. He also has the positive commands as well.
 - 1) God is love, 1 John 4:8.
 - 2) Grace, Tit. 2:10.
 - 3) Longsuffering, 2 Pet. 3:9.
 - 4) Gift of the Holy Spirit, Acts 2:38.
 - 5) Spiritual blessings, Eph. 1:3.
 - 6) Helping in our infirmities, Rom. 8:26.
 - 7) And so on and so on!
10. And like Joshua today, we must proclaim all.
 - a. The negative and the positive aspects of the law.
 - 1) Notice Josh. 8:35.
 - b. The same must hold true with the proclamation of the NT. Read Acts 20:7; 2 Tim. 4:2.
 - c. This is serious brethren.
 - 1) For a preacher can preach his entire life, from Genesis to Revelation and still go to hell!
 - 2) That may seem radical, and harsh.
 - 3) But, as preachers and teachers we are commanded to preach the eternal truth, both the positives and negatives.
 - d. Not only do we need preachers who will do so, but we need elders and congregations who demand that the entire oracles of God are presented unto us!
11. And we like the children of Israel when they first heard the positive and negative commands starting in Deut. 27:15ff.
 - a. After each curse that Moses spoke and echoed and vibrated off the mountains.
 - 1) The people said, amen!
 - b. The people showed their respect for the positive and negative aspects of God's word.
 - c. And more importantly, the Lord desires that we give an Amen to His law today:
 - 1) Not just through lip service, 1 John 3:18.
 - 2) But in the application of our lives, Jam. 1:22.
 - d. So, let us show respect for God and His whole law, in preaching and in practice.
 - 1) And then we will hear, "Well done, thy good and faithful servant," Matt. 25:21.
11. So, do you want to hear, "Well done, thy good and faithful servant."

a. Remember Joshua 8!

- 1) God said, fear not and be not dismayed! (8:1).
- 2) Fear not, because you are dead in your sins.
 - a) But rejoice, because a sacrifice has already been made.
 - b) The blood of life has been shed to cover your deadness.
 - c) And once you come in contact with that blood.
 - d) You must let the Words of God lead you.
- 3) For they are written for anyone to understand.
- 4) And if you do, well done, what glorious words to hear!

The City of Ai (8:28)

The second major conflict in the book of Joshua was with a small city by the name of Ai. Because of the sin of the Israelite soldier Achan, God allowed the soldiers of Ai to defeat the armies of Israel. However, once the sin in the camp was removed, Israel secured an impressive victory over Ai, and burnt the city. The text says that “So Joshua burned Ai and made it a heap forever, a desolation until this day” (Jos. 8:28).

The difficulty is found in the statement “made it a heap forever.” According to later passages (Ezra 2:28; Neh. 7:32), indicate that the city was rebuilt and inhabited during the days of the return from exile. It appears that Ai was rebuilt and reoccupied during the monarchy of Saul, David and Solomon, and was known by several different names (Ayyah, a village of Ephraim – 1 Ch. 7:28; Aiath, a village the Assyrian army marched through on its way to Jerusalem – Isa. 10:28; and Aija, a village in which the tribe of Benjamin lived in during the exilic period (Neh. 11:31).

If Joshua 8:28 said that it would remain a “heap forever,” how is it that it was later rebuilt and re-inhabited? There are several logical explanations:

First, the inspired writer uses the Hebrew word *olam* to say that the city would remain a desolation “forever.” This interesting Hebrew word is the same word found in Ecclesiastes 1:4

(the earth abides “forever”) as well as numerous other Old Testament passages. A careful consideration of this word will prove that the word means a long period of time, but it does not have to mean for ever and ever.^{xi} The idea in Joshua is the same as in Ecclesiastes 1:4 – *man* has no power to determine when the city will be rebuilt (nor when the earth will end). Only God can determine this. So, it is possible that Joshua 8:28 is simply saying that the city would remain desolate for a long period of time. If Joshua destroyed it in 1400 B.C., and it was rebuilt around 1,000 B.C, then it could certainly be argued that it remained a ruin for a long time.

Second, there has been considerable discussion on the original location of Ai. While we know its *general* location (“near Beth-aven, east of Bethel” – Jos. 7:2), its exact location is unknown.^{xii} Several archaeologists have said that the identification with the modern Et-Tell is incorrect.^{xiii} Therefore it is conceivable, perhaps even probable, that the city referred to in Ezra and Nehemiah is not a rebuilding of the ancient city destroyed by Joshua, but another location in the general vicinity.

Some have supposed the references of “men from Ai” in Ezra and Nehemiah demonstrated the foolishness of the statement that Ai would remain destroyed forever. Yet as we have seen, there are logical explanations for this seeming contradiction. Also, the challenge regarding the location of Ai has been a prime example of how critics thought archaeology disproved the biblical account. Yet archaeology has done nothing of the sort. Consider the words of D. J. Wiseman, professor of Assyriology at the University of London:

“By noting this new theory here, the reader is reminded that the validity of the biblical text and history will remain unchanged despite often changing interpretations and hypotheses concerning it. Much archaeological work and interpretation falls far short of positive and conclusive evidence. This is especially the case in identifying places from

which no epigraphic evidence has been produced.... Pending sure identification the student of the Bible has every right to hold to the explicit statement of Scripture rather than to any passing idea even though the latter may seem to support him.”^{xiv}

Presumptions of Faith

Joshua 9

Intro:

1. Chapter 9 is a chapter filled with great lessons for the child of God.
2. The chapter is about Israel's third enemy during the conquest, and Israel had a few lessons they still needed to learn from the Ai debacle.
3. While all the other tribes in Canaan were uniting to the south and the north of Israel's camp to save their land.
 - a. Gibeon realized they were Israel's next target, and they knew it was too late to try to join the other tribes, so they resorted to trickery.
 - b. They dressed up a few of their men in old worn out clothes, with worn supplies and moldy bread and went to visit Joshua.
 - 1) During their meeting they claimed to be from a far far away country and they had heard of the mighty Joshua and his glorious army that they wanted to come and make peace with Israel.
 - 2) Joshua's ego was filled with pride when he heard these words and he and his cabinet, believing every word the Gibeonites told them made a covenant with them.
 - c. Joshua no sooner made the covenant with Gibeon that he realized they had been duped.
 - 1) And now, this destroys God's ultimate desire for Israel to cleanse the land of all the idolatrous tribes.
 - 2) And though Joshua later enslaved the people, the reality is the cancer of idolatry now is planted in the midst of Israel.
4. This was to be Israel's third enemy to face.
 - a. Jericho, the first enemy, represents the world, and answers the question, "How do we overcome the world?"
 - b. Ai, the second enemy, represents the flesh, and answers the question, "How do we overcome the flesh?"
 - c. Now, Gibeon, the third enemy, represents the wiles of Satan, and answers the question, "How to overcome Satan's devices?"

Body:

1. Have you ever presumed something, and it came back to bite you?
 - a. And I mean more than giving someone the benefit of the doubt.
 - b. I mean, accepted something, based on evidence not proven, and then you were left standing there with the short end of the stick, made to look like a fool!
2. 9:14 – indicates that at least one time in Joshua’s life, he was guilty of gross presumption.
 - a. This verse indicates that Joshua and his men ate every word that proceeded out of the Gibeonites mouth, without consulting God.
 - b. And they had that ability.
 - 1) I know we at times wish we could just talk straight to God and get a verifiable answer within seconds.
 - 2) Joshua had that ability.
 - a) He had the Urim and the Thummim, Num. 27:18-23.
 - b) Which were jewels worn in the chest plate by the HP, and were given to Israel, just for purposes like this.
 - c) To go to God and make sure things are on the up and up.
 - c. Joshua 9 gives the NT Christian a great lesson and warning in engaging in activities based on presumption.
 - 1) And this is a lesson we all should well consider!
3. 9:14 implies that God disproved of such a league with the heathen inhabitants.
 - a. You remember that prior to crossing the Jordan, Moses told them, Deut. 7:2, “utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them.”
 - b. And God didn’t say this just to hear His voice rattle.
 - 1) “For they will turn away the son from serving me, that they may serve other gods; so will the anger of the Lord be kindled against you,” Deut. 7:4.
 - c. So, God commanded the utter destruction of Israel to protect His people from corruption.
 - d. Because, God is fully aware that, “a little leaven...” 1 Cor. 5:6-7
4. And leaven, the Gibeonites, were leaven.
 - a. Remember God told Abraham that his seed would inherit the land once the evil of the Amorites was fulfilled, Gen. 15:16.
 - b. God gave the Amorites 400 more years to come to repentance, 2 Pet. 3:9.
 - c. And Rahab was the last Amorite to do so.
 - d. Point being, the Gibeonites were evil!
 - 1) And a little leaven in a lump destroys!
 - 2) And God wanted the Gibeonites destroyed!
 - 3) Israel was supposed to be God’s tool in destroying Gibeon for their

- sins.
- 4) Just like God later used Nebuchadnezzar to destroy Jerusalem for her crimes.
5. What is interesting in all this...Joshua knew better!
- a. He knew God forbade him to make a covenant with the inhabitants of Canaan.
 - 1) Yet, he was deceived!
 - 2) Though deceived, his ignorance was still no excuse.
 - b. That is why we are commanded to learn from that which was written, Rom. 15:4.
 - 1) And commanded today, "Whatever you do in word or in deed, do all in the name of the Lord," Col. 3:17.
6. Verses 1-2 teaches that the forces of evil are ever present to oppose righteousness:
- a. In verses 1-2, we can see tribe after tribe united to fight against Joshua and Israel.
 - 1) What we must observe here is the forces of evil uniting together to oppose the people of God.
 - 2) And this is Satan's way.
 - a) It was prophesied that Satan would unite the kings of the world to try and thwart the plan of God, Psalms 2:1-2.
 - b. And now, notice that Satan was able to unite the Hittite, Amorite, Canaanite, Perizzite, and Hivite to try and thwart the plan of God.
 - c. And what is amazing about the power of Satan, is his ability, to take those who even hate each other, to unite against what is right and true.
 - 1) Herod and Pilate didn't think much of each other, Luke 23:12, but because of Jesus they became friends.
 - 2) The Pharisees and Sadducees hated each other to the point, that at times they killed and crucified each other by the hundreds.
 - 3) But, yet when it came to Jesus, they and the Herodians united.
 - 4) This unification teaches us that the Devil will never be divided against himself, that is why his forces unite against all that is good!
 - d. Brethren, here is something to think about.
 - 1) Many people want to know today, why is it that Christianity gets the short end of the stick?
 - 2) Why is it that people draw pictures of Jesus, and throw feces on it?
 - 3) Why is it that the media, Hollywood, and elitist politicians are always bashing Christ and His followers, but never bashing Mohammed and his followers.
 - 4) The answer is here in Joshua 9 and Matthew 12.
 - 5) The devil will never be guilty of dividing against himself.

- 5) And his forces will always unite against the Father and His anointed!
 - 6) Don't be shocked when Islam, the ACLU, Hollywood, the media, and modern culture stand unified against Christ.
 - 7) That is what Satan does! He unites forces of evil to oppose righteousness.
7. Next, deception is Satan's most effective method.
- a. Verses 3-13 records the deceptive plan of the Gibeonites!
 - 1) Now, the Gibeonites knew the power of Jehovah.
 - 2) They have heard about it for hundreds of years.
 - 3) And now they have seen it first hand, with the destruction of the army of Moab, the crossing of the Jordan, the utter destruction of Jericho and Ai.
 - b. And Gibeon knew, it was a matter of time, till they met the same fate!
 - c. So, they approached Joshua, and his cabinet, and presented them with a bunch of lies, flattering words, and falsified evidence.
 - 1) At this time, Joshua should have consulted the Urim and Thummim.
 - 2) Numbers 27:18-21 teaches us he knew about the stones from God.
 - 3) He knew the power behind these stones, and he knew where they were.
 - 4) But flattery, mixed with lies, and tampered physical evidence, deceived him.
 - d. You see, deception is one of the most effective methods of Satan.
 - 1) He gets our guard to drop down, by telling us how strong we are, how great we are, and then boom, he sends a fiery dart of deception which easily penetrates our Christian armor, Eph. 6:12-18.
 - e. As Christians, we must be cognizant of the ability of Satan to deceive.
 - f. And we can today know what is truthful and what is a lie, because today we have God's word that teaches upon our obedience, will can be complete, 2 Tim. 3:16-17.
 - 1) Which Paul says would now allow us not to be tossed to and fro.
 - 2) Peter said in 2 Pet. 1:3, "God has furnished us, all things that pertain to life and godliness."
 - g. So, we should be aware that deception is one of Satan's main tools in capturing the souls of men.
 - 1) That is why we should beware of false prophets, Matt. 7:15-16.
 - 2) And we should never be afraid to question one's words and put them to the acid test, found in Acts 17:11, "...search the scriptures daily to see...."
 - i. Brethren, the Lord, like with Joshua, will help us see through the moldy

- bread, the old shoes, the worn garments, and the flattery.
- 1) The question is, do we want to see the truth?
8. That leads us to our next point, believing a lie produces the same result as willful disobedience.
- a. I hope you always remember this point.
 - 1) Bottom line, Joshua and his cabinet, though sincere, believed a lie.
 - 2) This lie was directly against a command of the Lord to utterly destroy the Canaanites, Josh. 9:24.
 - b. The devil knows, and I hope you know, if not, listen carefully!
 - c. That believing and obeying a lie produces the same result as willful disobedience.
 - d. He knew this with regard to the tree of knowledge of good and evil.
 - 1) And when Eve sincerely believed his lie, Gen. 3:4.
 - 2) She sinned and was driven out of the garden, 1 Tim. 2:14.
 - e. And the devil has convinced multitudes today, that in religion, one may believe what you want, and God will still be pleased!
 - 1) Yet, in the realm of judicial law, medicine, auto mechanics, etc.
 - 2) This same attitude of believe what you want, is laughable.
 - 3) However, for some odd reason when it comes to the realm of religion, people believe this reasoning is plausible.
 - f. Brethren, the devil gloats, when people believe.
 - 1) One baptism is as good as another.
 - 2) One church is as good as another.
 - a) Because they have believed a lie, 2 Thess. 2:10-12.
 - g. Brethren, sincerity, like Joshua and his cabinet exhibited on that day is not enough!
 - 1) Believing a lie, will cause one to lose one's soul, just as fast as willful rebellion.
 - 2) Thanks be to God; there are those who, "love the truth," and "willeth to do his will," John 7:17.
 - 3) And who follow, "the engrafted word, which is able to save our souls," Jam. 1:21.
9. Our last point is Sinful Alliances Greatly Weaken The Forces of Righteousness.
- a. Brethren, "Whatever we do in word or deed, do all in the name of the Lord," Col. 3:17.
 - b. And we should always go to God's word pertaining to our alliances!
 - 1) Because we are commanded, "to have no fellowship, with the unfruitful works of darkness," Deut. 7:4-5; Eph. 5:11.
 - c. Why did God tell Moses to admonish Israel and to destroy the Canaanites and Amorites?

- 1) Why did God tell them to “destroy their altars, break down the images, cut down the groves, and burn the graven images with fire.”
 - d. It is as Paul said, “evil communications corrupting good manners,” 1 Cor. 15:33.
 - 1) Evil associations will corrupt you.
 - 2) Evil relationships will harm your faith.
 - 3) Evil relationships will weaken your faith.
 - e. That is why today, we don’t associate with sin, 1 Cor. 5:7.
 - 1) Keep ourselves from all appearances of evil, 1 Thess. 5:22.
 - 2) We don’t fellowship with denominations, who are deceived by false doctrine.
 - f. That is why we preach:
 - 1) Marry only in the Lord, 2 Cor. 6:14.
 - 2) Not to entangle ourselves in the world, 2 Pet. 2:20.
 - g. Because Gibeon was allowed to remain with and in Israel, and what happened? Jud. 3:5-7.
10. Brethren, the devil seeks to make alliances today with you.
- a. To destroy us from within.
 - b. May we never be deceived into extending the right hand of fellowship to the “unfruitful works of darkness,” no matter how pious a front they may present.
11. Joshua was a great man!
- a. But, like all men, he had a momentary lapse in judgment.
 - 1) What is sad, is what that lapse lead to.
 - b. So, let us learn from Joshua 9, that in order to be saved.
 - 1) We must oppose the evil forces that unite against Christ and our cause!
 - 2) We must realize deception is Satan’s greatest tool.
 - 3) Remember, believing a lie, produces the same results as willful disobedience:
 - 4) Sinful alliances will weaken, and perhaps even destroy your soul!

The Day The Sun Stood Still

Joshua 10

Intro:

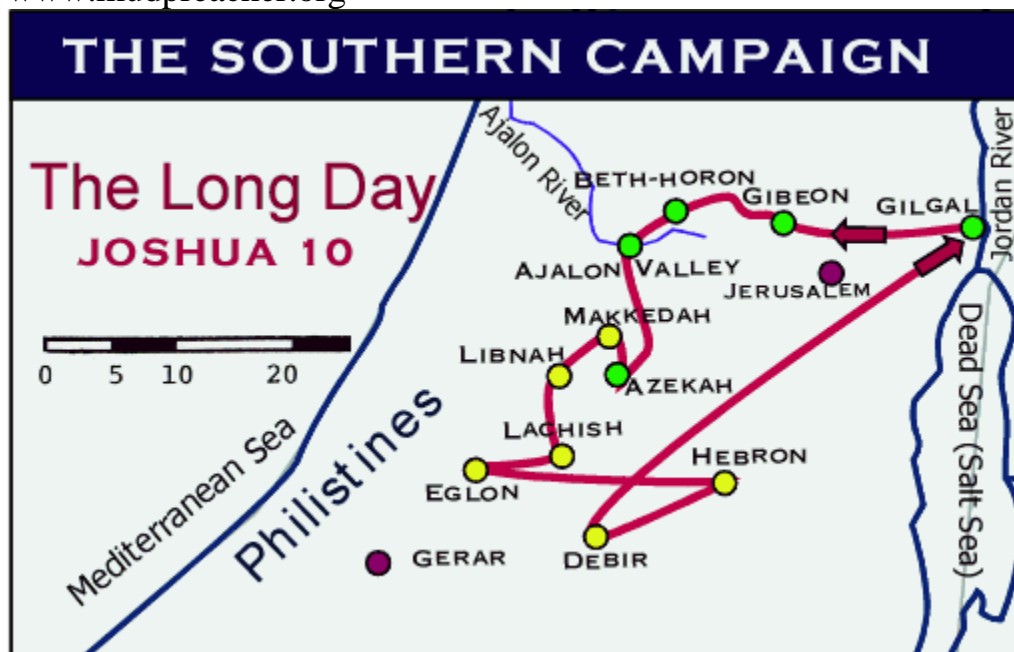
1. The background of Joshua 10 is the treaty Joshua made with Gibeon.
 - a. The southern tribes were upset that Gibeon made a covenant with Israel and determined to go smite them, 1-4.
2. There were five chieftains that united against Gibeon and they called upon Israel for protection.
 - a. Not only was Israel duty bound to protect Gibeon, now, but this also opened up a window of opportunity to deal, at once, with all the tribes in the south, 5-9.
3. Joshua with God's blessings took after these men.
 - a. Sometime during the fight, probably around mid-day Joshua realized that this was the mother of all battles and Israel needed to win on this day, and get things over with.
 - b. So, he went to God and God not only stopped the heavenly bodies from moving, but also, sent a much needed storm that cooled things down in the midst of the day, and that rained hail upon the enemies, 10-14.
4. The five losing kings then ran and hid in a cave, 15-19.
 - a. Now, these kings had 420 years to turn back to God, once God told Abraham he could have this land once the evil of the Amorites was fulfilled, Gen. 15:16.
 - b. Joshua captured the kings and hanged them, Deut. 21:23.
5. In verses 28-40, we also note that Joshua took seven more kings and their land during the southern conquest.
6. Then in verses 41-43, Joshua and his men then returned to Gilgal taking and destroying 12 kings and their lands with God and his help.
 - a. And now, after this campaign, two-thirds of the Promised Land was now under Israel control.

Body:

1. As we enter the 10th chapter of Joshua:
 - a. We are entering a new phase in this great book!
 - b. For the first stage of the conquering of Canaan had already finished.
 - c. They entered the land, entered it in the middle part of the land, dividing it.
 - d. And they quickly conquered two local cities, which would pose any threat to them.
 - e. Thus, giving all of Israel, a sense of security.
 - f. As they would begin the campaign to capture the south.



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<http://joshua-biblestudy.blogspot.com/2011/12/joshua-10.html>

2. This was a very fortuitous time for Joshua and his army.
 - a. Because there were so many of the towns that needed to be conquered, and they kept them from having to go city to city, and fight the very best, week in and week out.
 - b. This was to be the mother of all battles.
3. In verses 6-11, we can see that Gibeon had come under attack.
 - a. And whether Joshua went to war these other tribes, because it was convenient, or because of the covenant they made with Gibeon, makes no difference.
 - b. God told Joshua to go and that He would be with Israel.
 - c. So, Joshua gathered his army, and they marched, through the night, and according to scholars they marched 35 kilometers, which is about 22 miles, leaving the Jordan valley for the hill country, 15:35.
 - d. And when they got to the enemy, after spending the entire night marching, they went straight to battle.
 - e. And as time went on throughout the day, the tired, worn out army of Joshua started to get the upper hand.
 - f. And Joshua feared that if they could not continue with the assault, that the fleeing armies, could get away, and regroup.
 - g. So, he prayed, he spoke to Jehovah, v 12.
 - 1) Then he told the sun and moon to stand still.
 - 2) And God gave them the sunlight they needed to continue their assault upon these nations, in order to destroy them!
4. The sun stood still!
 - a. "Yea, right," many atheists would say.
 - b. "It is not plausible," most scientist would say.
 - c. And even many Christians have serious objections to the sun standing still.
 - 1) Claiming, if the sun stood still, that the earth and solar system would have been disturbed to the point:
 - 2) Earth would have been smashed flat.
 - 2) The solar system would have been ripped apart.
 - e. So, theory after theory has been made to try to justify these words with human reasoning.
 - 1) Some try to explain this miracle away by saying, "This is poetical."
 - a) Or the miracle was actually a refraction of light.

- f. The truth is, like Jewish authorities, we accept the events of Joshua 10 as true and clear.
 - 1) And we admit, though causing the sun to sit still, should have caused great chaos for our entire solar system.
 - 2) Though this miracle seems enormous to scientists.
 - 3) We know causing the earth to stand still, and protect the solar system from tearing apart at the same time, is no more difficult for God than causing a good rainstorm.
 - 4) Our ways are not His ways.
 - 5) Our understanding of heavenly laws is not His understanding.
 - 6) And our lack of understanding will never negate the supremacy of God in the universe today!
5. One problem that man has always had with God is His power and supremacy.
 - a. And man has always wanted to drift away from a single universal God.
 - 1) And fashion God in our image.
 - 2) Or lower His stature by worshipping lesser gods, as if those gods could deliver more than God!
 - b. Thus, it is good for us to put God from time to time in the station He actually holds in relation to the universe.
 - 1) Because the universe is His!
 - 2) Even while that is true, we realize as Christians, how inadequate we are to comprehend Him and all His power, might, and glory.
 - 3) Though difficult to comprehend, we can at least try!
6. First, God is our Creator, Gen. 1:1, Isa. 44:24, and Jer. 10:12.
7. Second, He has foreknowledge of the future, shows His greatness, Isa. 4:9; Isa. 48:5.
8. Third, His word is immutable; it will not change, Num. 23:19; Psa. 33:11.
9. Fourth, He is not only Creator, but also He is omnipotent.
 - a. Not only could He create this universe, and control its every intricacy.
 - b. He could create 100 billion more, and control them just as well, Gen. 18:14; Job 42:2; Luke 1:37.
10. God is sovereign, not only does He create all, He also control all as well, Deut. 10:14; Job 41:11; Luke 10:21.
11. So, knowing all these truths.
 - a. Can God stop the sun in the midst of the sky?
 - 1) Yes, He certainly can!
 - b. For if He is creator, knows all, and is immutable, omnipotent, and sovereign regarding all.
 - 1) This knowledge should develop Godly fear in us, Heb. 10:31; Heb. 12:28.

- f. And I am sure today that the reason part of the world is so wicked, and the church is so lax, is because we have not been teaching God and His awesome principles and attributes!
- g. There is once again for the dire need of hell-fire and damnation sermons, coupled with sermons on the greatness of the Almighty God!
- 12. The next point, knowing how powerful God is, we must also know, that power can be moved by our prayers and petitions, Josh. 10:14; James 5:16ff.
 - a. The sun standing still is clearly a notable miracle.
 - 1) A miracle moved by the pleas of a man!
 - b. In fact, the Bible is full of stories, where God hears the pleas of the righteous, and intercedes as they wish.
 - c. In Exo. 32:9-10 – God decided He was going to destroy all of Israel because they bowed down to the golden calf.
 - 1) Yet, Moses in 32:12-13, interceded and persuaded God not to destroy Israel, and 32:14 say, “And the Lord repented of the evil which he thought to do to this people.”
 - d. Hezekiah, was a good king, reigning over Judah:
 - 1) And Sennacherib, King of Assyria, invaded Judah intending to destroy the city of Jerusalem.
 - 2) Yet, Hezekiah in 2 Kings 19:19 appealed to God, and in 2 Kings 19:35, God smote 185,000 Assyrians in one night, answering Hezekiah’s plea.
 - g. David was betrayed by his beloved son Absalom.
 - 1) And Absalom, stole the throne, stole the palace, stole the city of David, and stole many of David’s wives.
 - 2) While David fled like a wild animal, trying to buy time in order to protect himself and his family from his son.
 - 3) So, he prayed to God in 2 Sam. 15:31, that Absalom’s advisor would give him bad advice.
 - 4) Well, his advisor actually gave him great advice.
 - 5) He told Absalom, to gather the army, and chase after David now, while he is tired and confused.
 - 6) Don’t let David and his guard get some rest and devise a plan, his advisor said.
 - 7) But, David sent one of his advisors as spy, and that spy gave Absalom horrible advice.
 - 8) Advice which Absalom followed.
 - h. These examples and more, show us that God’s almighty power can be used, and will be used when righteous men of faith go to Him, Jam. 5:16
- 13. Thus, Joshua 10 teaches us the value of prayer! Matt. 7:7

- a. Yet, so many Christians today, don't have peace, they don't have tranquility, because, "Ye have not, because ye ask not," Jam. 4:3.
 - b. And if one asks in faith, as Jesus said in Mark 11:22-24:
 - 1) There is a possibility your mountains can be removed!
 - c. On that day of battle, Joshua was just not grumbling at the heart.
 - 1) He was fervently in faith, praying for a solution to the problem at hand.
 - 2) And though the solution to many may seem far fetch.
 - 3) He prayed in faith, and knew God heard his pleas, and knew when he commanded the sun to stand still, that God would cause it to be!
 - d. Always remember, prayer moves the hand which moves the universe!
 - 1) And no man has ever received all that he could have received from the hand of the Almighty God.
 - 2) And that is why, we must pray, in the morning, pray in the evening, pray at the noon-time, pray all the time!
 - 3) Pray without ceasing, 1 Thess. 5:17.
14. Joshua 10 also teaches God acknowledges our needs.
- a. He is not distant, far off, on vacation, and has no knowledge of what is at hand.
 - b. God knew Joshua had a necessity in taking the Promised Land.
 - 1) God knew the enemies were all gathered together.
 - 2) And God knew Joshua and his army needed more sunlight!
 - 3) And God recognized and obeyed the voice of a man!
 - c. Too often we wonder at our predicaments.
 - 1) Don't worry, God is aware.
 - 2) And Jesus can quiet our storms, Matt. 6:25-34.
 - a. Phil. 4:4-7.
 - d. Does God recognize human need?
 - 1) Yes! Matt. 6:8.
 - 2) Not only does God recognize human need, but he also made provision for it in His grand scheme of redemption.
15. As we close, remember, no victory and defeat is already determined.
- a. It only remains that we as individuals choose sides!
 - b. And if we shun sin, and choose to fight the fight, like Joshua.
 - c. God is willing to fight for us!
 - d. As God promised to send hornets before Israel as they took the Promised Land.
 - 1) There may be a hornet or two reserved for you, and He will fight for you as well.

- 2) So, the Lord is at hand, and He will fight for us, so let us not be anxious, Phil. 4:5-6.
- 3) And know that “Lo! I am with you always, even to the end of the age,” Matt. 28:20.

Did the Sun Stand Still?

by Brad Bromling, D.Min.

Q.

How can I believe the Bible is reliable when it says that the Sun “stood still” at the request of Joshua?

A.

This question relates to the history narrated in Joshua 10. After the defeat of Ai, five kings of Canaan joined forces to attack the city of Gibeon for making an alliance with Israel. Upon hearing of this move, Joshua and his men marched through the night from Gilgal to Gibeon where, with the Lord's help, Israel waged war. In the midst of battle, Joshua prayed to God that the Sun would stand still until Israel could vanquish her enemy. This request was granted, as the record states: “So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. And there has been no day like that, before it or after it, that the Lord heeded the voice of man, for the Lord fought for Israel” (Joshua 10:13-14).

Critics insist that such an event is impossible, and thereby impugn the veracity of the Scriptures. Various solutions to this alleged problem have been proposed. This article will consider four of them. First, some suggest that the text should be understood in a figurative sense and that the event did not involve a miracle. Hence, it is suggested that the Lord helped Israel win the battle in such an incredibly short time that she felt as though the day had been lengthened, when in fact it was not (Keil, 1980, 2:110). Second, some scholars take the language figuratively and attach a purely naturalistic explanation to the event. Donald Patten and his colleagues believe that the planet Mars passed by Earth in an unusually close orbit that caused the Earth to tilt on its axis (1973, pp. 172-198). Viewed from the right geographical location, the Sun actually would hang in the sky longer than normal. Third, others suggest that a local miracle took place. Hence, the Sun's rays may have been refracted miraculously so that they gave every appearance of daylight-illumination in Palestine, when in reality the Sun had slipped below the horizon (Davis, 1980, p. 69). Fourth, still others take the language literally and accept that the Sun was indeed halted miraculously. Henry Morris explains that even more may have been involved: “Since the account says that the moon also stood still (Joshua 10:13), it may be that the entire solar system stopped in its tracks for a day, with all relative positions and motions simply suspended” (1971, p. 73).

Each of these solutions has met with criticism. Against the first it has been contended that a cardinal rule of interpretation is that a passage is to be considered literal until proven figurative.

Joshua 10 reads like simple, historical narration. The Lord could have made the day “seem” long, but the text says that “the sun stood still, and the moon stopped, till the people had revenge upon their enemies” (Joshua 10:13). The second has been challenged for lack of evidence. The notion that the Earth shifted on its axis in response to a fly-by of Mars is purely hypothetical. The third option is rejected out-of-hand by anyone who refuses to accept the possibility of miraculous occurrences. Against the literal reading, it is argued that since the Earth orbits the Sun, it would have been the Earth that ceased to rotate, rather than the Sun stopping, that lengthened the day. Also, if the Earth stopped it would experience incalculable global catastrophes.

If each solution has difficulties, what is one to make of the event? Primarily this: it was a miracle. Joshua prayed for divine assistance, and he received it. An omnipotent God could have helped in any way He chose. Before anyone can dismiss the Bible because it reports miracles as though they really happened, he must do two things. First, he must prove that there is no God Who has the ability to accomplish such tasks. Now, if there **is** a God Who is capable of **speaking** the entire Universe into existence (Psalm 33:9), then it must be admitted that He has the power to do with it whatever He wishes. Who is measly man to say that the God of the Universe does not have the power to stop the Earth, Moon, and Sun, and still maintain every other semblance of order? By definition, God is beyond the scope of such criticism.

Second, the critic must be able to prove that the Bible is of purely human origin. However, the Bible itself is one the best-known examples of a miracle. When all of the facts are considered, it is evident that without God, the Bible cannot be explained. The burden of proof rests with the skeptic; until he can prove there is no God, and that the Bible is merely a human production, he has no basis upon which to deny the biblical record of a miracle. To dismiss the Bible because it contains accounts of “impossible” events is inane. With God nothing is impossible except, of course, those things which are at odds with His nature (e.g., He cannot lie—Titus 1:2). As with all miracles, no explanation is given as to how the feat in Joshua 10 was performed. How did the axe head float (2 Kings 6)? How did five loaves and two fish feed over five thousand (Matthew 14)? How did Jesus give sight to the blind (John 9)? That these things happened is sufficient for the man who accepts the omnipotence of God.

Accordingly, two of the above solutions seem to fit the data. First, God may have caused the solar rays to linger over Palestine for the specified time. If God thus made the Sun to appear—from Joshua's perspective—to hang in the sky above Gibeon, it would be correct to report the event in such terms. Or second, it may be that the Sun (and indeed the entire solar system) was suspended miraculously for a day. Whether the miracle was local or universal is not specifically stated in the text. Either way, “there has been no day like that, before it or after it” (Joshua 10:14)!

A final thought on this subject needs to be addressed. The story occasionally circulates that “NASA scientists were checking the position of the sun, moon, and planets 100 years from now and 1,000 years from now in order to plot space craft trajectories. As they ran their computers up and down the centuries, their machines came to a grinding halt because they showed a day missing about the time Joshua lived.” This story is purely fictional. Computers do not have the ability to make such a discovery, and every effort to contact the scientists allegedly involved has

resulted in either failure or denial. The July 1989 *Bible-Science Newsletter* carries an excellent article that debunks this farce (Bartz, 1989, p. 12).

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Victories of Faith

Joshua 11

Intro:

1. Joshua 11 starts a new section in this book where we begin to look at the northern campaign.
2. Jabin, King of Hazor, who seems to have been the strongest king in the north, organized a war party against Israel, 1-6.
 - a. Realizing that Israel was already in control of the middle and southern portions of the land.
 - 1) They knew Joshua would set his sights on the north.
 - b. The problem for the northern kings was they had no idea the power of God, and that God was clearly going to give this land to Israel.
3. As the northern enemies were preparing to battle Israel, 7.
 - a. Joshua took the opportunity to attack them by surprise.
 - 1) For the Lord had delivered them in Joshua's hands.
4. After the battle Joshua hocked the horses, meaning he cut a certain tendon that made them incapable of fighting in war again, 9.
 - a. Plus, Joshua burned all the chariots.
 - 1) Because God didn't want Israel to have horses and chariots for war.
 - 2) God wanted them to rely totally on Him.
5. Joshua destroyed all the northern cities that came against him, burning them down, killing all the inhabitants and keeping the spoils for themselves, 10-12.
6. In verse 13 we are introduced to the cities that stood in their strength.
 - a. This was probably a reference to cities that decided to remain neutral, like the cities of Gibeon, 19.
7. The rest of the northern cities Joshua destroyed as Moses and God demanded.

- a. Which was a long war that lasted seven years.
 - b. Even though Israel won their initial battle with the kings, they still had to conquer their fortified cities.
 - 1) Which conquering them one by one took time, 15-18.
8. In verse 20 we can see that the Lord hardened the hearts of these cities making them to want to go to war with Joshua.
- a. They feared servitude if they didn't fight.
9. Verse 22 introduces us to the Anakims.
- a. Who were not completely destroyed but went to live the Philistines.
 - 1) This is where Goliath of Gath and his gigantic relatives came from 1 Sam. 17 and 2 Sam. 21.
10. After these 7 long years of war.
- a. Joshua fulfilled God's command and had control of the Promised Land.
 - 1) Now, they had not completely rid every person from every village.
 - 2) But, they had broken the main powers and now it would be left up to each individual tribe to finish cleansing their land from the enemies, 23.
 - b. Anyhow, up to this point, though Joshua messed up with the Gibeonites, God was pleased with Joshua and Israel.

Body:

1. The first 10 chapters of Joshua give us the history of Israel's crossing over the Jordan.
 - a. Their campaigns against the cities of Jericho and Ai.
 - b. As well as describing the conquest of the southern area of Canaan.
 - c. And chapter 10 closes with Joshua and his camp back at Gilgal, resting, and waiting to begin the next phase of the conquering against the northern tribes.
2. Like the southern tribes, the northern tribes decided to unite under Jabin who ruled Hazor.
 - a. Just an interesting note.
 - 1) Jabin is probably not a name, but a title, like emperor, president, or pharaoh.
 - 2) Also, Hazor is not the name of a single city.
 - a) As we can see in Joshua 15:23 and 25, there were cities of Hazor in southern Canaan.

- b) Hazor is a name that means “enclosed,” or “fortified.”
 - c) And it was used to describe fortified cities.
 - b. The Hazor, in which Jabin ruled from was apparently near the “waters of Merom.”
 - 1) Where this confederate army had camped.
- 3. This was a huge army that came up against Israel:
 - a. There were so many forces that Joshua did not even attempt to number them.
 - 1) According to Jewish historians, they claim that Jabin had assembled, 300,000 foot soldiers, 10,000 horse soldiers, and 20,000 chariots.
 - 2) They went up against an army that didn’t have one chariot or horse of war!
 - b. And this vast number with superior equipment would have stricken terror in the hearts of most opposing armies.
 - 1) But not Joshua and his army.
 - c. So, they all met at the Waters of Merom, for what Saddam Hussein would call, “The Mother of all Battles.”
- 4. Starting in verse 6 we can see that Joshua and his army were a bit overwhelmed at the sight of what they had lined up against.
 - a. Once again God spoke to Joshua and told him not to be afraid.
 - b. This had to have been reassuring, to once again hear God’s voice, as God spoke to Joshua before the battle against the south, in 10:8.
 - 1) Now God lets Joshua know that I will once again fight for Israel.
 - 2) That I will allow this inferior force to go up against a war hardened, mighty army, filled with 100,000s of men trying to protect their homes.
 - c. So, in verse 7-8, Joshua fell upon the Canaanites “suddenly” as he did in the south.
 - 1) Not only was God with him.
 - 2) But the element of surprise gave him the upper hand as well.
 - d. And the scene that we get from this chapter, is this huge opposing army was together, relaxed, and overconfident.
 - 1) They just knew they would destroy the tribes of Israel.
 - e. That confidence was broken, in a blink of an eye.
 - f. Therefore, during this battle, there was a great slaughter on the battlefield.
 - 1) And the Canaanites who fled east and west were pursued and slain.
 - g. As I went through this story and looked at the applications, I found several applications that I want us to look at.
- 5. God is the great encourager, 11:6.
 - a. As Christians today, we are commanded to encourage one another, 1 Thess

- 5:11.
 - b. To build and edify one another (Rom. 14:19) through words and good works.
 - c. God has commanded us to do what He always has done, to encourage and note the way God encouraged Israel and Joshua.
 - 1) Before Joshua attacked Jericho, God was there, Josh. 5:13-15.
 - 2) Before Joshua attacked the southern tribes, God was there, 10:8.
 - 3) And here again, as Joshua was about to charge this mighty army, God appeared and wanted Joshua to know that everything would be alright!
 - d. How comforting it is to know that all will be well.
 - 1) That is why Jesus told his apostles in Matt. 10:28, "Be not afraid..."
 - 2) Just like in Acts 18:9, when Paul was in Corinth all by himself, scared, and perhaps fearing for his life, God appeared in a vision and said, "Be not afraid."
 - 3) Jesus told the apostles, I am going to leave you in peace, John 14.
 - e. And we today can find encouragement as well, knowing that if we do that which is right, God is here for us.
 - 1) It is true God is no longer going to speak directly to us today:
 - 2) Yet, it is also true, these things were written for our learning, for our comfort, and for us to be built up, edified and encouraged!
6. Point 2, "Hock your horses, and burn your chariots," Joshua 11:9.
 - a. What does hock your horses mean?
 - 1) A hock in a horse is the name of the joint where the tarsal bones and tibia come together.
 - 2) It is the horses equivalent to our ankle.
 - 3) And what God wanted Joshua and his army to do was to permanently cut a certain tendon in any captured horses, to keep them from ever being used again for war.
 - b. In the Second Rendering of the law, in Deut. 17:6, God commanded that when Israel would have kings, that they should not multiply horses for their use:
 - 1) Now this is not about having horses to ride, as pets, or to use in farming.
 - 2) This had to deal with war.
 - 3) God did not want Israel to ever have chariots and horses for war.
 - 4) Why? David answers that question the best, in Psa. 20:7.
 - c. The point we must get from this is don't put too much faith in things.
 - 1) Don't put too much faith in money, in tanks, in fighter jets, in yourself:

- 2) Because if you are faithful to God, He will fight for you!
7. Point 3, Joshua teaches me to be humble:
- a. If only Moses would have remained meek at that rock of trial, who knows what would have been the rest of the story?
 - 1) Instead he lost all humility and hit the rock, and sinned against God.
 - b. Now Joshua, who had faithfully replaced Moses, whom as God told Moses, the people would learn to love you like a god, Exo. 7:1.
 - 1) And you know, that Israel was now adoring Joshua just like they did Moses:
 - 2) For victory after victory he led them through:
 - 3) And now after fighting the greatest army they had ever seen, with the finest equipment known to man, beating these peons to a pulp:
 - 4) Never did Joshua say, I did it! We did it!
 - 5) Who is the man! Gloat or anything!
 - 6) Instead in recording what happened on page, Joshua wrote 11:8.
8. Point 4, are the words that the Holy Spirit penned about Joshua, 11:15.
- a. He left nothing undone.
 - 1) He removed nothing.
 - 2) He put not away a word!
 - b. Modernist today who presume to pontificate that it is beneath them to be “commandment keepers,” because after all, we are not under a law, are greatly deceived!
 - 1) They are deceived into thinking they are under a fake outrageous law of grace while ignoring the commandments of Christ.
 - 2) Because salvation is only for the obedient, Heb. 5:9.
 - c. Furthermore, the modernist is deceived into thinking it is somehow unscriptural to be under law or restricted by commandments of Christ:
 - 1) Paul, and yes, do modernists despise his writings, especially when he was not bashful at all in saying that he was “under the law to Christ,” 1 Cor. 9:21.
 - 2) And how upset modernists are that Jesus even taught to obey Him is to love Him, John 14:15.
 - d. But I say all this, to make the point, that Joshua left nothing undone:
 - 1) All that was commanded of him he did.
 - 2) All that was required he fulfilled.
 - 3) All that he was tasked was completed.
 - 4) All that he could say was said.
 - 5) And what a beautiful testament pertaining to Joshua, “He left nothing undone.”

- e. He made sure he grew in the grace and knowledge of the Lord Jesus Christ, 2 Pet. 3:18.
 - 1) He made sure he raised his children in the Lord, Eph. 6:4.
 - 2) He made sure that he kept oh mama bear happy, 1 Pet. 3:7.
 - 3) He made sure he tried to save those who were ripe for salvation.
 - 4) He left nothing undone, if you died now, would the Holy Spirit write the same about you???
- 9. Brethren, Joshua 11 says a lot, doesn't it?
 - a. As I close, I am saddened for these tribes that Joshua destroyed.
 - 1) Not because he destroyed them.
 - 2) Not because they died terrible deaths.
 - 3) Not because their homes and lands were destroyed and taken from them.
 - 4) But because they were destroyed, because their hearts were hardened against God.
 - b. Remember they were to live in the land, till their evil was fulfilled, Gen. 15:16, and it was, and they died.
 - 1) Just like Pharaoh, who resisted Jehovah in spite of grievous plagues, Exo. 4:21; 7:3
 - d. And I am saddened the same happens today:
 - 1) For God's truth is being spoken, and what is amazing about God's truth is it is like the sun upon the clay, it can harden. And it is like the sun upon wax, it can soften.
 - 2) What has Joshua 11 done for you?
 - e. For in Joshua 11 we learn many lessons.
 - 1) If you want God to say "you have left nothing undone" then:
 - a) Accept the encouragement of God.
 - b) Hock your horses, and burn your chariots, and rely on the Lord to get you through this spiritual warfare.
 - c) Be humble.
 - d) "Whatsoever you do in word and in deed, do all in the name of the Lord."

Did Joshua Conquer All of Canaan? (11:16-17, 23; 12:7-8; 21:43)

The difficult with this particular subject is whether or not all of the Promised Land was, in fact, conquered by Joshua. There are passages that indicate that he did (11:16-17; 12:7-8;

21:43) and others that indicate that he didn't (13:1-6; 15:63; Jud. 2:23). This is an important subject, because of the following reasons:

First, the doctrine of premillennialism and dispensationalism is based somewhat on the notion that the Israelites did *not* receive all of the Promised Land, and therefore this prophecy remains unfulfilled. Therefore, those who embrace these doctrines claim that the Land Promise will take place at a future time. This will be the time when the Messiah establishes His earthly kingdom in Jerusalem. They will point to passages such as Ezekiel 40-48 as prophetic proof that the land will, someday, all be occupied by God's people.^{xv}

Second, biblical critics point to the land promise as evidence that the Bible was not written by inspired men, since these prophecies have failed.^{xvi}

As can be seen, this difficulty has created tremendous discussion among Bible scholars and critics for centuries. Let us consider the various explanations on these seemingly contradictory passages.

Interpretations:

First, as noted above, some contend these prophecies have failed and that Joshua did not conquer all of Canaan. The consequences of such a position are significant, because it casts doubt on the inspiration of the biblical writers and the reliability of the Bible as a whole.

Second, some have argued that these prophecies were conditional. That is, the reason that Israel did not conquer all of the Promised Land was because of their unfaithfulness.

According to this view, God only promised to give them the land contingent upon their

obedience to His commands. However, passages such as Exodus 33:1-3 and Deuteronomy 9:3-6 make it clear that God was giving them the land despite their own sinfulness and unworthiness.

Third, some contend that these prophecies were not meant to be taken literally, but were simply spiritual principles (such as how good conquers evil, how God's people must faithfully follow God's instructions, etc). However, a reading of texts in the Pentateuch as well as in Joshua does not give any support to this view.

Fourth, there are those who argue that the land promise refers only to our heavenly home. They appeal to passages like Matthew 5:5; Ephesians 6:1-2; 2 Peter 3:13 and Revelation 21:1. Bruce Waltke left Dallas Theological Seminary because he could no longer “without reservation” affirm the premillennial outlook on the land. He argues now that the NT teaching is that *land* is spiritualized (referring to Christ), transcendentalized (and points to the heavenly Jerusalem), and eschatologized (points to the new heavens and earth).^{xvii} Urging that the land promise is completely fulfilled in this NT reading, he argues that all truth was given to the apostles regarding the kingdom and the apostles do not affirm a premillennial land grant to ethnic Jews, thus the premillennial view is not true. Likewise, Vern Poythress sees a heavenly fulfillment. He does not suggest that there is any actual physical land which is received as a new inheritance in the current era.^{xviii} Palmer Robertson sees the promise of the land in the old covenant as shadowy and typological. The patriarchs were looking beyond it to a deeper, spiritual reality, like the “Jerusalem above.”^{xix}

Fifth, dispensational interpreters contend that the literal, physical descendants of Abraham shall yet receive this Palestinian real estate. They believe that any day now there shall be a huge war in which the land shall be secured. However, even progressive dispensationalists see that “many aspects of the [Abrahamic] promise remain to be fulfilled, especially those

dealing with the 'great nation' seed and the 'land...'”^{xx} Walter Kaiser argues: “For Paul, no one of the previous promises has changed—not even the promise of the land.”^{xxi}

Sixth, there is the view that all of the land that was promised was, in fact, literally secured. This view has a number of strengths. First, it is what is claimed by numerous passages (Jos. 11:16-23; 12:7-8; 21:43). Second, later biblical writers claimed that Israel received all the land that was promised (1 Ki. 4:21-24; Neh. 9:7, 8, 23, 24). Does it seem logical that the Israelites, centuries after the time of Joshua, would claim that all the land was possessed if, in fact, it wasn't? They would either be lying or hopelessly deceived! Third, neither Old Testament prophets or New Testament apostles and prophets indicated that this promise remained unfulfilled. Since the land promise was such a predominant promise in the Pentateuch, it is inconceivable that it would not be addressed if unfulfilled. But what about those passages that indicate they did not possess all of the land? It needs to be remembered that we are trying to put 21st century perspectives back into 14th century B.C. perspectives. The Israelites had taken all of the land that was promised. A few pockets of resistance did not change that fact. Consider the following quotes:

The taking of the *whole* land does not imply that all the towns and villages to the very last had been conquered, or that all the Canaanites were rooted out from every corner of the land, but simply that the conquest was of such a character that the power of the Canaanites was broken, their dominion overthrown, and their whole land so thoroughly given into the hands of the Israelites, that those who still remained here and there were crushed into powerless fugitives, who could neither offer any further opposition to the Israelites, nor dispute the possession of the land with them, if they would only strive to fulfill the commandments of their God and persevere in the gradual extermination of the

scattered remnants....Looking, therefore, at the existing state of things from this point of view, Joshua had taken possession of the whole land, and could now proceed to finish the work entrusted to him by the Lord, by dividing the land among the tribes of Israel. Joshua had really done all that the Lord had said to Moses....Looking at this promise, therefore, the author of the book could say with perfect justice, that “*Joshua took the whole land according to all that* (precisely in the manner in which) *the Lord had said to Moses.*” But this did not preclude the fact that a great deal still remained to be done before all the Canaanites could be utterly exterminated from every part of the land. Consequently, the enumeration of towns and districts that were not yet conquered, and of Canaanites who still remained, which we find in Josh. 13:1–6; 17:14ff., 18:3; 23:5, 12, forms no discrepancy with the statements in the verses before us, so as to warrant us in adopting any critical hypotheses or conclusions as to the composition of the book by different authors. The Israelites could easily have taken such portions of the land as were still unconquered, and could have exterminated all the Canaanites who remained, without any severe or wearisome conflicts; if they had but persevered in fidelity to their God and in the fulfillment of His commandments.^{xxii}

But how is the statement, “Joshua took the entire land,” to be understood when later it was written that “there are still very large areas of land to be taken over”? (13:1) To the Hebrew mind the part stands for the whole. It thus only needs to be demonstrated that Joshua took key centers in all parts of the land to validate the statement that he had conquered the whole land.^{xxiii}

During the reign of King David, the promise of land received at least a provisional fulfillment. Although it is true that initial fulfillment occurred when Joshua

entered the land, at that time the territory did not extend to the borders promised Abraham (Gn 15:18) and much of the land that was occupied still contained pockets of resistance by the former inhabitants (Jos 13:1–6; Jgs 1). It was not until the time of David that the land was fully possessed as originally promised (2 Sm 8; 1 Kgs 4:21, 24).^{xxiv}

Despite the creative explanations and challenges to biblical accuracy and inerrancy, the land promise of God was fulfilled.



Who Are The Nephilims?

"There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown" ([Genesis 6:4](#)).

The word "Nephilim," translated as "giants" in the New King James Version, means people who were physically bigger than typical men or who were of outstanding skill (as in "he was a giant among men"). Notice that the giants existed **before** and **after** the sons of God married the daughters of men. The giants were not a product of the sons of God marrying the daughters of men. Thus before the flood there was a population of physically large men or very skilled men. The latter probably was what was intended since the passage goes on to say, *"Those were the mighty men who were of old, men of renown."*

"There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight" ([Numbers 13:33](#)).

Here again the word "Nephilim" is being used and again translated "giants," but here it is definitely referring to physical stature. Anak must have been an exceptionally large man and his descendants were large as well. *"Where can we go up? Our brethren have discouraged our hearts, saying, 'The people are greater and taller than we; the cities are great and fortified up to heaven; moreover we have seen the sons of the Anakim there'" ([Deuteronomy 1:28](#)).* They weren't the only nation of large people: *"The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim. They were also regarded as giants, like the Anakim, but the Moabites call them Emim" ([Deuteronomy 2:10-11](#)).*

Therefore, Nephilim is not a word for a race, but a characteristic of some people that crops up at times in the human race.

<http://www.lavistachurchofchrist.org/LVanswers/2011/09-08b.html>

BATTLES OF JOSHUA'S CONQUEST

OPPONENT	KING	BATTLE LOCATION	AGGRESSOR	VICTOR	SCRIPTURE (ALL IN JOSH.)
Jericho		Jericho	Israel	Israel	6:12-27
Ai		Ai	Israel	Ai	7:2-6
Ai and Bethel		Ai	Israel	Israel	8:1-29
Amorite Confederacy: Jerusalem Hebron Jarmuth Lachish Eglon	Adonizedek Hoham Piram Japhia Debir	Forces met at Gibeon. Chase went through Beth-Horon and the Valley of Aijalon and ended at Azekah	Amorites	Israel	10:1-27
Makkedah		Makkedah	Israel	Israel	10:28
Libnah		Libnah	Israel	Israel	10:29-30
Lachish	*	Lachish	Israel	Israel	10:31-32
Gezer	Horam	Lachish	Israel	Israel	10:33
Eglon	*	Eglon	Israel	Israel	10:34-35
Hebron	*	Hebron	Israel	Israel	10:36-37
Debir		Debir	Israel	Israel	10:38-39
Northern Confederation		Waters of Merom	Israel	Israel	11:1-9
Hazor	Jabin	Hazar	Israel	Israel	11:10-11
Cities of The North		Various Cities	Israel	Israel	11:12-17

* Many of the kings are killed in first battle with the confederacy: thus in these latter battles just the city is taken.

Those That Forgot God Shall Be Cast Into Hell

Joshua 12

Intro:

1. Chapter 12 is a summary of places, events and kings that were captured.
 - a. Now, a lot of these places have yet to be identified by archeology.
 - 1) But, this list is still evidence of their existence and evidence that it took Joshua and his men years to conquer the Canaanite people.
2. The chapter is divided into two sections:
 - a. Verses 1-6 are about the tribes and kings Moses dealt with.
 - b. Verses 7-24 are about the tribes and kings Joshua dealt with.
3. Totals:
 - a. In total Moses is credited with killing two kings.
 - b. Joshua is credited with killing thirty-one kings.
4. The strongest tribes seemed to be the Amorites and Bashanites.
 - a. The king of the Amorites was Sihon, and the king of Bashan was Og.
 - b. These men are also mentioned in Psalms 135:11-13 and 136:19-20.

Body:

1. It is a shame that man must learn the hard way.
 - a. I thought history was written so that we can learn from it?
 - b. But, no, the experience of others, time after time again goes unheeded.
2. The Canaanites knew of Israel's deliverance from Egypt.
 - a. They knew about the plagues, the dividing of the sea, and the deaths of Pharaoh's army.
 - b. They knew of the defeat of king Arad.
 - c. Balak, the king of Moab, knew that God delivered Israel out of Egypt, Num. 22:6.
 - 1) But that knowledge did not cause him to turn to God but caused him to turn to a false teacher named Balaam instead!
3. As evidence that the people of Canaan knew that God was with Israel, remember

the words of Rahab to the spies, Josh. 2:9-10.

a. She like everyone else in Israel had heard.

1) Yet, she was saved, because she exercised obedient faith.

2) She had faith that God would soon destroy Jericho.

3) And that faith caused her to use her home to protect God's men,
Heb. 11:31.

4) That is why James wrote, Jam. 2:25.

b. And what James wrote about Rahab was a contrast, a contrast to the kings,
and the rest of the inhabitants, who heard, but refused to accept!

1) So, the question remains? Why did the people of Jericho, Ai,
southern Canaan, and northern Canaan learn from those who "forgot
God, and had been previously cast into hell?"

4. This is the gist of Joshua 12.

a. Listing all the people that had defied God.

1) Listing who refused to bow in submission.

b. Notice, what God had Balaam tell Balak in Num. 23:7-8.

1) You see Joshua 12 is about defiance.

c. It was Goliath who said, in 1 Sam. 17:10, "I defy the armies of Israel this
day."

1) So, he defied God, and was defeated by God.

2) You see you just don't defy God without paying terrible
consequences.

d. And king Sihon, King of the Amorites.

1) Defied Moses, Deut. 2:27-28.

2) When Moses asked if Israel could pass through his land, promising
to pass without harming a flea, and even promising to spend much
money in the land of the Amorites.

3) Sihon refused to let Moses pass through.

4) And Sihon defied the man of God, he refused God's people.

5) And even gathered his army to go out against Israel.

6) Brethren, you don't defy God's people, and it sit well with God,
Deut. 2:32-33.

7) So, God with His new army destroyed every inhabited city, every
man, every woman and every child.

e. Don't forget about King Og.

1) A long man with a short memory.

2) He was a giant; his bed was 13' 6" long and 6' wide.

3) And he must have felt that he was too large for God to destroy.

4) And his pride caused him to forget that his fellow Amorite king to
the south had been destroyed.

- 5) Read Deut. 3:3-4.
5. Then after Moses passed away, Joshua arose to take on those who defied God as well.
 - a. It is not that they forgot!
 - 1) Everyone in Jericho knew God was on Israel's side.
 - 2) Rahab made that clear, in 2:9.
 - 3) But, yet the King of Jericho thought he could do it his way, so Jehovah said unto Joshua, 6:2.
 - b. Then Achan, the southern kings, and the northern kings all defied God, and in Josh. 12:9-24, there is a list of 31 kings who defied Jehovah, and they, along with their people, and their cities were destroyed!
6. What we must learn from this is those who defy God will go to hell!
 - a. Psalms 9:17
 - 1) No doubt David was talking about his enemies in this chapter, and we must remember his enemies were God's enemies.
 - 2) And the point is simple – anyone who tries to thwart God's plans,
 - a) Anyone who tries to destroy God's family, anyone who defies and forgets God will go to hell!
 - b. Notice the author wrote that all the nations that forget God will go to hell.
 - 1) God is warning any nation, tribe or people who refuse to hear His law and keep it, Jer. 12:17, that hell is their destiny.
 - c. God demands that people serve Him.
 - 1) Psalm 78:7
 - 2) Job 8:11-13
 - d. And just don't think that God is talking to the nations.
 - 1) God has promised the fires of hell, even for individuals who walk not the walk.
 - e. Don't fool yourself and think that God only cares about the nations.
 - 1) God knows you; he knows how many hairs are on your head, Luke 12:7.
 - 2) He knows what is in your heart, Matt. 9:4.
 - 3) Deut. 8:19-20
 - 4) Psalm 50:22
7. Others have asked what about those who don't know God?
 - a. What about those who just forgot about God?
 - b. Friends, there are no excuses, Rom. 1:19-21.
 - c. Paul said, them "that know not, and obey not," 2 Thess. 1:7-9, will meet eternal damnation.
8. Brethren, there is no excuse.
 - a. All evil-doers shall be cut off, Psalm 37:9.

- b. All idolaters will go to hell, Rom. 1:22-25.
 - c. All homosexuals will go to hell, Rom. 1:26-27.
 - d. All who refuse God will go to hell, Rom. 1:28-32.
- 9. Matt. 25:32, 41
 - a. Depart from me and go, “where the worm dieth not, and the fire is not quenched,” Mark 9:44.
- 10. Heath, isn’t hell a figment of imaginations?
 - a. Well, all it will take is a split second in hell to convince you it is real.
 - b. First, John the Baptist said it is real, Matt. 3:11-12.
 - c. Jesus said hell was real, John 5:26-29.
 - d. The Holy Spirit said, it was real 2 Thess. 1:7-9.
 - e. John the Revelator saw visions and claimed they were real, Rev. 20:12, 15.
 - f. God has made us this promise, Rev. 21:8!
- 10. So, whether we like it or not, most people on earth are evil and choose the evil way.
 - a. Whether we like it or not. Some members put on a pretense of holiness, but are evil and will go to hell!
 - b. Matt. 7:13-14
 - c. Hell is real! Or Jesus is a liar!
- 11. And if you don’t want to go to hell, you and your family.
 - a. To unquenchable fire.
 - b. To weeping and gnashing of teeth.
 - c. To where there is eternal torment, where the skin is on fire, but yet it will not dissolve, but only continue aflame.
 - d. Then righteousness is the answer!
 - 1) You should go out, and praise the goodness of God!
 - 2) And rebuke evil, Luke 19:1; Prov. 14:34; Prov. 11:11
 - 3) And Israel is a perfect example of this, as long as they were faithful to God, they were blessed!
 - 4) Psa. 33:12.
- 12. And what about you?
 - a. Are you on the trail to hell?
 - 1) God does not want you to die in your sins, Eze. 33:11.
 - 2) Prov. 4:14-15.
 - b. So, He sent His Son, John 3:16.
 - 1) He brought grace and truth, John 1:14.
 - 2) And as long as you obey, John 8:32.
 - c. That is the key, obey?
 - 1) Not sinning which is transgression:
 - 2) Obey! Heb. 5:9.

The Inheritance Of The Children of God

Joshua 13

Intro:

1. Joshua is now an aged man, leading God's children, knowing the end of his life is nigh.
 - a. He was almost 80 years old when he was called to replace Moses.
 - 1) And he died at 110, 24:29.
2. Israel's generations:
 - a. The first generation died in the wilderness.
 - b. The second generation died taking the land.
 - c. The third generation would actually be the first generation to live most of their entire adult lives in this Promised Land.
3. Even though the land was not totally cleansed at this point, God was still happy with what Joshua did and expected the people would live in the land and that each tribe would finish the covenant they made in Joshua 2:20-3:4.
 - a. A good way to define Joshua's responsibility, is to say, he was charged with destroying the strong, and leaving the weak for the individual tribes to cleanse.
 - b. The covenant was:
 - 1) The utter extermination of all Canaanites, 11:20.
 - 2) The complete destruction of idolatry, Deut. 12:1-2; 7:5-25; 12:30.
 - 3) They were not to make any more covenants or treaties with the Canaanites.
 - 4) They were not to intermarry, Deut. 12:2-3.
 - c. Joshua went over the land with Israel that had yet to be conquered, 2-7.
 - 1) And had they obeyed they would not have had to deal with certain tribes like the Philistines later.
4. Verses 8-33:
 - a. Speaks of the tribes east of Jordan for they still had smaller tribes and villages living among them and God wanted them destroyed.
 - b. Verse 22 speaks of the slaying of Balaam.

c. Verse 33 tells us why the Levites did not inherit any land.

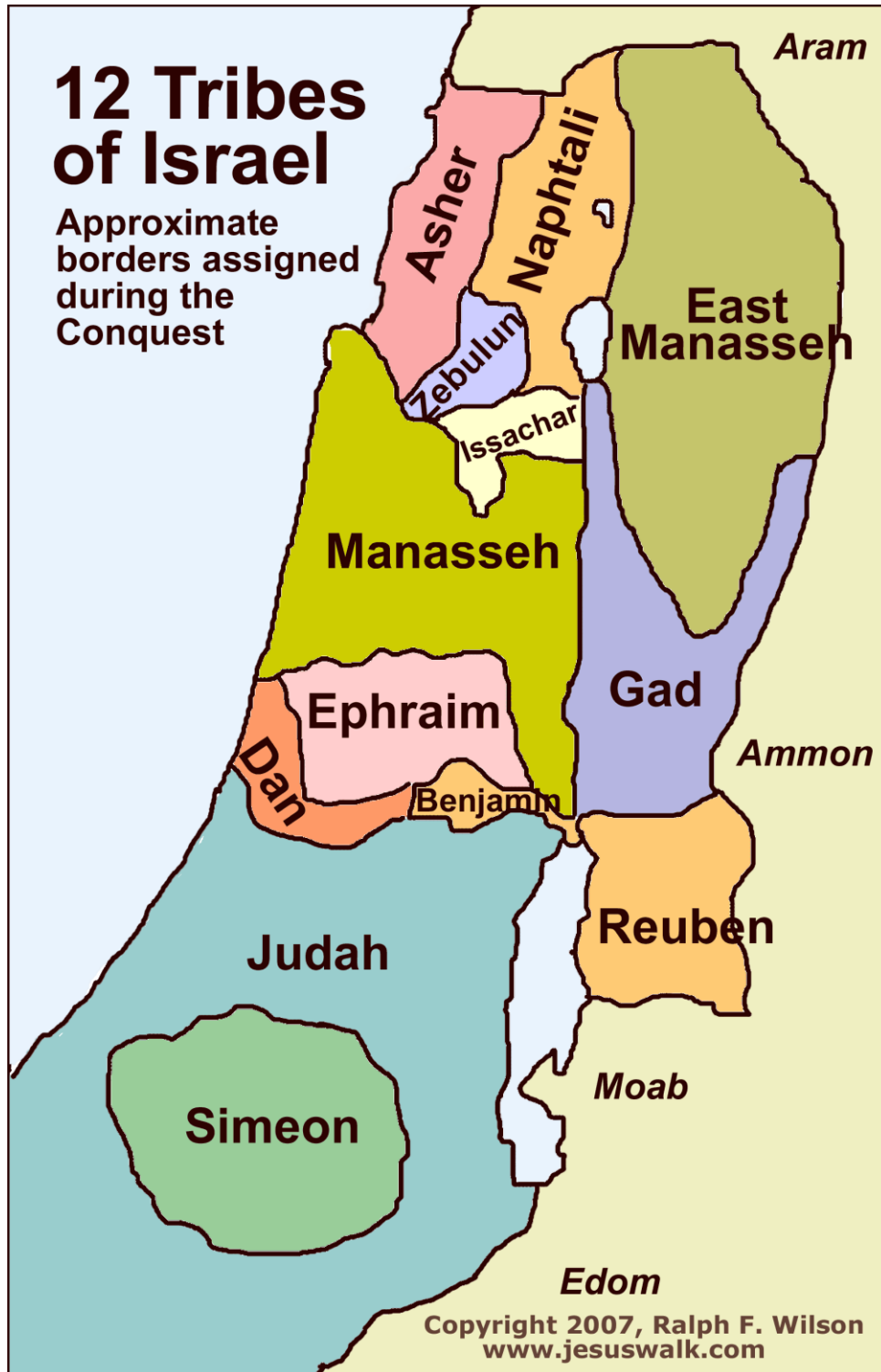
Body:

1. In Joshua 13 we have Joshua dividing the Land of Promise after centuries of Israel longing for a home.
 - a. A desire that each generation shared from the time Isaac was born.
 - b. Now, they are there; the land has been conquered, hundreds of years of waiting for a single promise to come true, has been realized.
 - c. What a joyous occasion it must have been for them to realize the end of their hopes and aspirations.
2. Yet, just as the children of Israel had a physical inheritance that they longed for in order to possess.
 - a. The children of God today have an inheritance that awaits them if they faithfully serve God in this life.
 - b. However, the inheritance that God's faithful will receive is one of no compare, and compares not to the physical, divided land of Canaan.
 - c. For our inheritance, is lasting, far above, superior in every form and facet.
3. In Hebrews 11, we have a discussion on the eternal city of God.
 - a. And, as we know, the early Christians lived in a difficult world.
 - 1) Things were not easy at all, Heb. 10:32-34.
 - b. And when you look at Heb. 11:8-16, you don't find anything easy here either.
 - 1) These people lived separately from the world, and sacrificed doing so.
 - 2) Living in tents and transient in nature.
 - c. Why not buy land, and build houses?
 - 1) They didn't because they were looking at the future!
 - 2) They were not concerned with the immediate.
 - 3) And you can tell that by the way they lived, they were looking and anticipating something else.
 - a) Note, in verse 11, "he looked for."
 - b) In verse 14, "they seek a country."
 - c) In verse 16, "They desire a better country."
 - d) And this "looking, seeking and desiring," had a huge effect in how they lived.
4. They truly did what Paul admonished them to do, "Seek those things which are above," Col. 3:1.
 - a. Peter joins the chorus as he says in 2 Pet. 3:13, "Look for a new heaven and a new earth."

- b. These are all found looking beyond this world, toward the world to come.
 - c. But what does looking for that city mean?
 - 1) What does this entail?
 - 2) Why that city?
 - f. Let us look at a few things to answer how attractive and appealing that city is for the best people on earth.
5. First, the city of God is attractive, because it is real!
 - a. It is so sad that as some deny hell, some deny heaven as well, and some are just plain confused pertaining to what heaven is.
 - 1) Some today claim God is everywhere, meaning, heaven is everywhere.
 - 2) Some consider heaven to be a state of mind.
 - 3) Some say it is a relationship.
 - 4) Heaven is a food.
 - 5) Marx and Lenin denied heaven, claiming it was just a creation of man's wishful thinking.
 - 6) Philosophers in their process of human reasoning claim heaven is not real.
 - 7) Liberal theologians claim that heaven is a superstition or a myth.
 - b. Yet, what does the Bible say?
 - 1) Does it remove our strong hope?
 - 2) Not at all! The Bible confirms the fact that heaven is real.
 - c. In John 6, when Jesus preached about the bread of heaven, the true bread, our Lord, six times speaks of Jesus "coming down from heaven," John 6:33-51.
 - d. Jesus, when he taught His disciples to pray, prayed to our "Father, which art in heaven," Matt. 6:9.
 - 1) One, if heaven is not real, then how can we believe the Father is real?
 - 2) And if the Father is real, then where is He?
 - e. Paul, in Phil. 3:20, speaks of "Our citizenship is in heaven," Phil. 3:20.
 - 1) And he notes it as a real place, from which the real Lord came from!
6. Secondly, our eternal longing is reachable.
 - a. It makes absolutely no sense, to tell us of an obtainable place that is real, if there was no way of getting there.
 - b. What about heaven? Is it reachable?
 - 1) Can we find reason to believe it is reachable?
 - 2) Yes, didn't Jesus come down from heaven?
 - 3) And He not only spoke of coming down from heaven but also spoke of His going to heaven, John 13:1-3.

- 4) The messengers at His ascension said He went to heaven, Acts 1:11.
- 5) Peter, on the day of Pentecost, said Jesus was in heaven, Acts 2:33.
- d. The point is, these passages are evidence that heaven is a reachable place!
 - a) And if heaven is not reachable, then passages like 1 Pet. 1:4 mean absolutely nothing!
 - b) So, what possible good could such a promise to us be, if heaven were beyond our reach?
- e. Heaven is not beyond our reach; that is why God told us to long for it:
 - a) That is why God told us to lay treasures up for it, Matt. 6:19-21.
7. Third, Heaven is what we labor for because heaven is a remarkable place.
 - a. Surely there is something different about heaven; it is no ordinary place.
 - b. There are unusual things about heaven that make it so inviting to the eye.
 - 1) One, the builder and maker is God, Heb. 11:10.
 - 2) He has prepared the city, Heb. 11:16.
 - c. Someone once said, God put the heat in fire, and he can take it out.
 - 1) He put the wet in water, and he can take it out.
 - 2) You see all things are at His command, He has no limit on resources and ability.
 - d. As man, we even marvel at what our fellow man can do.
 - 1) Marvel at the height of the Sears Tower.
 - 2) Amazed at the length of certain bridges.
 - 3) Art catches our eye, and we are amazed at the contrasts and imagery.
 - 4) If what limited, temporal, weak man does can impress us.
 - 5) Then imagine, well you can't, how much the Almighty God can accomplish in putting together such a remarkable place called heaven.
8. Fourth, Heaven is a city that is rewarding.
 - a. Repeatedly through scripture we are told of the reward of heaven.
 - 1) Jesus even encouraged us, even while facing persecution to continue to be faithful, knowing that heaven will be worth it all, Matt. 5:11-12.
 - 2) For there we will be rewarded for all the good in life we have done that has brought glory to God, even if it is simply sharing a cup of water, Matt. 10:41-42.
 - b. The reward is there; it is available.
 - 1) Paul told the Colossians, Col. 3:24.
 - c. What is that inheritance?
 - 1) It is enjoying the tree of life, Rev. 22:14.
 - 2) Knowing that every need will be met.

- 3) Every resource will be there.
- d. The reward will be serving God, Rev. 22:3.
 - 1) And you might think, how can working be a reward? Phili. 2:12.
 - 2) Because there are works of praise and glory.
- e. It is a rewarding city, because there will be rewarding relationships.
 - 1) Not only will we be gathered unto our own, Num. 27:13.
 - 2) We will be gathered with the noble saints who have passed on before us, Heb. 12:23.
 - 3) Though our life spans do not reach back to Abraham, Moses, Samuel, we will see them.
 - 4) And we will be like them, like Moses and Elijah when they appeared on Mt. Transfiguration.
- f. It will be rewarding, because we will get to know each other.
 - 1) We will get to ask Paul, hey who started that song in prison when you were with Silas?
 - 2) Hey, Elijah, how did you feel when you stood by yourself against 400 prophets of Baal, and God gave you the victory?
- g. Heaven will be a rewarding place.
- 9. So, I hope today, you are looking for the city that will remain, 2 Pet. 3:13.
 - a. Abraham looked for a city which hath foundations, Heb. 11:10.
 - b. And though cities on this earth come and go.
 - c. Heaven, as Heb. 10:34 says, is a “better possession and an abiding one.”
 - d. Peter said in 1 Pet. 1:4 that it fadeth not away.
- 10. So, what does Joshua 13 teach the child of God?
 - a. Once the battles are over.
 - b. Once the victory is won.
 - c. We will move into a place where it will never move.
 - d. All uncertainty will be gone.
 - e. Heaven will surely, be worth it all!





Give Me This Mountain

Joshua 14 and Joshua 15

Intro:

1. In chapter 14, Joshua starts the third part of his ministry.
 - a. To bring the entire camp over the Jordan.
 - b. To finish cleansing the land.
 - c. Dividing the land.
2. At this time Joshua, Eleazar and the heads of the tribes met to distribute the land.
 - a. Joshua recognized the authority of Eleazar and worked closely with him, Num. 27:21.
 - b. And this was the last great ministry of Joshua.
3. Caleb, 14:6-15.
 - a. Caleb is now 85 years old.
 - 1) He was born into slavery, came out of Egypt with Moses, and became a spy for Israel.
 - b. Caleb was 40 years old when he was a spy, and wandered for 38-years after the failed episode to enter the Land of Promise, and then waited out 7 years until it was time to divide the land.
 - 1) And when it came time to cast lots, Caleb, being the head of Judah asked for his land first.
 - 2) In order to do that he first reminded Joshua of what he did and how even though he was 85 he believe he was strong enough to fight and cleanse the remnant on the land he wanted.
 - 3) He wanted the land of Hebron.
 - a) Which still had not been conquered and was held by the Anakins who had built a great city with large walls.
 - b) But, Caleb was never a man scared of the size of another man, or the size of walls.
4. In chapters 15-19 we have the consignment of the land of Israel.
5. Also, in chapter 15 we have more about Caleb.
 - a. We can see in verses 13-20 that he was given the area of Hebron where three giant tribes lived, who were the children of Anak.
 - 1) So, he went with his family and started taking the villages in the area.

- 2) And when he arrived to Debir, he promised his daughter in marriage to the person who could capture the place.
 - a) His younger nephew went and captured it and took Caleb's daughter to wife.
- b. In verses 18-19 we can see Caleb's daughter went to him asking for some land and water, and he gave her an inheritance.
 - 1) This story is repeated in Judges 1:9-15.
- c. After this break in the story the author goes back to discuss the land of Judah and divided it into four parts to show what Judah conquered.
 - 1) There was the land towards Edom.
 - 2) Coastal Plains, v. 33.
 - 3) Mountains, v. 48.
 - 4) Wilderness, v. 61.
- d. Then Joshua closes this chapter by mentioning a mistake of Judah.
 - 1) They, Ephraim and Benjamin failed to drive out the Jebusites from Jerusalem.

Body:

1. Let's play Biblical Jeopardy for \$2,000.00
 - a. Who is Shammua, Shaphat, Igal, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahbi, Geuel?
 - b. How about if I give you a hint?
 - 1) There are two other names that go with this list, Joshua and Caleb?
 - c. That's right, these are the 12 spies sent out by Moses to spy out the land of Canaan.
 - 1) And now 45 years after they were commissioned as spies.
 - 2) Caleb said in 14:12, "Give me this mountain."
2. Caleb was one of two faithful spies:
 - a. In Num. 15, Moses send 12 spies for forty days into the Promised Land to search it out.
 - b. The spies came back with fruit and products of the land.
 - 1) And in unison, they agreed that this was a land that flowed with "milk and honey," Num. 13:27.
 - 2) However, there was a sharp division amongst the twelve.
 - a) Pertaining to the great walled cities and the huge people that lived in that land.
 - c. Yet Caleb got everyone's attention when he said, 13:30, "Let us go up at once..."
 - 1) That is not what the other 10 were telling everyone.

- 2) They insisted it was impossible to take the land.
- d. Because their fears had been exaggerated, and they were led to believe they were nothing more than mere grasshoppers in comparison to the giants of the land.
- e. So, the people murmured against God.
 - 1) And Joshua and Caleb rent their clothes.
- f. Joshua and Caleb never denied there were huge walled cities.
 - 1) They never denied they were well fortified, well protected, and that the people were simply giants.
- g. And they also never faltered in faith.
 - 1) Because the two knew with God on their side, they had nothing to fear.
 - 2) And their clarion call rang forth, “God is with us, Fear them not!”
- h. And the reaction of the people was they wanted to pick up stones to kill these faith-filled men of God.
3. God temporarily spared Israel despite their rebellion.
 - a. And only Joshua and Caleb did God save, and God made a special promise to Caleb, because of his great faith, Num. 14:24.
4. Now, 45 years had passed, Caleb was now no longer a young man, he was now 85 years old.
 - a. And says that he felt as good at 85 as he did when he was 40.
 - b. And he goes to Joshua and requests that Joshua gives him the mountain of his choice, the mountain God promised he could have.
 - c. And notice the mountain he chooses.
 - 1) It was not an uninhabited mountain.
 - 2) He chooses one with a city built on it!
 - d. You see those great walls at 85 meant just as little to him then as they did when he was 40.
 - 1) Those walls didn’t bother him.
 - 2) And he was not a socialist, he did not expect God to just hand him the inheritance.
 - 3) He was willing and ready, at 85, to go fight for it!
 - e. So, 40 years later, his faith was still unwavering.
 - 1) He still, at 85, had a willingness to act on that faith.
 - 2) And he, even at 85, was not willing to compromise anything!
 - f. He had a “Give me this mountain,” attitude!
 - 1) Do you?
5. The Bible is utterly filled, with stories of men and women, who had the “Give me this mountain,” attitude.
 - a. David had it when he was a young man.

- 1) Even though a mountain of a man stood in front of Israel, defying God, 1 Sam. 17:26.
- 2) No one, not one soldier, not one group of soldiers had God's back.
- b. Until David asked, "Who is this uncircumcised Philistine?"
- c. Despite the anger of his older brothers, and the skepticism of the people.
 - 1) David knew that the Lord, who delivered him out of the mouth of the lion and the paw of a bear would deliver him out of the hand of the Philistine, 1 Sam. 17:37.
6. Let us not forget about Mount Carmel, in 1 Kings 18.
 - a. When Ahab met the great prophet Elijah and asked "Art thou he that troubleth Israel," 1 Kings 18:17.
 - b. Solomon once said, "there is nothing new under the sun," Ecc. 1:9.
 - c. And even today, when someone stands for the truth, those who love false teaching, first and foremost accuse the truth seekers of causing trouble.
 - 1) Happened in the days of Isaiah, Jeremiah, Amos, John the Baptist, Jesus and today!
 - 2) Where evil people always try to blame all the bad, and trouble on those that are good.
 - d. Elijah responded in 1 Kings 18:18.
 - 1) It matters not what man may say, but what is truth.
 - 2) And the truth is, those who forsake God's commandments, and His law, and teach and practice what is not found in His law, they are the trouble makers.
 - e. We are all familiar with the confrontation between Elijah and the 450 prophets of Baal.
 - 1) And as we read in 1 Kings 18, we see the "Give me this mountain" attitude in Elijah.
 - 2) For he mocked the priests.
 - a) "Maybe your god is asleep, maybe he is off on a journey, maybe he has been laid off from work."
 - 3) Then after they chanted, danced, sung, prayed, and cut themselves, Elijah, with God, took that mountain!
6. Today I understand the days of miracles have ceased.
 - a. However, the principle of trust in God, and in His word rings on today.
 - b. And if we go forth, realizing we have the power for victory, and it is not in ourselves, but in God's word.
 - 1) We would be far more successful in the only thing where success really matters, in our dealings with God!

- c. Ask yourself, do you have the “give me this mountain,” attitude of Caleb? Or the attitude of the spies, “we will take the mountain,” but only if you hand it to us!
 - d. Is your faith like Caleb’s?
 - 1) Is it unwavering? Are you willing to act on your faith? Or are you one who compromises your faith and values for the sins of the world?
7. In order to develop Caleb’s faith to “take the mountain,” you must be willing to teach and not to tickle.
 - a. Paul admonished Timothy in 2 Tim. 4:2, “To preacher the word.”
 - b. Today, though, many are compelled to believe that the gospel is not enough by itself.
 - c. In an age of psychiatry, and sociology, and every other kind of “ology.”
 - 1) We are bombarded with information that man is all-sufficient.
 - 2) Despite all this upbeat, you can do it, “ologies” of today.
 - 3) We live in a land of unhappiness, unfulfilled dreams, and fear:
 - a. Why?
 - b. Because this humanistic society provides only questions, fears and absolutely no answers at all!
 - 4) The only answer is found in the gospel of Jesus Christ.
 - d. How sad, this only answer has been divorced by many pulpits today.
 - 1) It has been divorced by many Christians today.
 - 2) Who want to find happiness, who want to be tickled, by a potpourri of “ologies,” poems, and cute little sayings which offer hope to man.
 - 3) Brethren, “ologies,” and Readers Digest stories may bring a smile.
 - 4) If you want contentment, if you want peace, if you want happiness, if you want to take your mountain:
 - 5) Then turn to the unadulterated gospel of Jesus Christ, 2 Tim. 4:3-4.
 - 6) And God will help you take that mountain.
8. If you want to take that mountain, then remember the church is here to edify you not to entertain you, Acts 2:42, 2:46.
 - a. The first congregation of the Lord’s church ate together, every day, and had all things in common.
 - b. However the major point of these passages is they continued in the apostles doctrine.
 - 1) The apostles doctrine is what united them!
 - 2) Bible study, prayer, and song, united them!
 - d. Today, in the Lord’s church we are developing a strong habit where it seems many are trying to entertain themselves into heaven.
 - 1) So we avoid teachings that might upset people.

- 2) And we try to turn our churches into social clubs, with coffee houses.
- e. Brethren, there is nothing wrong with fellowship, games, or a youth ministry.
 - 1) But there is a problem that makes me ask this haunting question.
 - 2) Where will the elders of tomorrow come from?
 - 3) The church as a whole has entertained our young people.
 - 4) We've let them believe the church owes them bowling, movies, and trips to Six Flag.
 - 5) We've given them Dr. Peppers, donuts and entertained them to the max.
- f. But the question we must ask ourselves today, is where is the serious, disciplined leadership of tomorrow going to come from?
- g. Many congregations today, spend so much money on gymnasiums, (sorry, Family Life centers) and then they hire coaches (I'm sorry youth directors).
 - 1) But very little interest in what is being taught to them is shown.
 - 2) Brethren, if we want our youth to take the mountain.
 - 3) Then this is not an indictment of them.
 - a) But rather of the lack of true spiritual leadership that is so often apparent in our young people worldwide!
- k. What is the future of the church?
 - 1) Because we have a mountain to conquer, as far as the edification of our children is concerned.
 - 2) Entertainment in itself is not sin, yet, the gospel is the power of salvation, Rom. 1:16.
 - 3) The psalmist said it best in Psa. 119:9-11.
- l. What a mountain we have to climb.
 - 1) What a conquering task we have before us.
 - 2) Let us lead our children to the Bible, to a thus-saith-the-Lord-doctrine in worship, at home and at Bible Class!
- m. Let us echo the words of Caleb, "Lord give us this mountain, and with thy help, we can win."
9. So, as we conclude:
 - a. How can we take the mountain!
 - 1) As adults, we must understand we take it with God's word!
 - 2) We take it by believing in God's word and in Him.
 - 3) By knowing, all the answers lie with Him and not man, 1 Cor. 2:5.
 - b. Secondly, we take the mountain and keep it, by training the youth of tomorrow.
 - 1) To play ball is good for the body.

- 2) To get together is good, for their social development.
- 3) Yet, if we want them to keep the mountain, that will only happen if we teach them through word and deed, God's word!
- 4) And teach them, how to rightly divide it, so they can live and grow in the grace and knowledge of our Lord Jesus Christ, 2 Pet. 3:18.

Corrupt Companionships

Joshua 16

Intro:

1. The inheritance of Joseph's sons are mentioned in chapter 16.
 - a. They inherited the land due north of Judah with Dan and Benjamin stuck in between them.
2. As in chapter 16, they originally went home and started to cleanse their allotted land but soon the Ephraimites allowed the Gezerites to live among them and be their force laborers.

Body:

1. Josh 16:10 records a very common illness, a plague that has befallen the children of God since the dawn of the creation.
 - a. Falling to the influence of evil or corrupt companions.
 - b. When Satan lured Eve to rebel against the will of God, he gained control of mankind.
 - c. And without God's intervention, who knows where this world, and we would have been?
2. Here in Josh 16:10 we read of Joshua's army neglecting to rid the land of the Canaanites.
 - a. And because of that, in a relatively short amount of time, Israel was corrupted.
 - b. Just as Aaron corrupted his morals, when he heeded the call of the people and built the gold calf, Exo. 32.
 - c. Just as Israel was corrupted, when the spies influenced the entire nation to go against the will of God.
 - 1) Consequently, the nation was consigned to wander in the peninsula until they died out.
 - d. Just as the influence of Korah, Dathan and Abiram who influenced over 250 leaders from Israel to rebel against Moses and God, Num. 16.
 - e. The catalog of displeasure is full in the pages of the Bible.
 - 1) Time after time again, corrupt companions or influences, attacked the faithful in various forms and fashions, and won!
 - f. There are lessons in chapter 16 for us to consider.
 - 1) To consider and emphasize the problems that we subject ourselves to when we allow ourselves to be influenced by the world.

3. First, Corrupt Companions Thwart God's Will For Us.
 - a. First things first, we must understand that God's eternal desire cannot be thwarted by man, Matt. 16:18.
 - b. But it can be, and is, thwarted in the lives of countless individuals.
 - c. Who allow the influence of corrupt men to lead them to destruction.
 - d. The book of Hosea is a classic example of corrupt companions.
 - 1) After the people rebelled against God and demanded a king in 1 Sam. 8:5-7.
 - 2) For 120 years, politically, all seemed to go well under the reigns of Saul, David, and Solomon.
 - 3) But then directly after that, the kingdom was divided.
 - 4) 10 tribes to the north followed after Jeroboam I, and became a very wicked kingdom.
 - 5) For 253 years the northern kingdom existed and "wickedness" was the watch word.
 - 6) 1 King 14:16 it states that Jeroboam I sinned, and made Israel sin.
 - 7) And the 18 kings that followed him, from nine different dynasties, fell farther and farther from God.
 - 8) Not one king from the north worshiped God.
 - e. That is why, during the reign of their 13th king, Jeroboam II that God refers to Israel as "children of whores."
 - 1) The moral decline of that nation caused God to describe that nation as "Whoredom" some 16 times in the first 3 chapters of the book.
 - f. Israel was so influenced and corrupted by her unholy alliances, unholy influences with heathen nations.
 - 1) That she fully lost all awareness of the fact that she was once the Bride of God.
 - g. Note this, it was the influence of corrupt companions that cause Israel to depart from the will of God.
 - h. And caused her to become a faithless, rebellious, adulterous harlot, selling herself spiritually to the highest bidder.
4. And it is not that Judah was much better.
 - a. For we learn in the book of Malachi, 460 years before Christ began His ministry that Judah was so influenced by corrupt morals that she no longer gave tithes.
 - 1) They were divorcing their wives of the seed line, for pagan women.
 - 2) The priesthood was so corrupt that they were offering stuff on the altar of God that they would not have kept for themselves.
 - b. You see, evil companions thwart God's plan.
5. And Paul has warned us of this reality, Acts 20:29-30.

- a. Paul was so accurately aware of the influence of the world upon the church that he would later write from his prison home in Rome to Timothy, 2 Tim. 4:3, “For the time will come when they will not endure sound doctrine.”
 - b. And today, in the Lord’s church, the problem of corrupt companions is taking its toll on God’s people.
6. We must be aware of the corrupt companions in the world:
 - a. The world is the devil’s dominion, and the lure of it is strong.
 - b. For temptations tug at the eye and the flesh and the pride of men, 1 John 2:16.
 - c. And over and over we learn of those of our own number who are defecting back in the muck and mire of the world.
 - 1) And a lot of that has to deal with the reality that many work in a secular world, or go to a secular school.
 - 2) For working where many of us work, and schooling where many of us attend.
 - a) It is tantamount to placing our heads into the lion’s mouth and hoping he doesn’t bite down!
 - d. For the restraints of 30 years ago are not there.
 - 1) The filthy language, the dirty jokes, the sexual innuendos, and immorality are just blatant among men and women.
 - 2) And today:
 - a) Girls, kissing girls is glamorized.
 - b) Boy kissing boys is accepted.
 - c) Living together is the norm.
 - d) One night stands or weekend getaways are socially accepted.
 - e. Within the church today, we have not escaped the ravages of those sins, or alcohol, abortion, divorce for any cause nor gross immodesty.
 - f. The reality is corrupt companions thwart God’s will.
 - 1) And we must beware of that fact.
 7. And another problem we have today in the church is so many have been corrupted by their companions in the world.
 - a. We now have corrupt companions in the church.
 - b. First, on this point, let us be clear.
 - 1) The church is the greatest institution on earth.
 - 2) And the greatest people on earth are in the church of our Lord.
 - 3) And many of those fine folks are sitting in these pews.
 - c. And that is possible, because Christ is the author of eternal salvation, and only those baptized into Him, Gal. 3:27, can be saved.
 - 1) Many, if not most, of those baptized into Him, let their light shine before man, Matt. 5:16.

- 2) Meaning they influence man, instead of man influencing them.
- 3) So, we thank and praise God for Christians like this.
- 4) For that is just more evidence that shows the church is going to prevail, Eph. 5:27:
- 5) Because there are those who refuse to succumb and compromise the truth.
- d. And as long as a congregation has a strong leadership, with strong doctrinal preaching, and dedicated men and woman to back and fight the fight of faith.
 - 1) The Old Paths will remain and grow.
8. Then, there are those in the church, who have allowed corrupt companions in the world, to influence them, to the point they want to bring those influences into their faith.
 - a. Seriously, two generations ago in America:
 - 1) Were there elders and preachers in the church that would stand up and fight and say.
 - a) The Bible imposes no restrictions on marriages and divorces?
 - b) 60 years ago, were there members of the church, who would fight you tooth and nail saying activities deemed lascivious in the Bible being acceptable? No!
 - c) 40 years ago, were there members of the church that said it was ok to gamble, play the lottery? No!
 - d) 40 years ago were there members of the church that would give a pregnant teenager the option to get an abortion, and have no problem with it?
 - e) 40-60 years ago, would mother's put their daughters on birth control, as soon as they started dating?
 - b. But today, those who oppose, girls walking around half naked, who oppose gambling, who oppose lascivious behaviors, like drinking, smoking, drugs, dancing, girls kissing girls, boys kissing boys, are seen as out-dated legalists.
 - 1) Let me ask you this question?
 - 2) What influence of the last 40 years has caused some in the church to promote this lifestyle change?
 - 3) Is it the Bible or Evil companions? Which have corrupted our morals, the Bible or culture?
 - 4) And many times, as seen over and over again in the OT, when morals are corrupted, people want to force their God to accept them, "Just as I am."
 - 5) Read, Jer. 22:29.

6) God is not mocked, Gal. 6:7.

9. Brethren, we must also understand, Corrupt Companions Destroy Christian's Influence.

- a. The argument is made all the time, that I am strong enough to hang within the presence of the corrupt, and not be affected.
- b. Brethren, don't think that away, yet listen to God, God knew this is never the case that is why he told Israel to utterly destroy the Canaanites, 11:20.
- c. But they didn't, and then they were influenced unto evil, and thus, they were diluting their influence on others.
- d. Listen to me, you are not going to stop a drunk from drinking, by drinking with him.
 - 1) You are not going to "love thy neighbor," and save their souls, by setting aside the principles of God, along with them, for self-gratification.
 - 2) Our young people must be taught, you will never, ever, save your friends, if you get gratification by participating, and doing, immoral, lascivious acts, exactly as they do.
- e. Because as soon as you get the gumption one day to say, you need Jesus, and you need to be baptized.
 - 1) They will see nothing but an egotistical, selfish hypocrite.
- f. That is why I say, Corrupt Companions Destroy Christian's Influence.
 - 1) You are never going to convert those who you claim you love most, if, you live, behave, and act, just like them.

10. Joshua 16 teaches:

- a. It does matter who your friends are; it does matter how you live and act around them.
 - 1) Paul said it best, 1 Cor. 15:33, "Evil companions corrupt good morals."
- b. And if you think, you can run with the world, and the world not affect you, "you are deceived."
- c. Evil companions will:
 - 1) Thwart God's will for you in your life.
 - 2) Destroy your Christian influence, in order to bring your beloved friends to Christ.
 - a) You claim you love your friends, well, prove it, by showing them Christ in you!
 - 3) Lead to corrupt concepts.

11. I know we live in a world, where we can't entirely separate ourselves from evil Companions.

- a. We just can't kill them all and let God sort it out as Joshua was commanded

to do.

- b. But, we can destroy the evil man in them, but only if, we have destroyed the evil man in us!

Earmarks Of A Great People

Joshua 17

Intro:

1. Chapter 17 deals with two main topics:
 - a. Ephraim complaining about their allotment.
 - b. And in verses 3-5 there is a special inheritance case, dealing with the girls of Numbers 27 and 36, who had no brothers in their family.
 - 1) So, Joshua gave each of the five daughters a lot of land.
2. Ephraim was upset because they received half of what Manasseh received.
 - a. And since Joshua was of their tribe they probably felt as if they were at least entitled to the same if not more than Manasseh.
 - 1) Also, since Joshua was an Ephraimite, they probably felt their case would be heard and they would receive a positive response.
 - b. The land they inherited was a mountainous land covered with trees and a great forest.
 - 1) So, they went to Joshua claiming that since they were a great tribe they deserved more land.
 - 2) Joshua responded that if they were so great then they would go home, and cleanse the land of the Canaanites, which they have yet to do.
 - 3) And, clear some of the forests so they had more land to cultivate.

Body:

1. Joshua 17:14-18
 - a. Israel had just crossed the Jordan:
 - 1) The land was being conquered, but yet it was unsettled:
 - 2) However, half of the tribe of Manasseh, Reuben and Gad had started to settle east of Jordan.
 - b. Chapter 17 describes the boundaries of their allotment:
 - 1) And it discusses the Ephraimites who went to Joshua and asked for an additional piece of land?
 - a) Why? Because we are better than the rest.
 - b) We are a great people, and we deserve to have more than one piece of land.
 - c. And notice how Joshua responded.

- 1) He said, “if you are a great people.”
 - 2) He didn’t acknowledge they were great.
 - 3) He didn’t accept their claims of greatness.
 - 4) Joshua simply pointed out that what you correspond as greatness, does not necessarily correspond as what God considers to be great.
2. This is a great lesson that many in the world and many in church need to learn.
 - a. To many people, greatness is based on popularity.
 - 1) Popularity, which, is determined by what the crowds desire.
 - 2) Thus, many are out doing the desire of the crowds in order to be deemed great!
 - b. The world may deem you great, doing what the crowds want may make you popular and great in man’s eyes!
 - c. But our Lord assures us that greatness is not found in crowds.
 - 1) Greatness is not found in pleasing the crowds.
 - 2) Greatness is not found in popularity.
 - d. That is why Jesus taught that the majority are on the wrong path.
 - 1) The majority are headed in the wrong direction.
 - 2) And are anything, but great, Matt. 7:13-14.
3. Others would have us believe that greatness is based on emotional security.
 - a. How one feels about himself?
 - 1) And how you feel about yourself becomes the standard of greatness.
 - b. Brethren, feelings do not guarantee greatness, and American Idol will prove all that.
 - 1) But I like the “sing in” part of the show, trying to “sing” your way to Hollywood.
 - 2) And I am constantly amazed at how so many people feel, as if they are so great, and they feel as if they are the greatest singer on earth.
 - a) Even if they get up and sing like a 15-year-old hound dog.
 - b) They think they have the next best voice to Frank Sinatra.
 - c) And they have no problem telling you, how great they are, and how the judges made a mistake, and how they will make it big on their own.
 - c. You see, they have allowed their own feelings to make them think they are great.
 - 1) But, your feelings never guarantee greatness.
4. Then there are those who would base greatness on numbers.
 - a. Let it be emphatically declared – God does not need numbers to accomplish His will.
 - 1) You remember Judges 7.

- a) How God reduced Gideon's army from 30,000 to 300, to prove this exact point.
- 2) Zechariah 4:10 - Read
 - a) You see it is not great numbers and doing whatever it takes to get those numbers.
 - b) Small things can and will accomplish God's will as well.
- b. But all across the land today, congregations claim, we are greater than you in Podunkville because we have the numbers.
 - 1) We baptize more a year; our contribution is larger than yours.
- c. Brethren, I can prove to you that we are more impressed with numbers than God is.
- d. In Rev. 2-3 there are seven congregations receiving a message from God:
 - 1) Five on the congregations received condemnations.
 - 2) And 2 were not blasted.
- e. I want you to do something.
 - 1) Search these chapters and find a condemnation for a lack of numerical growth?
 - 2) Search these chapters and find condemnation for a number of baptisms, a number of visitors, etc.
- f. And for the congregations that were praised.
 - 1) Were they praised because they had a lot of visitors or a huge number of baptisms?
- g. May I suggest to you, though great to have \$1 million dollar budget.
 - 1) Though great to have dozens of baptisms a year.
 - 2) It is the congregation which remains loyal to God's word, preaching, teaching and working without compromise that is desired by God.
 - 3) Look at Rev. 2 and 3, they were warned because:
 - a) One left her first love, 2:4.
 - b) One was dead in the spirit, 3:1.
 - c) One was lukewarm, 3:16.
 - d) One was proud, 3:17.
 - e) One was falling into denominationalism, 2:15.
 - 5) Those praised were praised because:
 - a) One worked, 2:1.
 - b) One cried because there was evil amongst them, 2:1.
 - c) One tried their teachers, 2:1.
 - d) One was patient in their labors, 2:2.
 - e) One hated the works of the denominations, 2:6.
 - f) One did not deny their faith, 2:13.

- g) One in Rev 2:19 was praised for their works, love, service, faith and patience.
- h. Do you want the earmarks of a great people?
 - 1) Do you want to know what makes a great congregation?
 - a) It is not how many fill the pews, it is not how big our contribution is, it is not how many we put in the water.
 - 2) Though all that is important, and all that brings glory to God, if we want to be a great people to God.
 - a) Jesus says in Rev. 2-3, it starts with us using our talents to work, Luke 12:48.
 - b) Purging sin from amongst us, 1 Cor. 5:7.
 - c) Trying our teachers, 1 John 4:1.
 - d) Being patient in our works, knowing it is our job to plant and water, and God gives the increase, 1 Cor. 3:6.
 - e) Hating the denominations.
 - f) Standing strong in the faith, 1 Cor. 16:13.
 - g) And loving one another, 1 John 4:8.
- i. Those are the things God considers great.
 - 1) And these are the things that God praised the congregations for in Rev. 2-3.
 - 2) And since God does not change, Psalms 102:24-27.
 - 3) Then I can stand here today, and boldly proclaim, that if we water down doctrine, to bring in more numbers, God will not be pleased.
 - 5) That if we allow sin to dwell amongst us, God will not be pleased.
 - 6) That if we stop working, or just allow a few women, the elders, preacher and deacons to do all the work, God will not be pleased!
- 5. And if the congregation you serve at is not where we should be.
 - a. We have no excuse because a great people will utilize what God has placed in their hands.
 - b. Notice when they said, we are a great people and need more land.
 - 1) What did Joshua tell them to do?
 - 2) Go do something about it?
 - c. You see God expects us to utilize what is in our hands.
 - d. You remember when God was calling Moses.
 - 1) Moses sought for excuse after excuse as to why not to obey.
 - 2) And God answered in Exodus 4:2, "What is that in your hand?"
 - f. When Elijah was picked up and taken to heaven in a whirlwind, 2 Kings 2.
 - 1) His mantle fell to the ground, and Elisha picked it up and immediately went to work.
 - g. What we as a congregation must understand is found in, Luke 12:48.

- h. So, what about all the things put into our hands?
 - 1) Our talents?
 - 2) Purging sin?
 - 3) Trying our teachers?
 - 4) Doing the work, and patiently continuing in it?
 - 5) What about hating the Nicolaitans, those that brought division to Christ's body?
 - 6) What about standing in faith?
 - 7) Loving one another?
- i. These are the things that pleased God.
 - 1) And they are in our hands today?
6. First, our talents are within our hands.
 - a. Read Luke 16:10
 - 1) Is God pleased with how we are using our talents?
7. Second, purging sin is within our hands,
 - a. Do you not know, "a little leaven leaveneth the whole lump," 1 Cor. 5:9.
 - 1) And if we have sin in our midst and do nothing about it, God considers us puffed up? 1 Cor. 5:6
8. Three, trying our teachers is in our hands?
 - a. We have been warned in Phil. 1:16 to be set for the defense of the gospel.
 - b. How can that be, by rightly dividing the word of God, 2 Tim. 2:15.
 - c. Trying the spirits to see if they are of God.
9. Fourth, being patient in the work is in our hands?
 - a. In my mind I see this as one of the greatest problems we face in the Lord's church.
 - b. For many good programs over the years have started, and they start with a bang, but soon die out, because we demand immediate increase.
 - c. And by dying out, we don't give God the chance to give us the increase, because we are not planting nor watering.
10. Fifth, do, we not know if we want to please God we must hate the Nicolaitans, and today's Nicolaitans are the denominations, 2 John 1:9.
 - a. Why is it today that so many in the church want to fellowship with those that don't have God.
 - 1) Especially when we are told in 2 John 1:10.
 - b. Brethren, God was pleased with the early church, because they did not associate with false teachers.
 - 1) How do I know, He said so! Rev. 2:6
11. Sixth, the ability to stand in the faith has been put in our hands.
 - a. Why Paul calls upon us to "fight the good fight of faith," 1 Tim. 6:12
 - b. Why we are commanded in Gal 1:9.

12. Seventh, and last, the ability to love is within our hands.
 - a. Heb. 13:1.
 - b. 1 John 4:8.
 - c. I John 4:11.
13. So, a great people will do these great things, Read Joshua 17:17-18.
 - a. Joshua is now talking to the people of Manasseh, and agreed; you are a great people.
 - b. Now if you want more land, here it is, and I know you have the ability to go and take it.
 - 1) Even though the people are strong.
 - 2) Even though they have chariots.
 - 3) Even though it may seem the odds are stacked against you.
 - 4) You can do it!
14. Why is it that we so often fail to be the great people of God that we can be?
 - a. Why is it that God's people have so much trouble doing what we clearly can?
 - b. What keeps us from claiming the victory that is ours?
 - 1) Lack of courage.
 - 2) Lack of faith.
 - 3) Lack of action.
 - a) And because of these weaknesses, many victories are passed by.
 - c. But yet, let us know, as Caleb said, "give me this mountain."
 - d. We can say the same, and use the same truths found in Rev. 2-3 to take that mountain and be great!
15. One more time, what are the truths we need to have to take that mountain and be a great people?
 - a. Develop our talents.
 - b. Purge sin.
 - c. Try our teachers.
 - d. Patiently work.
 - e. Hate the denominations.
 - f. Stand strong in the faith.
 - g. And love one another.

The Bible and Women

Joshua 17:3-6

1. I realize in our study of Joshua I have already covered chapter 17.
 - a. However, there was a very important point that I did not cover and want to cover from this chapter and it is found in verses 3-6.
2. This paragraph teaches us that women have equal inheritance rights.
 - a. Now this may not seem as groundbreaking today.
 - b. But in those days, this was simply revolutionary, where male chauvinism was supreme.
3. So, the story is simple, as seen in Numbers 27:1-10, a man named Zelophehad had 5 daughters and no son.
 - a. And when it came time to divide up the land for the family units, they did not have a brother to represent them.
 - b. And in all respect, these women went before Moses, which in effect was before the Lord, and presented their situation.
 - c. And notice what God said in Num. 27:7 in regard to this situation.
 - 1) God is like, yea, “they are right, give them their land.”
 - 2) And God said, “by the way, from this day forward, if a similar situation like this ever arises again,” the ladies will get their families portion.
4. Now, as modest as this seems, or as backwards as this might seem.
 - a. This law had radical implications for that day.
 - 1) And it gives us an insight into how God views women!
 - 2) And one fact stands certain, in God’s eyes, male and female are equal, and both sexes have rights.
 - b. Now by both sexes being equal doesn’t mean their roles are identical, the roles are not, but equality does exist.
5. And I say all this for this reason.
 - a. Women in America need to thank God, daily, this country was founded and built upon God’s word, and that you live in this country.
 - 1) When women started to fight for their rights in this land, godly men were already standing and preaching throughout the land, that the Bible does indeed, teach that men and women are equal when it comes to the workforce, etc.
 - 2) Also, women need to thank God you are living today, and not 50-100 years from now.
 - a) You might wonder why would I say this?
 - b) I say this because the Bible is no longer the focal governing

- morality board in this nation.
- c) And as all these “isms” built upon macro-evolution continue to thrive, remember the step-father of these “isms” is Darwinism.
- b. Because Darwinism teaches that certain races and women are inferior to men.
 - 1) And with Darwinism being the backbone of the main competing philosophy in this nation.
 - 2) The equal role of woman will eventually start to decline in this nation as well.
 - a) And women may obtain equal pay, but in the minds of men, if they continue to believe in Darwinism women will be treated no more than sex objects.
- c. From the book, “The Descent of Man,”
 - 1) Now listen, listen closely to what your fate is going to be if the Bible continues to be pushed by our society.
 - 2) “The chief distinction in the intellectual powers of the two sexes is shown by man’s attaining to a higher eminence, in what he takes up than can woman – whether requiring deep thought, reason or imagination, or merely the use of the senses and hands...The average of mental power in man must be above the woman. Man has ultimately become superior to women.”
- d. So, what does Darwinism teach?
 - 1) Women have not yet evolved.
 - 2) And thus, if women have not evolved yet then why would it be wrong to treat a woman as inferior?
 - 3) Because that is just the natural order of things.
- 6. And Darwinism is not the only enemy to woman in America.
 - a. Perhaps the greatest enemy to women is multiculturalism.
 - 1) And that is just a fancy word that means when push comes to shove, eastern powers like Europe and the United States must cave in to eastern societies.
 - 2) You might ask what is so bad with eastern societies?
 - 3) In western societies, where the Koran is the book of law, women’s rights are spat upon.
 - 4) And with the huge influx of Moslems daily coming to Europe and America.
 - a) They are not coming and joining the melting pot, our ancestors joined.

- b) They are coming and holding on to their doctrines, their beliefs, and trying to force America and Europe to accept their Sharia law.
 - 5) And if you sit back and think our law will not be affected by Sharia law.
 - 6) If you sit back and think women's rights in America will not be affected by Sharia law.
 - 7) You are fooling yourself.
 - b. It is fact, and we know it, Europe is a few decades ahead of America when it comes to social changes, and social norms.
 - 1) And all across Europe today, Islamic law is being forced in their courts.
 - 2) Because the Moslems refuse to cave and join the melting pot.
 - 3) So, Europe is changing or caving instead.
 - a) There are now no go zone parts for police.
 - b) A few parts here and there are no longer safe for any woman to ever be alone in public.
 - 1. Certain spots in England, where Moslems have influence they have already commanded that women no longer walk alone.
 - c) Certain spots in Germany can no longer serve their traditional foods.
 - c. Here are other examples of what the rise of Islam in Europe and America has and will hurt the freedom of women.
 - 1) Recently, a federal court in Europe cited that after the death of the husband, his wife has to split his pension with his second wife.
 - 2) Recently, a European man married a Moslem girl, and her family sued for a "bride price."
 - a) Based off shariah law, and guess what, the judgment was 600 gold coins.
 - 3) Recently in Dusseldorf, a Moslem girl divorced her husband, and sued her father in law, for a "bride price," and won, 30,000 euros.
7. My point is this Europeans have been dealing with the influx of Islam longer than we have.
- a. And now throughout Europe, women's rights are digressing, regressing, instead of advancing.
 - 1) Places like Germany where they have allowed a huge influx of Moslems.
 - 2) They are learning quick that these Moslem men will refuse to treat German women with love and respect, but instead these men see

- German women as nothing more than objects of desire for Moslems to prey upon.
- b. So, there is a huge increase in domestic violence, sexual assaults, and why, because according to the Koran, it is acceptable to beat your wife.
 - 1) And women are second class citizens.
 - c. As well, there is a rise in women, young girls being murdered.
 - 1) Women are being socially isolated.
 - 2) Illiteracy among women is taking a nose dive.
 - 3) And now, European cities are crowded with hijabs, burkas.
 - 4) Police are dealing with investigating things like honor killings, that we are just learning about.
 - a) You know, because their teenage daughter fancies a European boy.
 - 5) Remember a few years ago in Phoenix, a Moslem man ran over his daughter, killed her, because he arranged for her to be married to her cousin.
 - a) And as soon as she could flee that arranged marriage she did.
 - 6) Don't forget about the honor killings that just took place in Lewisville, a father killed his two daughters because they looked too American.
 - 7) Another Moslem father recently hacked his daughter to death, because of makeup, and tight clothes.
 - 8) A father in Ontario recently killed his daughter because she would not wear her head scarf.
 - b. And most of these events are just isolated events in America for now.
 - 1) With the continual influx of Islamists in our nation.
 - 2) It will not be long till our cities are crowded with hijabs and burkas.
 - 3) Our police will be spending large amounts of their times investigating honor killings.
 - 4) And already certain hospitals, in certain locals in America, are dealing with female mutilation, just like Europe.
 - c. This nonsense is happening all over Europe, and it is at our door.
 - e. In November 2010, Oklahoma voted to outlaw Islamic Courts in their state.
 - 1) 70% of the vote was in favor to outlaw.
 - 2) Now here, I have one question, why would 30% of Okies vote to allow Islamic Courts to have a voice in Oklahoma?
 - f. Anyhow, now, the state is being sued, Moslems, are trying to force Oklahoma to accept Sharia law in Oklahoma courts.
9. Now, that you think, I am kin to Glenn Beck, note, as we've already studied from

- Joshua, all the enemies in the land, would unite to fight against God's people.
- a. Islam and Darwinists are united in their resolve and beliefs that women are second class citizens.
 - b. Darwinism says, women, have not evolved yet, you are inferior.
 - c. Islam says you are low, low, low on the totem pole.
10. And I hope you know I would not say that if I couldn't prove it.
- a. A traditional Islamic saying is that "A woman's heaven is beneath her husband's feet."
 - b. "Treat women well, for they are [like] domestic animals with you and do not possess anything for themselves." From Muhammad's 'Farewell Sermon'.
 - c. Ishaq 593 - "As for Ali, he said, 'Women are plentiful, and you can easily change one for another.'
 - d. Muslim (4:1039) - "A'isha said [to Muhammad]: 'You have made us equal to the dogs and the asses.'"
 - e. Bukhari (2:28) - Women comprise the majority of Hell's occupants. This is important because the only women in heaven ever mentioned by Muhammad are the virgins who serve the sexual desires of men. (A weak Hadith, Kanz al-`ummal, 22:10, even suggests that 99% of women go to Hell).
11. Now, I know Darwinists today try to justify themselves, and their beliefs that women have not kept up with men.
- a. And one of the ways they try to justify their doctrines that women are down the evolutionary chain below man is by declaring that the God of the Bible is a misogynist.
 - b. In 1996, Charles Templeton wrote, "The Bible is a book by men and for men. The women in it are secondary creatures and usually inferior."
 - c. Richard Dawkins stated that God is a misogynist.
 - d. Dan Baker wrote in 1992, "The Bible is not pro-life, but it is anti-woman."
 - e. Christopher Hitchens wrote, "The O.T....has woman cloned from man for his use and comfort. The NT has St. Paul expressing both fear and contempt for the female."
12. So, here is the dilemma.
- a. And with the first rule of macro-evolution being the strong will survive.
 - b. With the growth of Islam, and with the Bible losing its influence, and these "isms" are taking over.
 - c. What will your granddaughters have to face 40, 50, 100 years from now?
 - 1) I have a suspicion it is not going to be good.
 - d. So, how do we combat what macro-evolution, and what Islam teaches?

- 1) How can we stop what is going on in Europe and starting to take place in America?
13. I'll tell you how, return to the Bible, know the value placed on women in the Bible. Teach the value placed on women to our daughters. And teach our sons that woman is the crowning jewel, the last and best piece of the creation of God, and teach our boys to appreciate that fact!
 - a. It is not the case that women are devalued in the Bible.
14. In the book of Proverbs, the main thesis is "Wisdom is the principal thing, therefore, get wisdom," 4:7.
 - a. And not only are we told to get wisdom, but in 8:11, we are told that "wisdom is better than rubies, and all the things one may desire cannot be compared with her."
 - 1) Point being wisdom is immeasurable.
 - 2) Wisdom's value cannot be estimated.
 - b. Wisdom is seen as something that all men should want to obtain.
 - c. And when this author begins to picture, wisdom, he personifies wisdom, the best gift a man can have, as a woman.
 - 1) 9:1
 - 2) 8:1-2
 - d. How can people say that the Bible places no value on women when wisdom is the principle thing a man should seek for? And when trying to compare this desired gift, the wise man could only find one comparison, and that is portraying wisdom as a woman!
 - 1) Macroevolution and Islam teach what?
16. Secondly, notice these passages about women:
 - a. That it is commanded by God for a man to love his precious, beautiful bride to the point that he would give his life for her, Eph. 5:25.
 - b. He is commanded in Gen. 3:17-19 to provide materially and physically for her.
 - c. 1 Pet. 3:7, man is to provide for the emotional needs of his bride, and if he doesn't God will not hear his prayers!
 - d. Point being, God, sees woman as so precious, beautiful, that He commands men to love her, respect her, care for her, tend to her heart, make a living for her, and if needs, die for her!
 - 1) Where are women in the Bible commanded to love him, respect him, make a living for him, fill his emotional needs, and die for him?
 - 2) Am I saying man got the short end of the stick? No!
 - 3) I'm saying, women are so precious, that God demands she be sought after like wisdom, and once found, we put her on a pedestal, till death do us part!

17. And there is much more praise found in the Bible for women.
 - a. For example in Isa. 66:10-13 – God describes His love and concern for the church, and for His children in the church.
 - 1) And in comparing His love, He chooses to compare His love for the church, to that of a woman, who with joy feeds her newborn child from her bosom for the first time.
 - 2) He compares His love for His followers to the greatest love on earth, that being a mother, caring for her children on her side, on her knees.
 - 3) In verse 13, I will comfort the church as a mother comforts her child.
 - 4) Brethren, this passage, is so simple, when God is trying to find something to compare His love for the church, he chose the love of a woman.
 - b. Don't forget 1 Thess. 2:7 – Paul is declaring how he as an apostle, and how we as preachers are to care for the church.
 - 1) We are to care for the church, the way a nursing mother does her child.
 - 2) Why go there, Paul? Paul went there because that is the deepest bond he could find on earth.
 - 3) A mother's love for her newborn child.
 - 4) Brethren, it looks like to me, the Bible is telling us over and over again, how precious women are.
18. And why is she precious?
 - a. It is because she was cloned from a man?
 - b. No, she is so precious, because, she is created in the image of God, Gen. 1:27.
 - c. She is so precious, because in the image of God, she can accomplish so much.
19. She can lead a country to battle, like Deborah in Jud. 5:7.
 - a. She can be the voice of reason like Huldah, in 2 Kings 22, when Josiah was trying to restore true Godly worship.
 - b. She can be physically beautiful and at the same very time have a voice that saves generations of people like Ester.
 - c. She can be by her husband's side like Priscilla and spread the word of God, Acts 18.
 - d. She can be a mother, whose ability to love, is compared to God's love for His church.
 - e. She can do works, which cause her to glorify God.
20. And we better make sure we teach these things and more from God's word to our sons and daughters today, about the role, equality, and power of women!

- a. We better teach them, because macro-evolution is on the rise.
 - b. We better teach them, because Islam and its influences are coming and it seems our nation is caving.
 - c. We better teach them, because if any man ever treats my bride, my queen, and my daughter, the apple of my eye, and the princess of my heart, like evolution and Islam teaches.
 - 1) And I hope each and every one of you men in this room agree with me:
 - 2) If anyone ever treats our bride and our daughters this way, then a steamroller is coming to town.
21. God is the ultimate, supreme, liberator of women!
- a. And there is none other besides Him!

The Beauty of Worship

Joshua 18

Intro:

1. In chapter 18 we can see that Judah, Ephraim and Manasseh the three strongest tribes had already left to obtain their allotments.
 - a. And it seems the other tribes are just content to be where they were.
 - 1) Was it because of fear?
 - 2) Because the most powerful of the tribes were gone?
 - a) Or just complacency?
2. Joshua finally told them to choose three men from each tribe, and they were to go and make a description of the land.
 - a. After that, God would choose who went where.
 - b. When they came back, God gave the first piece of land to Benjamin in between the tribes of Joseph and Judah.
 - 1) Some scholars claim this was done because the people of Benjamin were the mediators to repair the relationship between Judah and Joseph after they were reunited in Egypt.
3. Also, of note, Jebusi, the home of the Jebusites, the eventual capital of David, Jerusalem, was originally placed in Benjamin's allotment.

Body:

1. In chapter 18:1 we learn of Shiloh.
 - a. When the children of Israel first entered into the land, we can see that they set camp at Gilgal.
 - b. And from there they advanced on all the armies of the land, looking to subdue its inhabitants.
 - c. Why? Because in Deut. 9:5 we learn that the nations were wicked.
2. I understand that the term "wicked" is a relative word.
 - a. What you consider wicked, I may not, and so on.
3. But here we realize that it is not up for discussion if the inhabitants of the land were wicked, because God said, they were.
 - a. Now, do we know what that means?
 - 1) Because if they were wicked, certainly you and I don't ever want to partake in that mischievousness.

- b. Basically, the Bible teaches us these people primarily worshiped Baal as their god, and Ashtoreth as their goddess.
 - 1) Over time history has revealed more and more to us about Baal and Ashtoreth.
 - c. In short, Baal means lord or master.
 - 1) And the name does not specifically reference a single god but referred to whatever god they put before them.
 - 2) And they would call him Baal.
 - f. The Baal of Canaan's Land was a "nature god."
 - 1) Meaning the Canaanite people worshiped what many call today "mother earth."
 - 2) And he was viewed as the lord who controlled the rains, harvests and the blessings that would fall upon Canaan.
 - g. Baal also had a sister-wife, named Ashtar, known as the queen of heaven, who blessed fertility.
 - h. And in short the two gods, were gods of Canaan's imaginations, cult gods, associated with magic – sympathetic magic gods, sexual gods.
 - 1) Who gave people what they wanted, good harvests, and bountiful wombs.
4. So, the religion, God said was wicked, because they bowed down to stick and stone, claiming such blessed them.
5. The cults were also wicked, because, "under every green tree" was practiced the licentiousness which they believed secured abundance of crops.
 - a. Think about it, they practiced Human sacrifice, the burning of incense, violent and ecstatic exercises, orgies, prostitution, homosexuality, ceremonial acts of bowing and kissing, etc. were the norm.
 - b. It was a religion where father and son would go together to visit the same cultic prostitute, Amos 2:7.
 - c. It was a religion of immoral indulgence, and of murder.
6. Recent excavations of old temples associated with Baal have found, pillars 5 to 11 foot high in the temples which were used as altars to sacrifice children.
 - a. A great number of jars have been found in those areas and inside of them were the remains of children who were sacrificed to Baal.
 - b. Archeologists claim the entire temple area was nothing more than a cemetery for new-born babies.
7. Another horrible practice was families wanted luck, and when they would build a house, a child would be sacrificed, and its body would be built into a wall to bring good luck to the rest of the family.
 - a. With such going on it is no wonder that God commanded these people to be exterminated.

8. So, God's two-fold purpose with this land was to, rid it of abominable filth and depravity, and plant the nation of Israel, for the grand purpose of paving the way for Jesus.
9. So, back in 18:1, we learn the land around Shiloh had been subdued.
 - a. Now this isn't true of all the land, but in this part of the country, evidently the evil Canaanites were whipped off the face of the earth.
 - b. And God said, now it is time to have a meeting.
10. Why did God call this meeting?
 - a. Because 7 tribes had still not gone up to take their inheritance.
 - b. They were slack, they were at ease, verses 2-3.
 - c. So, God called them forth and said, "Do what you promised, go take the land!"
11. We also learn, during this meeting, God announced where the tabernacle, holding the Ark of the Covenant would rest.
 - a. And again, God choose to place the tabernacle at Shiloh, this was not up to Joshua to determine, Deut. 12:10-14.
 - b. Yet, we learn one reason for placing the tabernacle there was because there was peace in that part of the land.
 - c. So, Shiloh, peace, as it means, was God chosen, God appointed and God ordained.
 - 1) It was central, off the beaten path, yet known to all of Israel.
11. Shiloh was to become the center of national, social and religious life.
 - a. It was to be the place of worship to God.
 - b. It was to be the place where people would see the need to depend on the sovereign God, and His divine providence for their prosperity.
12. There are two points I want us to harvest from 18:1.
 - a. First, God is not playing, God is not kidding around.
 - 1) His Son is coming again, in flaming fire taking vengeance on them who know not and obey not God, 2 Thess. 1:7-9.
 - 2) And as Peter so patiently teaches in 1 Pet. 4:7, we must be ready!
 - b. Secondly, how do we prepare ourselves? Well 18:1 answers that question as well.
 - 1) We prepare ourselves through worship.
13. Worship is the center of cooperate devotion, thought and feeling.
 - a. Worship is the place where we unify in religious life.
 - b. Worship is the place where those who oppose the world, unite.
 - c. Worship is the place where we rejuvenate our spirit.
 - d. Worship is the place where we rest from earthly agitations.
 - e. Worship is a resort for the spirit in the midst of a huge traffic jam.
 - f. Worship is a refuge for the weak, a sanctuary for the soul.

- g. Worship is for those who are harassed by the animosities of this world.
14. Therefore, God gave Israel Shiloh, the seat of worship, and the center of union, a symbol of peace.
 - a. And today the same is true about worship, it is the center of our union, the center of our peace.
15. So, it is my prayer, that you take this lesson, allow it to work on your heart, and realize that public worship is a gift to us from God that benefits our soul like no other gift.
 - a. And each and every time the doors are open we should take special advantage of this gift.
16. Why? Public worship affords an opportunity for spiritual rest.
 - a. We need our Shiloh's today.
 - b. We need our church buildings.
 - c. Where we can come together, and every man and woman can proclaim their priestly duties.
 - d. We need this spiritual rest, where we can withdraw from the spirit of the world, and climb into the heights and depths of heavenly things.
17. First, why we need worship? We need a Shiloh today because worship affords the means for the outward expression of our inner being.
 - a. You've heard it said, it never helps to keep things bottled up.
 - 1) Must get things off our chest.
 - 2) We are to worship God in Spirit and in truth, John 4:24.
 - b. So, many times today our worship gets so repetitive that our spirit is no longer there – vain repetition, Matthew 6:7.
 - 1) Now on the same hand, we cannot allow emotionalism to purge our worship of truth.
 - 2) But we must understand that spiritual worship will naturally seek external expression, and will help us get things off our chest.
 - 3) You see our physical body is so connected with our soul that we should never squash emotion in worship.
 - a) It is not Holy Rolling to allow our emotions to manifest themselves.
 - f. We should allow our emotions to manifest:
 - 1) Joy to smiles.
 - 2) Sorrow to tears.
 - 3) Anger to frowns.
 - g. And such expression of emotion will help as we articulate our prayers, as we sing with the spirit and understanding, 1 Cor. 14:15 and as we preach from the power of God's word, Rom. 1:16.

- h. And if we allow an expression of emotion, of which is natural, it can only help!
18. Secondly, why we need worship! We need “Shiloh” today for it is a stimulus to private devotion.
 - a. We like stimuli.
 - b. We loved the stimulus check we all received a couple years ago from Bush.
 - 1) And we got those stimulus checks, to counteract the depressing economic state.
 - c. Worship is not only a place for spiritual rest, but a place for our spirit to be stimulated.
 - 1) So that when we leave these walls, we will be able to counteract the depressing state of this world.
 - d. So, public worship is to stimulate us to pray more, to praise more and to read more about God.
19. Thirdly, we need Shiloh today, we need public worship today because worship in Spirit and in truth can only uplift your soul.
 - a. Come and hear, the wonderful words of life, “the gospel of peace,” (Rom. 10:15), which is good tidings.
 - b. Come and give.
 - 1) God loves a cheerful giver, 2 Cor. 8:7.
 - 2) Which in the Greek the word cheerful is Hilaros, our word for hilarious.
 - 3) Meaning, if we give according to truth and spirit, we will “laugh out loud.”
 - c. Come and pray, knowing:
 - 1) God hears the prayers of the righteous, 1 John 3:22.
 - 2) Holy Spirit will even help us in our prayers, Rom. 8:26.
 - d. Come and sing.
 - 1) Where we make “melody in our hearts,” Eph. 5:19.
 - 2) And offer up to God a “sacrifice of praise.” Heb. 13:15.
 - e. Come and partake:
 - 1) If doing so, “we are shewing the Lord’s death,” 1 Cor. 11:26.
 - 2) Knowing if we don’t, “many are weak and sickly among you, and many sleep,” 1 Cor. 11:30.
 - 3) The positive side being, if we do, “many are strong, healthy, and wide awake.”
 - f. Brethren if we are worshipping in Spirit and in truth, how can:
 - 1) Good tidings.
 - 2) Laughing out loud.

- 3) Knowing that God is hearing us.
 - 4) While praying, and offering sacrifices of praise.
 - 5) With melody in our hearts.
 - 6) How can that be unhealthy for our soul?
20. Fourth, we need public worship today, because it helps us to realize Christian Brotherhood.
- a. Do you know the building, tent erected at Shiloh was called “the tabernacle of the congregation,” Lev. 1:1.
 - b. Because the tent was to be the center of their national unity.
 - c. Likewise, worship for us is the center of our unity.
 - d. It is a time when we forget about:
 - 1) Meaningless differences.
 - 2) And rejoice that rich and poor, male and female, young and old, come together as one to seek peace and to edify one another, Rom. 14:19.
 - e. It is a time when those in sin and want and helplessness, come as one in redemption, in spiritual joy and in Christian service, Matt. 5:3; Psa. 34:18.
 - e. You see no duty is more important than maintaining a spirit of Christian brotherhood.
 - 1) And there is no other way that we can share the deep emotions we are to have for each other, than worshipping with one another.
21. Now, knowing all this; listen to me.
- a. Starting in 18:2-3, the children of Israel had not realized their inheritance because they were slack.
 - b. And sometimes we don’t grasp all the blessings we can get out of worship because we are slack in faith and in deed.
 - c. And that is what this lesson is about, because if you have not grasped all you can get out of worship, then try what Joshua 18:1 teaches us.
 - 1) Come here, every time the doors are open, and rest from the plaques of work, your tired personal life, your family life or whatever ill you.
 - 2) Come here and smile, when we sing “love lifted me,” cry, when we sing, “the old rugged cross,” be angry when the preacher mentions there is sin, Matt. 5:4.
 - 3) Come here and let the Bible classes, the lessons, the discussions, stimulate you to private devotion.
 - 4) Come here, because, here your brother will not judge you, or mock you because you slipped, Matt. 7:1-3; Gal. 6:2.
 - a) For he stands here to “bear your burden,” Gal. 6:2.

- 5) Come here because whether you know it or not, everyone is happy to see you, and when you are not here we do miss you.
- 6) Come here, because there is a smile with your name on it.
- 7) Come here, because some people like to shake your hand, some might want to hug you, some might want to even kiss your cheek, come here because I and others want to grow in love with you.
- d. And if you are slack in your worship attendance, that is what you are missing!
 - 1) And give me, tell me, show me one other place that can give you all this?
 - 2) No movie, no concert, no sporting event, no mall, beach or couch.
- e. So, come, every time the door is open, come to Shiloh.
- f. Worship in Spirit and in truth, and you will be blessed because God said so!

Faith's Reward

Joshua 19:49-51

Intro:

1. In chapter 19 we have the final allotments dispersed for Israel to inhabit.
 - a. In order:
 - 1) Simon inherited land in the southern portion of Judah.
 - a) It was determined that Judah had more than enough land.
 - b) And Judah being the larger and stronger tribe, it didn't take long until the people of Simon integrated wholly with Judah.
 - 2) Zebulun.
 - 3) Issachar.
 - 4) Asher.
 - 5) Naphtali.
 - 6) The seventh lot fell on Dan.
 - a) Which had to go up and fight with Leshem to settle the land.
2. After all the tribes received their land Joshua finally choose the city in which he would inherit.
 - a. He, like Caleb, was promised a special inheritance, because of his great faith and stance for God when Israel was at the southern border of the Promised Land for the first time.
 - 1) Joshua choose Timnathserah in the hill country of Ephraim.
 - 2) There he built his city.
 - b. And now, all the land had been divided as the Lord willed.

Body:

1. Centuries before Joshua came on the scene; God promised Abraham the land, Gen. 12:1-3.
 - a. He renewed the promised with Isaac, Gen. 26:2-4, and then Jacob in Gen. 28.
2. And now, Joshua stood on the threshold, standing ready to lead the people across the flooded Jordan into the Promised Land.
 - a. Being only one of two people, over 20, when they first went to the borders of the land, to make it this far.
 - b. And then it became his job, as the "Servant of the Lord," 24:9.
 - c. To lead the people into the land, to conquer it, and to divide it.

3. And once Joshua did all that he could do, he then took his reward for years of faithful service.
 - a. And do you know what he took?
 - 1) He didn't take the highest mountain, or the most fertile valley befitting a king.
 - 2) He took, "the left-overs."
 - b. He took "Timnath-Serah" in Mount Ephraim as his inheritance:
 - 1) It was 11 miles from Shiloh.
 - 2) And considered a barren land.
 - e. This was it, after all, the years of service, to God, to Moses, to Israel, when it came time for Joshua to inherit; he got a piece of land that nothing was growing on.
4. Let's back up a bit because Joshua was a great man.
 - a. And honestly, when we speak of great men from the OT, how many would put Joshua in your top 5? What about top ten?
 - b. We have studied Joshua now for a few days now.
 - c. Don't you think he is one of the great figures of the OT now?
 - d. Then let's propose a question: Don't you want to know what made him great?
 - e. Don't you want to know what type of character, person he was, that enabled him to receive his inheritance?
 - f. These things were written for our learning? Right? Rom. 15:4.
 - g. Let's learn about Joshua, who Joshua was, and see if there is reason for us to mimic him.
5. First, Joshua was a servant.
 - a. More than once, Joshua is referred to as "Moses' Minister," or "Moses' servant," Exo. 24:13; Josh. 1:1.
 - b. Pointing to Joshua's role as subservient to Moses.
 - c. He was one who served, waited and attended to Moses' every need.
 - d. It was an intimate relationship they had.
 - 1) Where they shared all of Moses' trials and endeavors.
 - 2) So, this was the type of man Joshua was – always on standby waiting to carry forward the work of God's appointed leader.
6. Second, Joshua was fit for battle.
 - a. Joshua was appointed as Moses' military leader.
 - b. Our first glimpse of him in this role was when Joshua led the young army of Israel against Amalek, Exo. 17:9-16.
 - 1) And what we learn is typical Joshua, the Bible declares in 17:10, that Joshua did exactly what Moses told him to do.
 - b. And how nice this had to be for Moses.

- 1) Because Moses had an obstacle, the Amalekites, and many times leaders who face obstacles become negative, and they develop a defeatist attitude.
- c. Moses, however, had someone that had his back.
 - 1) Moses had someone who would go to bat for him.
- d. So, what a joy it had to be when Moses had a huge obstacle in the way while trying to lead 3 million people, that he had someone trustworthy, loyal and capable of having his back.
7. Joshua was also Moses' confidant.
 - a. When Moses went up to Mt. Sinai to receive the tablets of stone, and the plans for the tabernacle, it was Joshua he took with him, Exo. 24:13.
 - 1) Like Peter, James and John the inner circle of Jesus.
 - b. Joshua enjoyed a more intimate confidential fellowship with Moses.
 - 1) Joshua was one Moses could trust.
 - d. When Moses was on the Mt. and the people decided Moses had been gone too long that they needed to build an idol and go back to Egypt.
 - f. When Moses was coming down, it was Joshua, whom he left there, 40 days later, still patiently waiting for Moses.
 - g. He never gave up. He never said Moses isn't coming back.
 - 1) He didn't lack the faith of Aaron and all Israel.
 - h. And it was Joshua who asked as they were coming down the mountain, "What is this noise that we are hearing?" Exo. 32:17-18.
 - i. So, they had an interesting relationship.
 - 1) One which Moses totally trusted Joshua, Exo. 33; Deut. 32.
 - j. The reality is, a great leader, over a huge number of people like Moses, cannot lead by themselves.
 - 1) They must have faithful advisors, friends, and confidants to rely on.
 - 2) And no doubt, Moses was relieved to have someone like Joshua whom he could freely speak with.
 - 3) No doubt Moses was relieved to share "the fellowship of a kindred mind."
8. Joshua was zealous for Moses' position.
 - a. No, I am not saying, he was jealous, and power hungry.
 - b. I'm saying, he was devoted to Moses' position.
 - c. And Joshua would fight, for his leader.
 - d. In Num. 11:27, Eldad and Medad started to prophesy in the camp.
 - e. Realizing there was only one prophet in the camp, named Moses.
 - 1) Joshua went straight to Moses and suggested that Moses forbid them.

- 2) Though Moses did not heed Joshua's advice, this shows how devoted Joshua was to Moses.
9. Then it came time for Moses to pass, and the leadership be passed to another.
 - a. Who better to lead Israel than Joshua?
 - 1) The servant of Moses, The minister or arms, and The confidant of Moses?
 - b. Joshua, was chosen, to lead.
 - 1) And Joshua not being of royal seed, not being highly educated, shows, that God will use anyone, who will commit themselves to Him, to do great things.
 - c. Joshua 1:1-9, God makes some outstanding promises and gives some amazing encouragement to Joshua.
 - d. And Joshua realizing he was Not above God's law.
 - 1) Studied what was written, Josh 1:8.
 - 2) Did what was written, Josh 1:8.
 - 3) He did not go to the left or right, Josh. 1:7.
 - 4) And he was strong and courageous in what the Lord required of him, Josh. 1:9.
 - e. And thus, Joshua prospered, and he had good faith and accomplished the will of the Lord.
 - 1) He was successful.
 - 2) And received his inheritance.
10. So, I think by being here, you want an inheritance? Is that a fair assumption?
 - a. Like Enoch, you want to have faith that will enable you to be translated?
 - b. Like Noah, you want to have the faith that will enable you to accept the truth, even though the truth is something man had never seen or heard of before – a world flood?
 - 1) So that you and your family can be saved.
 - c. Like Abraham, you want to have faith that if God says Go, you Go!
 - 1) So, you can reach your promised land?
 - d. Like Rahab, you want to have faith that causes you to accept what no one else will?
 - 1) So, that you will reach out and grab our scarlet thread, the blood of Christ:
 - e. If you want that inheritance.
 - 1) Then be like Joshua.
11. First, you must be a servant.
 - a. Read Matt. 23:11, "Greatest among you shall be your servant."
 - b. Jesus himself proved that point, as Mark penned in Mark 10:45.
 - c. But the reality is servitude, at its core, is submission.

- d. And who today want to submit to others, in this “me” first world.
- e. That is exactly why some don’t come to work days, why some don’t come to fellowships, why some don’t worship as they should.
- f. Because they see work days, as impeding on their time.
- g. They see fellowships as something they don’t need, but forget about the needs of others.
- h. They see themselves as strong in the faith, and don’t worship every time the doors are open.
 - 1) Yet, the reality is, one reason we worship, is to care and show our concern for others, Heb. 10:23-24.
- i. So, we must understand if we want our inheritance today.
 - 1) It begins with us submitting ourselves to each other.
- j. But how, when so many are wanting, position, prestige, praise, possession, and power.
- k. Therefore, if you want to be a servant like Joshua.
 - 1) You must tear down whatever barriers there are that is keeping you from being the servant you should be.
 - 2) Is it the barrier of selfishness.
 - 3) Is it the barrier of pride.
 - 4) Is it the barrier of status, meaning, I’m not about to do such a work, until I get the title first.
- 12. Secondly, if you want to be like Joshua, you must be fit for battle.
 - a. In 1 Chron. 7:1, we learn of the family of Jediahel, who had 17,200 sons fit for battle.
 - 1) Meaning they had prepared themselves for battle.
 - b. We as well, if we want to be like Joshua, we must prepare ourselves for battle.
 - 1) Eph. 6:10-18, and saw that a strong man in the Lord, 6:10.
 - 2) Is the one that will prayerfully, add each and every piece of equipment to their lives, 6:18.
 - c. The reality is we are in a spiritual war today.
 - 1) Satan is mad and is coming after the remnant of God’s people, Rev. 12:17.
 - 2) Like a roaring lion, he is seeking, those who expose themselves, 1 Pet. 5:8.
 - 3) Thus, we must be ready to “war a good warfare,” 1 Tim. 1:18.
 - d. How, by “holding faith,” 1 Tim. 1:19.
 - e. Paul says we accomplish this in Col. 1:9-11.
 - f. Notice we hold the faith by:
 - 1) Prayer.

- 2) Being filled with knowledge.
- 3) Having wisdom which leads to spiritual understanding.
- g. The point is, as soldiers, we can be strengthened, and we can walk worthy, 1:10.
 - 1) Be pleasing, 1:10.
 - 2) So, long as we pray, add knowledge, wisdom, and do so in patience, longsuffering and joyfully, 1:11.
- h. Joyfully? Yes!
 - 1) Until we find joy, in preparing ourselves as a soldier of Christ. We will never accomplish it!
13. Third, if you want to be like Joshua, you must be someone of trust.
 - a. Trust means to rely on the integrity of someone, who is being true to you.
 - b. So, in short if you want to be like Joshua you must be true to people.
 - c. You see, we are commanded to “confess your faults....” Jam. 5:16
 - 1) Why don’t we?
 - 2) I’ll tell you one reason, and I know there are more, but one reason why we don’t confess our faults...
 - 3) We don’t trust people.
 - a) We’ve gone to this sister or this brother, and told them something in confidence, only to have it blasted.
 - d. You see a confidant is a “keeper of secrets.”
 - a) And only a trustworthy person can do that, Prov. 11:13.
 - i. A confidant is one who is faithful in much, Lk. 16:10.
 - j. Joshua was one that people could talk to.
 - a) He was one, who would not blab everything he heard.
 - b) He was one who could hear you, and not judge you, but help you.
 - c) He was one that had your back.
 - d) And Moses appreciated that, and that is why Joshua became his most trusted advisor.
14. Fourth, if you want to be like Joshua, you must be zealous for those in authority over you.
 - a. And I do not mean be jealous of their position.
 - b. What I mean is be zealous for them.
 - c. I know we could easily talk about elders here.
 - 1) In Heb. 13:17, we are commanded to obey them.
 - 2) Never do I see we are commanded to listen to gossip about them, and then pile on.
 - 3) I do see if an elder has sinned; then we should do something about it, 1 Tim. 5:19.

- 4) But, never do I see that we should say and do things to demean their role and authority.
 - d. More importantly, I am concerned about being zealous for Christ:
 - 1) He is the head of the church, Col. 1:18.
 - 2) He is the Savior of the body, Eph. 5:23.
 - 3) He is the husband of the bride.
 - 4) He is the one we should hear, Matt. 17:5.
 - 5) And He is the one we should stand for.
 - 6) And when His word, His church, His authority is being stomped on daily.
 - a) We as Christians, like Joshua, must “fight the good fight of faith,” 1 Tim. 6:12.
 - b) “Contend for the faith,” Jude 1:3.
 - e. Sometimes that is not easy, for it puts us against parent, sibling, and spouse.
 - 1) But the reality is, only the family blood of Christ will save!
 - 2) And that is the blood we should lean on!
 - f. Therefore, when and wherever we have the opportunity to stand for Jesus, will you be like Joshua?
15. As we conclude: Joshua teaches to inherit what God has promised you must be ready to:
- a. Serve.
 - b. Battle.
 - c. Be trustworthy.
 - d. Be zealous for authority!

DIVISION OF THE PROMISED LAND

Heath Stapleton

1998

- A. The defeat of 31 kings did not mean all their cities were captured. Jerusalem, for example, was not captured until after Joshua died, Jud. 1:8. And its citadel remained in the hands of the Jebusites until the reign of David. There were still large chunks of land to be cleansed.
 - 1. Plains of Mediterranean
 - 2. Coasts of Phoenicia
 - 3. Ranges of Lebanon
 - 4. Five cities of the Philistines
 - 5. Canaanites on the west coast, as far as Aphek.
- B. However, since Joshua completed his job and he was about to pass on.
 - 1. God wanted him to divide the entire land, even the unconquered areas and they would be commanded to conquer those areas later.
- C. Land was to be divided by lot among 9 1/2 tribes.
 - 1. The Levites were not to receive an inheritance.
- D. Territories east of the Jordan - 2 1/2 tribes
 - 1. Reuben
 - a. South - from Arnon over the Kingdom of Sihon.
 - b. North - a little above the latitude of Jericho (13:15-23).
 - 2. Gad
 - a. East - Mt. Gilead and half of Ammon.
 - b. North - Sea of Chinnereth.
 - c. River of Jabbok divided this land in half, 13:24-28.
 - 3. Half tribe of Manasseh.
 - a. Kingdom of Og.
 - b. North - Mt. Hermon (Josh. 13:29-33)
 - c. Half of Mt. Gilead; was a special inheritance of Machir son of Manasseh.
- E. Division of the first three tribes west of Jordan
 - 1. Divisions were made by a casting of lots, by Eleazar and Joshua, with the heads of the tribes present, before God.
 - 2. Judah
 - a. First share because of Caleb's faith and a reward by Moses.
 - b. Began at the wilderness of Zin.
 - c. South - Till the "River of Egypt."
 - d. East - Dead Sea

- e. North - mouth of Jordan westward past the south side of the hill of Jerusalem.
- f. West - by the land of the Philistines and touched the Mediterranean, Joshua 15:1-12, 21-63.
3. Ephraim
 - a. North of Judah
 - b. With Dan and Benjamin in between.
 - c. Northern boundary - mouth of Jabbok west.
 - d. West - Mediterranean Sea.
 - e. Perhaps the most fertile land.
4. Manasseh
 - a. Extent of the territories of this tribe was due to the valor of Machir and the rights of the daughters of Zelophehad he had. (Numbers. 26:33; 27:1; 36:2).
 - b. West - Mediterranean
 - c. East - Jordan
 - d. South - Ephraim
 - e. North – No one knows for sure?
 1. Some important Manasseh towns are in the lots of Asher and Issachar, (Joshua 17:11).
 2. They complained to Joshua that they were only given one lot when Jacob promised them two.
 3. Also complained that they could not drive out the Canaanites from Beth-Shean and the Valley of Jezreel, because of their strength.
 4. Joshua assigns them the “wooded mountain” (Mt. Carmel), Josh. 17:14-18.
- F. During their extended long stay at Gilgal, which was Israel’s headquarters at the time, they finally moved to Shiloh and set up the tabernacle, in the land of Ephraim.
 1. Remained there till the time of Samuel. (Joshua 18:1, Jud. 18:31; I Sam. 4:3).
 2. Also seven tribes had yet to receive their inheritance.
 3. Three men from each of the tribes were to survey the rest of the land and divide it into seven portions.
 4. Then lots would be cast to see who inherited what.
- G. Divisions of the remaining seven tribes (18:1-10) (Results as being named in order as their lots came out.)
 1. Benjamin - Joshua 18:11-28
 - a. North - Ephraim

- b. South - Judah - North part of the Salt Sea, then west till Dan
 - c. West - Dan
 - d. East - Jordan River
 - e. Home of Jerusalem
 - f. Very wild country
- 2. Simeon - Joshua 19:1-9
 - a. Later determined that Judah was too big.
 - b. Land bordering on the descent as far eastward as Tamar became and of Simeon.
 - c. West coast was along the Mediterranean, to the North of Ashkelon.
- 3. Zebulun
 - a. Received the mountain range which forms the northern border of the great Plain of Jezreel (Esdraelon).
 - b. Of the west, the eastern slopes of Carmel
 - c. East - Sea of Chinnereth
 - d. South - opposite of the mouth of the Yarmouk River.
- 4. Issachar 19:17-23
 - a. Territory seems to been taken out of Manasseh's.
 - b. North - highlands of Issachar, along with Mt. Tabor.
 - c. South & West - hills of Gilboa
 - d. East - Jordan River
 - e. Very secluded piece of land due to the hills and mountains on its boundaries.
 - f. Very rich area as was the tribe.
- 5. Asher - Joshua 19:24-31
 - a. West - Great Sea
 - b. East - Zebulun and Naphtali
 - c. South - Manasseh
 - d. North - Is the problem area. It was to extend to the great Sidon and the strong city of Tyre. But they failed to take Phoenicia.
- 6. Naphtali - 19:32-39
 - a. Most powerful of the northern tribes.
 - b. East - upper Jordan, waters of Merom and the Sea of Chinneroth.
 - c. West - Plain of Asher
 - d. South- Zebulun
 - e. North - Southern range of Lebanon.
- 7. Dan
 - a. A very small lot
 - b. Occupied by the Philistines

- c. Bordered by the Philistine stronghold along the Great Sea, Judah, Benjamin and Ephraim.
 - d. Since their land was so small and basically controlled by Philistines they went north for more land.
 - e. Went to Leshem (Laish) at the sources of Jordan.
 - f. Took the city, destroyed the people and called the city Dan.
 - g. Became the northern most point in describing the extent of the land in Jud. 18.
- H. Joshua received his special inheritance.
 - 1. Timnath-Serah - in Mt. Ephraim, where he built his city, Jud. 2:9.
- I. Cities of refuge - Joshua 20
 - 1. Three on west of Jordan
 - a. Kadesh
 - b. Shechem
 - c. Hebron
 - 2. Three on east of Jordan
 - a. Bezer
 - b. Ramoth
 - c. Golan
- J. Levites inheritance - Joshua 21
 - 1. Rights given by Moses
 - 2. 48 cities and their suburbs

Cities of Refuge Joshua 20

Intro:

1. In chapters 20-21 we have the appointment of Cities of Refuge and Levitical Cities.
 - a. The law in Numbers 26 appointed six cities for refuge for those who accidentally killed someone, in order for them to find refuge.
 - 1) Deut. 19 and Exo. 21:13.
2. Cities of Refuge west of the Jordan:
 - a. Kadesh in Galilee in the land of Naphtali.
 - b. Shechem in Ephraim.
 - c. Kirjatharba (Hebron) in Judah.
3. Cities of Refuge east of the Jordan:
 - a. Bezer in Ruben.
 - b. Ramoth of Gilead in Gad.
 - c. Golan in Manasseh.



<https://bleon1.wordpress.com/2013/11/05/kedesh-a-city-of-refuge/>

Body:

1. Joshua 20 contains a brief account of the cities of refuge, their location and their purpose.
 - a. Purpose being, if you accidentally killed someone, then these cities were set aside for you to find refuge.
 - b. For in that day, many lived by the code, “eye for an eye.”
 - c. And even if you accidentally killed someone, you were still required to pay with your life.
2. There were six cities of refuge.
 - a. Three on each side of the Jordan River.
 - b. And these six cities, plus 42 more, made up the 48 cities, which were the inheritance of the Levites.
 - c. These six cities were also spaced evenly throughout the land, that way if someone ever accidentally killed another, you would only have a short distance to go, to find safety.
3. Today, though we live in a different realm in a different era.
 - a. Based off of our sins, we realize we need a safety net as well.
 - b. And we realize based off scripture that is exactly what Jesus is.
 - c. Read Heb. 6:18-19
 - 1) This phrase “fled for refuge” is a direct reference to Joshua 20.
 - 2) The point is, those of us in sin, realize how guilty and deserving of death we are.
 - 3) And once we learn of Jesus, those who desire salvation should run straight to Him.
 - 4) So, this phrase, “fled for safety,” specifically references to the entire family of God, who fled from the “coming wrath,” to lay hold of the hope of eternal life offered to us by the gospel, Tit. 1:2.
4. Thus we today, like they of old, have a refuge, one that we can resort to in our time of sin, guilt and grief.
 - a. That is “God is our refuge and strength,” Psalms 46:1.
 - b. Just as these cities are a shadow of Jesus, Hebrews 10:1, let’s look at these cities today, and see what more we can learn about Jesus our Refuge today.
5. First, Christ is the Sinner’s Refuge.
 - a. Just as the Lord provided a city of refuge for those who accidentally killed someone.

- b. He has also provided a “city of refuge” for us in the gospel dispensation, and that refuge is “in Christ.”
- d. “In Christ” is our only refuge today, Gal. 3:26-27; Eph. 1:7; 2 Tim. 2:10; Eph. 1:3.
- e. The apostle Paul was famous for stressing that salvation was only “In Christ,” and Peter echoed these hallowed words in Acts 4:12.
 - 1) And Jesus said pertaining to being in Him, John 14:6.
- f. So, how much clearer can the Bible be?
 - 1) That salvation from sin is obtained in Christ.
 - 2) And man, therefore, must be in Christ if he is going to be saved from the dangers of eternal hell.
6. Secondly, To Be In Christ Means, We Must Be In His Church.
 - a. We must also note the Bible teaches to be in Christ means we must be members of His church.
 - b. I am aware that some today teach it doesn’t matter where one attends.
 - c. Others teach, it is not necessary to attend anywhere at all.
 - d. They say, “Just love Jesus, be a good boy and sit on your couch Sunday morning and watch a religious program and that is enough.”
 - e. Brethren, the Bible says differently, that God, “And hath put all things under his feet, and gave him to be head over all things the church, which is his body, the fullness of him that filleth all in all.” Eph. 1:22-23.
 - 1) Teaches that He is the “head of the body, the church,” Col. 1:18.
 - 2) So, what we gather from this is that the church does save, yet one must be in the church to be saved.
 - 3) And Christ will save those in the church, for He is the Savior of the Body, Eph. 5:23.
 - f. Also, He is the one, who adds to the church daily as such should be saved, Acts 2:47.
 - g. And again, it is very important to remember Acts 2:47:
 - 1) Because Christ has not promised to save anyone outside of the Church.
 - 2) He has never promised to save anyone outside of His body.
 - 3) He has never promised to deliver anyone to the Father, who is not His bride on earth.
 - h. As in the days of Joshua, asylum was offered to all alike, Israelites and Gentiles, salvation as well is offered to all men.
 - i. Peter speaking to the Gentiles said, “Of a truth I perceive that God is no respecter of persons,” Acts 10:34-35.
 - 1) What this means is that Jews and Gentiles are equally admissible to the privilege of being in Christ.

- a) For Christ tasted death for all men, Heb. 2:9.
- j. Therefore, we can see in these cities of refuge, the idea of relief, which they provide for those in need.
 - 1) And in like manner, we can see the idea of relief for sinners, but only if one is in the city of God, the church.
7. Thirdly, we must ask, how do you get into the church?
 - a. A person fleeing forgiveness of sin.
 - b. A person fleeing the wrath of God for sin, has a city of refuge, the church.
 - 1) And one must enter that city through obedient faith, Gal. 3:27.
 - 2) Rom. 6:23, "Know ye not, that so many..."
 - 3) Again, in 1 Cor. 12:13, "For by one Spirit..."
 - a) This "ye" in this passage, refers to Christians:
 - b) Paul is saying, "all" Christians were "baptized," which is past tense, into one body.
 - c. What Paul is saying in retrospect is everyone in the body has been baptized!
 - d. Point being, there is no such thing as an unbaptized Christian.
8. Fourth, we must note, the way to safety is plain.
 - a. God did not put the cities of refuge off in the distance, up on a mountain that no man could reach.
 - 1) The cities were accessible; signs marked where the cities were.
 - 2) That way, those who needed to flee to such a city, could easily find one before their avengers got a hold of them.
 - b. Today, the gospel message is just as plain.
 - 1) Nevertheless, the sinner may be sidetracked and take the wrong road.
 - 2) And if he does, he will be lost!
 - 3) The Bible warns in Prov. 14:12, "There is a way..."
 - c. And today, if man accepts the popular system of the world, of grace only, of faith only, he is on the wrong road.
 - 1) And there are many today, who think they have been saved in spite of the fact that they have not obeyed the gospel.
 - 2) And, it is a shame, but there are many in church, who would count you saved, if you never obeyed the gospel.
 - k. Yes, it is sad, that those who obey not Christ will be eternally lost, 2 Thess. 1:7-10.
 - 1) But that reality does not change the gospel.
 - 2) And if you are ashamed that the Bible teaches what it does, so plain and clear, then you have a faith issue.
9. Fifth, you must know, there are dangers in being misled.
 - a. Jesus warned of false prophets:

- 1) “Inwardly they are ravening wolves,” Matt. 7:15.
- 2) “They be blind leaders of the blind,” Matt. 15:14.
- 3) They are “grievous wolves,” Acts 20:29.
- b. Therefore, today, let all men take heed, lest they are misled and lose their souls in torment.
 - 1) Let us all make sure we take the right road, the one clearly marked in scripture.
 - 2) “For there is no condemnation to those who are in Christ Jesus,” Rom. 8:1.
10. Sixth, one must remain faithful in Christ.
 - a. When a person accidentally killed someone and fled to the city of refuge, just because you got there didn’t mean you could go free, and return to your prior life.
 - b. If you left the city before you were allowed, you were considered fair game, you could be killed.
 - 1) The same is true of the Lord’s Church.
 - 2) Once you have entered in, you must remain, until death for safety, Rev. 2:10.
 - c. You remember the allegory of the vine and the branches?
 - 1) John 15:1-8, teaches we must abide in Him, and bring forth fruit, or what?
 - 2) Abide in Him, and you will overcome and not be hurt by the second death, Rev. 2:11.
11. So, as we close, let’s remember these shadows from Joshua 20, pertaining to the cities of refuge, and the meaning they have for us today.
 - a. One, the cities of refuge, serve as a picture of security and safety provided for sinful men. – The same is the church.
 - b. Secondly, all those, who accidentally killed someone, and remained outside the city, was in danger. – The same with the church.
 - c. Third, those who arrived in the city had to remain – Same as the church:
 - d. Number 4, all roads to the cities were kept open and marked for easy understanding – the same is true of God’s word today. His word is available, and easy to understand.
 - e. Number 5, As with the slayer, the obligation to be saved was personal, no one else could flee for the slayer – and today, no one else can come to the cross for you.
 - f. Number 6, as with the slayer, the case always required promptness – Today is the day of salvation, for tomorrow may never come.
 - g. Number 7, we learn the road to the city of refuge was pressing – if you stopped to loiter, you died. Today the one who looks back, is not fit for the

kingdom of God.

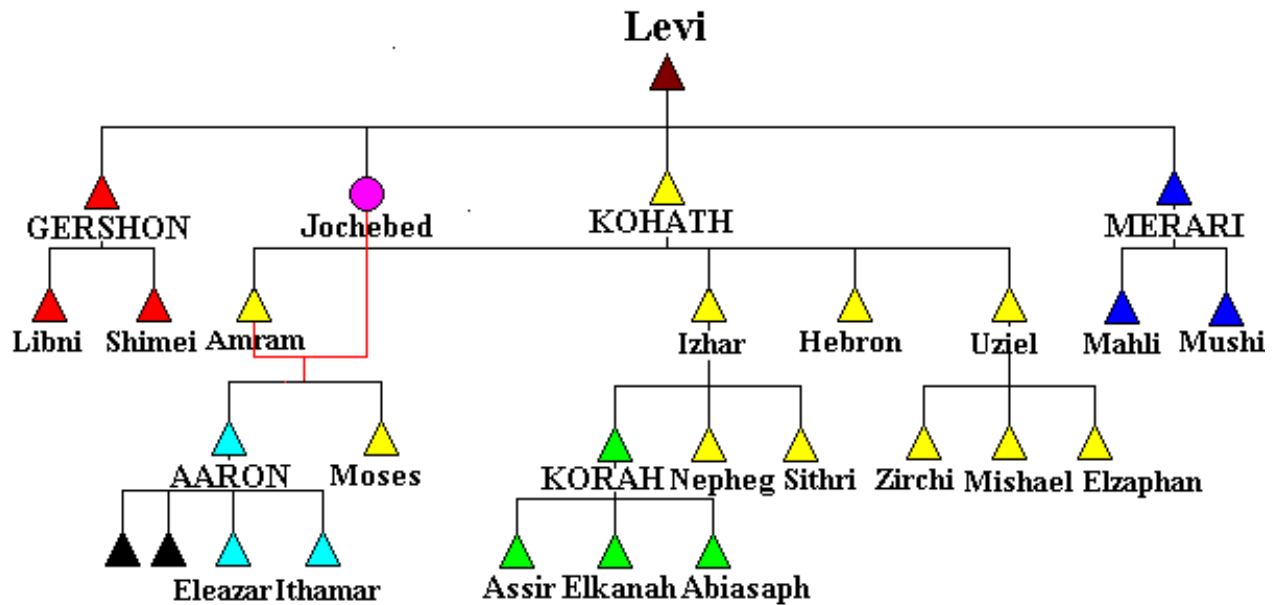
- h. Number 8, Moses did not force the accidental killer to go the city of refuge – the killer had a choice. In like manner, Jesus provides a city, a way to the city, but you don't have to go, you have a choice.
- i. Number 9, Pertaining to the cities of refuge, they were available for male, female, Jew and Gentile – Just like the Lord's church today.
- j. Number 10, As long as the cities stood, their gates were always opened – And as long as the church is on earth, her gates are opened as well.

The Dependableness of God's Word

Joshua 21

Intro:

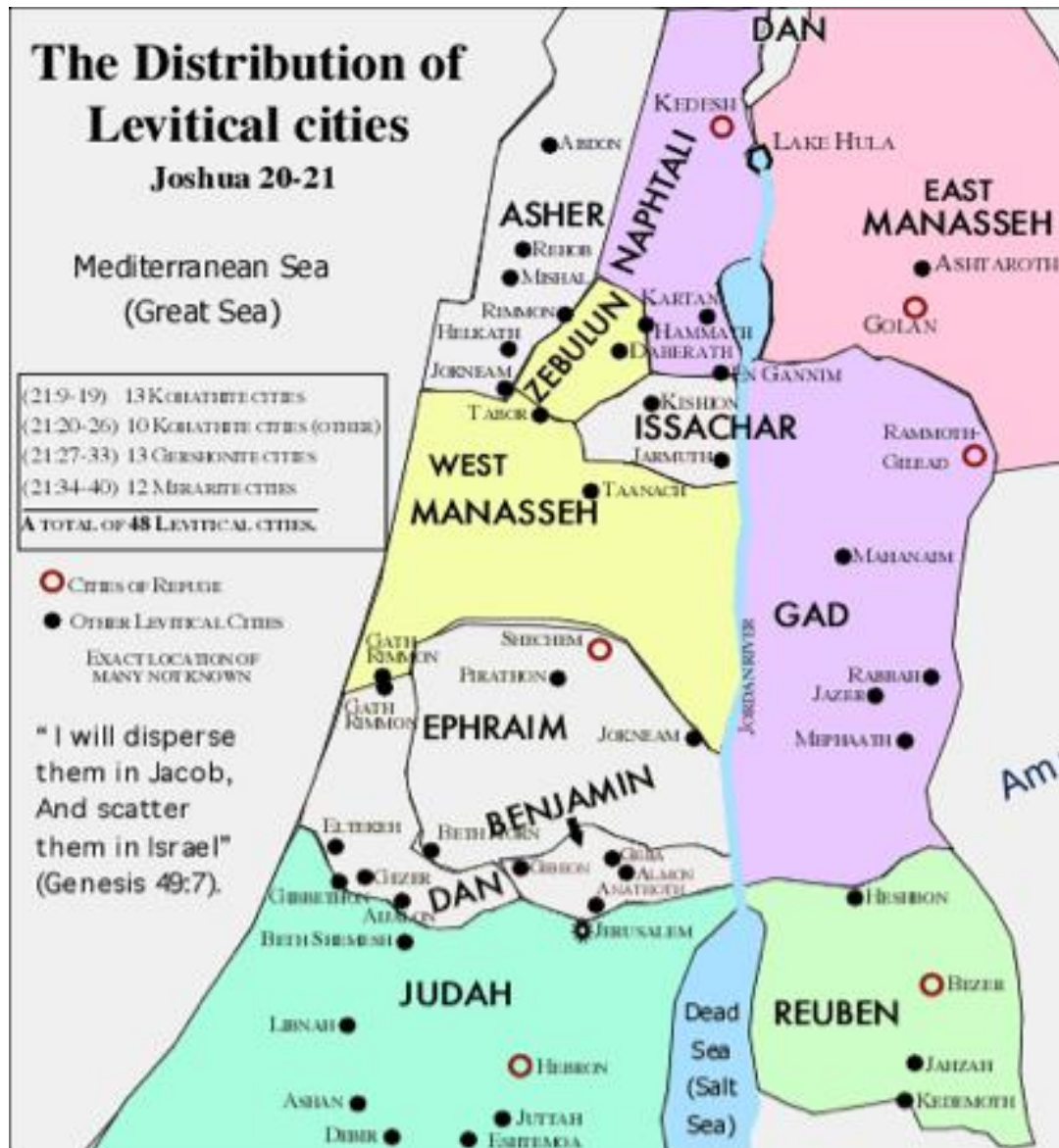
1. In chapter 21 Joshua distributes other cities to the Levites.
 - a. And remember these cities were to be dispersed through Israel because the Levites were to be the spiritual preachers and ministers of the land.
 - b. God wanted them to be spread out so that they could be an influence to everyone.
 - 1) Read Gen. 49:7.
2. The order of distribution was:
 - a. Priest.
 - b. Kohathites.
 - c. Gershonites.
 - d. Merarites.
 - 1) These three divisions, Kohath, Gershon and Merari were based off the sons of Levi.
3. There were 48 total Levitical cities:
 - a. 13 Kohath cities, 9-19.
 - b. 10 other Kohath cities, 20-26.
 - c. 13 Gershon cities, 27-33.
 - d. 12 Merari cities, 34-40.



https://www.umanitoba.ca/faculties/arts/anthropology/tutor/case_studies/hebrews/lineage.html

4. 13 of these cities were placed in the tribe of Judah, Simeon and Benjamin.
 - a. This was probably done through the providence of God.
 - 1) Knowing that Judah would eventually include Simeon and parts of Benjamin in their land and would become the most influential tribe.
 - 2) It just makes sense that God place most of the Levitical cities there.
5. Kohathites received 10 cities in Ephraim, Dan and Manasseh, v. 5.
6. The Gershonites received 13 cities in Issachar, Asher, Naphtali and Half-Manasseh in Bashan.
 - a. The after Joshua introduced the idea of separating these cities, he introduces why they were set apart.
7. The refuge cities were set apart for the case of an accidental killing.
 - a. If it was an accident the killing party must flee to a refuge city and explain the accident.
 - 1) If the elders of the city agreed then the killer could live in the city, under their shadows, protected from all those who would avenge.

- b. Now, if a man purposely killed another, he then has committed a crime against his Maker.
 - 1) Then the only way to cleanse the land in which blood was spilt was to put to death the murderer, Num. 35:33.
 - c. The person who might have been welcomed into one of those cities must live there till the current High Priest died, and then he could return home.
 - 1) The point was while the current High Priest lived he was tainted with sin.
 - 2) Since the High Priest could not be totally justified until his death.
 - 3) Then that meant after the High Priest died, and he was justified, then all the sins of the land were also justified, which meant that accidental slayers could be set free.
8. The Merarites received twelve cities in Reuben, Gad and Zebulun.
9. There was a total of 48 cities as promised.
 - a. The name Levi means “joined,” and their role was to spiritually join Israel together.
 - 1) Leading them in worship, doctrine, obedience, honor and in respect to God.
10. Then in Joshua 21:45, Joshua now recognizes God, as the one who fulfilled all his promises and covenants made to Abraham, Isaac, Jacob, Moses and more!



<http://bookjoshua.blogspot.com/>

Intro:

1. The word of God never fails, Isa. 55:11.
2. What the Lord of the universe promises, He will fulfill.
 - a. Now, the fulfillment may not happen tomorrow, but God will be vindicated!
3. It is like God's promise to Abraham, when Abraham first entered into Canaan.
 - a. At Shechem, God said to Him, "Unto thy seed will I give this land," Gen. 12:7.

- 1) And after Lot, took his portion of land, God then returned to Abraham and said in Gen. 13:14-15.
- 2) And again, in Gen. 15, when Abraham prepared a sacrifice to offer Jehovah and fought to keep the birds of prey away from what he devoted to God.
 - a) God put him in a deep sleep, and Jehovah prophesied that his descendants would go into a land that was not theirs, and they would be afflicted 400 years.
- b. Then God would judge that nation and the children of Abraham would leave with great substance.
- c. Yet, he was told all this would happen, to His seed, and he would never see the fulfillment of the prophecy, Gen. 15:18.
- d. Then when Abraham was almost 100 years old, God appeared to him and said, Gen 17:8, “I will give unto thee, and to thy seed after thee, the land where in thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God.”
4. Now we fast forward 400 years and in Josh. 21:43, the Bible sums up 400 years in a few words, “So, Jehovah gave unto Israel all the land which he swore to give.”
 - a. It was 400 years later the promise was kept, and the land was delivered to Abraham’s heirs.
 - b. True, yet, it wasn’t that easy.
 - 1) There were many difficulties, problems, kinks in the chain, rocks thrown in the path by Satan.
 - c. The people were carried into Egypt, and endured many years of cruelty.
 - d. The ruler of Egypt ordered the death of every male baby born to a Hebrew woman.
 - e. The Pharaoh was as hard-headed as they come and constantly refused to let God’s people go.
 - 1) Thus, the plaques and a hard-headed Pharaoh, the Red Sea, and a powerful Egyptian army stood in the way of their deliverance.
 - f. Then 12 spies were sent to assess the situation and 10 came back and said the towering and belligerent sons of Anak cannot be beaten.
 - 1) Because they are so large, and their cities are fortified, and the people are entrenched, and the armies are too well trained.
 - 2) And the 10 stated that us vagabond Jews have no hope to take the land, and were brought to die in the wilderness.
 - a) And they like Pharaoh announced their own punishment for unbelief!
 - g. Finally, the time came for them to claim their Promised Land.
 - 1) But how would they cross over the strong current of the Jordan?

- 2) How could they fight against and overcome people more powerful than they?
- j. The waters parted, and they walked in on dry ground to obtain a promise made some 400 years prior.
5. So, all these years, all these problems.
 - a. Imagine for one second you were a Hebrew person living with them.
 - b. Would not all these problems combine to make it seem that God's promises would never come to fruition?
 - c. Would not all these problems weigh heavily on your faith?
 - d. But no matter the obstacle the Devil threw at God, no matter how much Satan stood against God.
 - 1) God prevailed, and every promise was kept!
 - 2) "So Jehovah gave unto Israel, all the land which He swore to give," Josh 21:43.
6. The Conquest was simply miraculous:
 - a. And I'm not using the word miraculous the way people water it down today.
 - 1) The walls fell! Miracle!
 - 2) The utter defeat of five great kings in Canaan was miraculous (Sun stood still.) and caused the people of the land to tremble.
 - b. And with God on their side, 28 kings died in trying to resist the onslaught.
 - 1) And thousands upon thousands of Canaanites died in battle.
 - 2) And their resistance became futile, and thus, they began to surrender to the jubilant invaders.
 - c. You see the promise was kept.
 - 1) God's word was proven dependable.
 - d. And though the obstacles were many, and sometimes appalling.
 - 1) Nothing is too great for God! Gen. 18:4.
 - 2) And thus, every obstruction and hindrance was swept away by God's words, which last forever.
7. And this is a very important point: God's word is sure.
8. And though it sometimes appears to us, that God's word is not sure.
9. Sometimes it appears, while we are at Egypt spiritually speaking.
 - a. Where we have become slaves to our own dilemmas.
 - b. That He isn't answering our prayers.
 - c. He isn't doing what He promised.
 - d. We need to learn from the story of Joshua, that though at times it may appear that God has simply failed, or forgotten, our timeframe is not His!
10. Imagine how the suffering Hebrews in Egypt felt?
 - a. It must have seemed as if they would never be delivered.

- b. Because those that came down to Egypt with Jacob, all died.
 - 1) Joseph died, their kids died, their grandchildren died, their great grandchildren died, and so on.
 - 2) And then a Pharaoh rose up who did not know Joseph and the ruthless Pharaoh enslaved them.
 - a) They were laboring in ceaseless toil, under the stinging whips of the cruel taskmaster of Egypt.
 - b) And I am sure despair and depression sunk in deep among the Hebrews.
 - c) And I am sure, they tormented themselves with questions like, "How long, O Lord, how long?"
10. The answer is "In His time," Ecc. 3:11. "His time!"
 - a. Now hear me, God has given you, eyes to see, and ears to hear, Eze. 12:2.
 - b. If God says, He will do something. He will take care of you. He will comfort you. He will love you. He will answer your prayers. He will. In His time!
 - c. Now this concept, "In His time." People have and do ridicule and hate.
 - 1) And when we ridicule or hate this concept, "In His time," that ridicule or hate is simply evidence that we have a faith issue.
 - d. Notice in Eze. 12 in verses 1-20, God was telling Ezekiel to once again perform, teach and preach to those in captivity that Jerusalem had to be destroyed for her sins.
 - 1) And what is interesting about this, is Ezekiel, Jeremiah, Daniel and others had preached this same message for years.
 - a) Repent or Judah will be destroyed.
 - b) And the people never repented and for years, they were never destroyed.
 - c) So, they started to ridicule the concept, "In His time."
 - d) And critics of God's prophets, actually made, what we call "In God's time," a negative proverb.
 - 7) Saying, "The days are prolonged, and every vision faileth?" Eze. 12:21-23.
 - e. God's answer to this, is "There shall be no more any vain vision nor flattering divination within the house of Israel, For I am the Lord, I will speak, and the word that I speak shall come to pass, it shall be no more prolonged," Eze. 12:24-25
11. "In His time."
 - a. This is what the book of Joshua teaches us!
 - b. And it teaches us when we think we need God to intervene in what may be conflicting us, the question, isn't really, "Why, it is taking so long?"

- 1) Or why is it taking so long to answer my prayer?
- 2) Or why are things not getting better?
- c. The question is, do we have the faith to remain steadfast and unmovable while He works in His time?
- d. The question is, are we humble enough to perhaps learn what He is trying to get us to learn, in His time!
- e. This is the situation at hand:
 - 1) I have seen many people greatly suffer.
 - 2) I've seen many people, whom I felt were suffering, because of stupid decisions they have personally made.
 - 3) And in time of trouble, instead of truly searching inwardly to see what God wants the suffering to learn, to see what God wants me to do.
 - 4) People behave like the Israelites of old, and in a derogatory way, blast the timeframe of God.
 - a) Because it is easier to kick and scream that He is not answering me!
 - b) Than it is to keep my faith strong and to admit, maybe I've got more to learn.
12. Yes, that may be why God's time frame and yours is not matching up.
 - a. Because God is trying to refine you, and make something of you, and your too busy fighting it.
 - b. Like the Pharisees of old, John the Baptist said, I want to see the fruit of your repentance, Matt. 3:8.
13. If you are suffering, or being chastised, you must ask, what is there for me to learn?
14. Anyhow, we cannot always know the reason for the delay.
 - a. But know, the delay does not cancel the promise that God will always be with us.
 - b. The delay does not always mean God can't or will not answer.
 - c. Or the delay does not always mean it is impossible for God to intervene.
 - 1) Pertaining to the Hebrews in Egypt, they kept crying, when, when, when are you going to deliver us?
 - 2) They answer was simple when the evil of the Amorites was fulfilled, Gen. 15:16. But when is that?
 - d. And yes, while God was allowing every Amorite who wanted to be saved, to find salvation before He destroyed them.
 - 1) He also allowed the Hebrew slaves to be tempered in a hot, iron furnace.

- 2) Because to purify metal, it has to be brought to a boil, the dross had to be removed, in order to purify a people.
- 3) And yes, the slave in Egypt was in abject misery, they had something they needed to learn.
- 5) They had to be purified so that they could inherit this land.
13. So, the needed lesson for us, when we may be suffering, when we may be in need, when our world is crashing down, is found in Hab. 2:3.
 - a. The point is:
 - 1) There is an appointed time.
 - 2) God does not lie.
 - 3) You should wait for the time.
 - 4) Because all will surely be answered.
 - 5) “It will not delay” – meaning it will not delay – It will come to pass “in His time.”
14. Brethren, the promises of God are going to come to pass.
 - a. But, yet, we must understand the promises of God are conditional.
 - 1) And yes, though He loves you!
 - 2) Though He promises to care for you!
 - 3) Though He promises to answer your prayers!
 - b. All this is conditional!
 - 1) And if you feel God is delaying, or if you think God is delaying.
 - 2) Then, maybe there is a condition out there you have yet to meet?
 - 3) Maybe while you are being disciplined, there is a lesson out there you have not learned?
 - 4) I find it interesting a lot of times when people are being disciplined. They don’t know why?
 - a. And they will never figure it out, because they refuse to examine themselves, and admit, they just might be the problem.
 - b. They just might have a personal or spiritual issue that needs to be attended to!
15. So, let us know:
 - a. Ecc. 3:1 teaches, to everything there is a season.
 - b. Ecc. 3:7 teaches, there is a time to tear and a time to mend what has been torn.
 - c. Therefore, as 3:11 teaches, “He will make all things beautiful in His time.”
 - 1) Now, this Greek word beautiful, doesn’t mean lovely, or pretty.
 - 2) Means, He will make all things fitting, appropriate and proper.
15. To conclude:
 - a. If we do keep the conditions set forth in God’s word.

- b. If we love God supremely and put His kingdom and His righteousness first.
- c. If we live for Him.
- d. If we are willing to die for Him.
- e. If the Lord is sweeter than all.
- f. We will have nothing to fear and to dread.
- g. For it will be well, with our soul.

Behold The Pattern

Josh 22:28, 2-3; 5; 10; 15-20; 21-29; 31-34; 22:28

Intro:

1. After the division of the Promised Land, and after the tribes went to settle in their new homes.
 - a. Joshua called the military of the 2 ½ tribes that choose their allotment east of the Jordan to meet, and then he gave them permission to go home.
2. Before they left, Joshua begged them to be diligent in obeying the law.
 - a. Then Joshua blessed Manasseh.
3. Then the tribes left and when they reached the Jordan, they built an altar, not to worship, but to remind everyone that they too were children of God.
 - a. But, when the western tribes heard of this construction they were upset.
 - 1) And what was intended to be a sign of unity, now become a cause for division.
 - 2) Because the western tribes determined the eastern tribes had committed idolatry, and so they were gathering their armies to go war against the eastern tribes.
 - b. Phinehas, the son of Eleazar, who would be the next high priest went up with ten princes and the chiefs of each tribe to ask the 2 ½ tribes if they were trying to cause problems, like what happened at Peor.
 - 1) Peor is where Balaam caused Israel to sin with the Moabite women, and God punished Israel severely for that fornication.
 - c. And the 2 ½ tribes were amazed at the wrong interpretation of the western tribes and explained they were not:
 - 1) Creating their own religion.
 - 2) Nor separating themselves from God or Israel.
 - 3) But, it was a reminder to all, that even though a large river separated them, they were all God's children.
 - a) And when the leaders of the western tribes heard this explanation there were satisfied and went home.

Intro:

1. The tribes of Rueben, Gad and half- Manasseh all secured land east of the Jordan, before the Israelites crossed the Jordan River to attack Jericho.

- a. And Moses told them they could start to settle in those provinces, so long as the men of war, continued with the other tribes in Canaan's Land and fight with them till the entire land was conquered.
 - b. It was a long war, yet now the land had finally been secured.
 - 1) And it was time for the tribes of Rueben, Gad, and Half-Manasseh, who had previously received their inheritance east of the Jordan to go home to their families.
2. So, before they left:
 - a. Joshua thanked them and praised them for keeping all that they pledged to Moses, v 2-3
 - b. In verse 5, Joshua reminded them of some of Moses' words, "To love the Lord your God, and to walk in all His ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul."
3. And with Joshua's blessing the tribes started their return home,
 - a. And in verse 10, when they got to the Jordan, they built a huge altar, great to look upon, v 10.
 - 1) But, wait, there was only supposed to be one altar.
 - 2) God's altar, before the tabernacle, and only the priests were to offer on that altar.
 - a) What in the world, were they doing?
4. So, the tribes west of the Jordan heard of this charade and determined that we are not about to be punished again by God for something stupid someone did.
 - a. Like those at Peor when they played the harlot with the daughters of Moab, Num. 25:1.
 - b. And like what Achan did in Joshua 7, when we stole God's spoils.
 - 1) So, they gathered a commission and gathered an army to go meet with the heads of Reuben, Gad, and half-Manasseh.
5. And their point was simple, how could you have fallen from God so fast, and built an opposing altar?
 - a. And the heads of Reuben, Gad and half-Manasseh told them, in verse 22, wait.
 - b. God knows what we did, God is our witness, and if we built an opposing altar, then let God deal with us.
 - c. But we didn't, yes, we built an altar, a huge one, but not for sacrifice, but for a memorial.
 - d. So, that when our kids grow up, they will know we are one family.
 - e. Living on different sides of the river, we are still one family, with one God, with one altar to offer sacrifices on.
6. And notice, when the tribes from the west of Jordan heard this answer they were

pleased, v 30.

- a. And they decided to name the altar “Witness,” for that altar would be a monument that testified that their God is Jehovah, v 34.

7. What is so very significant about this story, is the fact that they recognized, one day their children will want to know about God.

- a. They will want to know about worship, about singing, prayer, and baptism.
- b. And the men said, we will be able to point at the memorial, and say, “Behold the Pattern.”

c. Brethren, it is so very necessary for parents, for this purpose alone, to know God’s word.

- 1) So, when your children come to you, you can plainly say, with confidence, Behold the Pattern!

8. The word “pattern” in the Greek is “tupos”:

- a. In Rom 6:17 the word is translated as “form.”
- b. In Acts 7:44 the word is translated as “fashion.”
- c. And the word refers to an example that must be emulated.

- 1) It is a metaphor, that implies, a cast and molten material being poured into the cast, so as to take the identical shape.
- 2) That is what being “conformed” to the image of Christ implies.
- 3) He is the cast, and we like clay, conform to Him.

9. Brethren, this in short is called Pattern Theology, you see a pattern, and you obey it.

- a. But the reality is, in this humanistic world, we live in today, many mock at the idea or concept that there is a pattern, a blueprint, a form, for us to follow or emulate.
- c. Yet, Pattern Theology is taught from the very first book of the Bible.

10. Within the first few chapters of the Bible, before many spiritual truths were ever mentioned, Pattern Theology was being taught.

- a. For God told Noah, if you want to be saved, build an ark, and then God gave him, a pattern, and told Noah this was instructional manual.
- c. You see from the earliest of lessons taught in the Bible, God was deeply concerned that His children would follow the rules He set!

11. Today, as with Noah, there is a body of truth, which is absolute, objective, attainable and unchangeable.

- a. It is a system, for the NT Christian.
- b. It is a scheme, and a plan that God expects man to obey.
- c. And it is called:
 - 1) The word of truth, Col. 1:5.
 - 2) The teaching/the doctrine, 2 John 1:9-11.
 - 3) The word of the cross, 1 Cor. 1:18.

- 4) The faithful word, Tit. 1:9.
- 5) The gospel of the grace of God, Acts 20:24, etc.
- d. Indeed, As God gave Noah all things he needed in order to complete the pattern.
 - 1) God has given us “all things that pertain to life and godliness,” 2 Pet. 1:3.
 - 2) And that is why people should have no fear of Pattern Theology.
 - 3) For it is simply God, trying to help us, get back and conform to the original image we were created in, one of sinless perfection.
- e. So, Pattern Theology is a positive.
 - 1) Because it helps us keep the memory of what God wants alive.
 - 2) It helps us preserve the unity of God’s faith, amongst God’s people.
 - 3) We do this by avoiding the appearance of evil, and by following and imitating the pattern.
 - 4) And by doing so, we will always put ourselves in remembrance of “who” we are, “what” we are, “no matter where we are.”
12. Pattern theology.
 - a. With that thought in mind that God always has a pattern.
 - b. And with an understanding that God want us to focus our attention and keep the pattern.
 - c. Let us remember, that the wise man, is a carpenter, and he builds his house upon the rock, Matt 7:24-25.
13. One of the greatest titles ascribed to Jesus is carpenter.
 - a. In Matt. 13:55, we can see that Jesus was known as the carpenter’s son.
 - 1) In Mark 6:3, he was simply known as a carpenter.
 - 2) And we may not know how many houses for homes that Jesus built, and that is not important.
 - b. What is important that we realize the greatest house ever built, was built by Jesus, the greatest master builder, the world has ever known.
 - 1) For it was God’s house that He built, 1 Tim. 3:14-15, the home of the redeemed.
 - 2) And we today, we are like Noah, we too are building, we are building a spiritual house, out of the pattern that Jesus left!
 - 3) And we better make sure, like Noah, if God said use gopher wood.
 - 4) If God said use Acacia wood – Ark of the Covenant.
 - 5) If God said to do this or that, that we are building that as God would have.
14. First, a wise builder will build upon a good foundation.
 - a. Christ is the only sure foundation, 1 Cor. 3:11; Isa. 28:16:
 - 1) Notice, those who believe in Him, will not make haste:

- 2) We will get to building, and build, on the only foundational stone accepted by the Father, Christ!
15. So, a wise builder will build upon Jesus, according to the pattern:
 - a. As you we have seen, Noah built the ark upon God's blueprint, Gen. 6:14-22.
 - b. Moses built the tabernacle and its furnishings according to the pattern, Exo. 25; 40; Heb. 8.
 - c. And we must build according to the pattern of sound words, 2 Tim. 1:13.
 - 1) And we must never forget that we are building according to the word of God!
 - a) And then we will never forget.
 - 1) Who we are.
 - 2) What we are.
 - 3) Where we are.
 - 4) and Whose we are!
 - d. In this life, there are many types of building projects and many areas of building.
 - 1) Yet, the only building that really matters is if we build according to the "Pattern" of God!
 - 2) Yet, for that to happen, we must have the proper attitude.
 16. Realistically speaking, many reject Pattern Theology today, and they simply reject it, because of attitude, because of pride, and because the thought of the cross is foolishness to them, 1 Cor. 1:18.
 17. It reminds me of Balaam and Balak, when Balak is willing to pay anything to get Balaam to curse the children of God.
 - a. And Balaam, really, really, really wanted to tell Balak what Balak wanted to hear for fame and fortune.
 - b. After being visited by God, Balaam knew, that He must do what God declared him to.
 - c. And though he would have liked to have all the fame and fortune that Balak would have given him to curse Israel.
 - d. Balaam still said, "All that Jehovah speaketh, that I must do," Num. 22:26.
 18. Though, we may not agree with Balaam's struggle, his end conclusion, is the type of attitude that each of us must maintain as we Behold the Pattern!
 - a. That is, if we intend to follow the footprints of Jesus, 1 Pet. 2:21.
 - 1) First, we need to develop the attitude of complete surrender.
 - c. Notice Balaam started his speech to Balak by using the word "all."
 - d. When we speak God's word, God is our only employer, and judge.

- e. For we do not have to answer to men for the truth, it is God we ultimately have to answer to, and if that means we lose friends, lose the confidence of family members or jobs in order to speak the truth, then so be it!
 - g. Our job, in Beholding the Pattern, is to refer to every piece of the pattern and know even the small pieces may seem insignificant, but, in reality, “all” is “all.”
19. I often think of the huge projects that mechanical engineers draw up:
- a. And isn't it true that some of the machines, they draw up, have hundreds and thousands of pieces in them in order to make it function.
 - b. And if you just leave one bearing out, or decide not to put one ring on a piston, or leave one support beam out.
 - c. Though that piece may be small since the pattern was not followed, and a small piece was left out, what is going to happen to the whole?
20. So, Balaam said, “All, that Jehovah speaketh.”
- a. It seems that many today, have trained themselves to tune certain things out.
 - b. The way we tune our children out, a crying baby out, a spouse out, many tune God out in the same way.
 - c. And thus, they are not trained to listen to God's word.
 - d. Brethren, faith cometh by hearing, Rom 10:17.
 - 1) Hearing what God is saying.
 - e. So, today we must hear and accept, Jer. 6:16.
 - 1) This was a problem in Jeremiah's time, they heard, but refused to accept.
 - g. Not only must we hear the pattern, and accept it, but we must also take heed, and critically examine every part of the pattern; Acts 17:11.
21. And that is what leads us to personal responsibility, “Notice Balaam said, “All that Jehovah speaketh, that **I** must do.”
- a. Balaam knew that Balak and all of Moab wanted him to curse Israel.
 - b. But, he had the personal responsibility to examine God's pattern and then to follow it, Acts 5:29.
22. Yet, one is only going to feel personally responsible, if one has a “good conscience.”
- a. Notice Balaam once again said, “All that Jehovah speaketh, **I must** do.”
 - 1) He said must.
 - b. It is not that God forced him.
 - 1) But Balaam knew that was the only right thing to do.
 - 2) And since that was the only right thing to do, his conscience would not let him do otherwise.

- c. So, we do have a choice, yet, one with a good conscience will work the works of the one who sent us, while it is day, and while we have the opportunity, John 9:4.
23. And that leads us to our last point, if we are going to be obedient to God, we must do.
- a. Again, notice what Balaam said, “All that Jehovah speaketh, I must do.”
 - b. The religion of Jesus is not a dead religion:
 - 1) That is what was wrong with Judaism:
 - 2) And Jesus came to bring a new cloth, and was not about to sew it into the old cloth.
 - c. Thus, as we see through the life of Jesus, the religion of Jesus is a religion of “do.”
 - d. You don’t get religion; you do it!
24. To conclude:
- a. Joshua 22 teaches, Men’s lives are controlled by our attitudes and inner motives.
 - b. This is easily seen on Paul’s second tour, as he went to four different cities, and found four different attitudes.
 - 1) At Thessalonica, he found blind prejudice, Acts 17:2ff.
 - 2) At Berea, he found the spirit of truth, Acts 17:10-11.
 - 3) At Athens, he found indifference, Acts 17:16ff.
 - 4) At Corinth, he found degradation, 1 Cor. 15:32.
26. And naturally, the people at Berea manifested the spirit that most pleased the Father.
- a. Because they saw a pattern and had the proper attitude and motives to search and develop.
 - b. And today, we are given the same responsibility, to Behold the Pattern, and develop the right attitude in order to obey the Pattern.
 - c. And that is, in order to obey, we must have an attitude of:
 - 1) Self-surrender.
 - 2) Critical listening.
 - 3) Personal responsibility.
 - 4) Good conscience.
 - 5) And an Attitude of activity.

Faith's Exhortation

Joshua 23

Intro:

1. Chapters 23-24 record the last message of Joshua.
2. In chapter 23 Joshua calls the elders of the tribes together to give them his final instructions before he died.
 - a. He starts out by reminding them how they have seen what the Lord can do for them and how the Lord fought for them, Deut. 1:30.
 - b. He also reminded them of God's faithfulness, and they have all received their inheritance and how the Lord helped them even cleanse their land when they did so.
 - c. So, he pleads with them to continue to walk straight with God, never to veer to the left or right, but just follow what is written.
 - d. Then Joshua specifically mentions things not to do:
 - 1) Like don't associate with the tribes that have not been cleansed out of the land.
 - 2) Not to mention the names of their gods nor swear by their gods, or serve, or bow down to them.
 - 3) He also told them not to intermarry, Exo. 34:15-16, with anyone other than Israel.
 - a) That is one reason God wanted all the Amorites destroyed, Deut. 28:7.
 - 4) And if Israel mingle with these other people then they would become a thorn in Israel's side and they would soon succumb to these pagans and eventually be destroyed because of them.

Body:

1. Chapters 23 and 24 are filled with simply numerous points that we can and should learn from today.
 - a. They are very rich chapters, teaching us to prepare ourselves for eternity, and to be prepared for death.
2. As we look at chapter 23, we learn several years have passed since the division of the land.
 - a. And Joshua was able to spend quite a bit of time at his new home in Timnath-Serah, 19:50.
3. Now, after many years, Joshua knows his days on earth are numbered.

- a. It is as if he was told like Hezekiah, by Isaiah, to prepare his house, because he was about to die, 2 Kings 20.
 - b. Knowing his earthly pilgrimage was about to end, the love of God in him compelled him to call the people together to charge them to be faithful to God.
 - 1) And to warn them of the drastic consequences that would befall them if they forsake God.
4. We know today, the OT was written for our learning, Rom. 15:4.
 - a. And as we study Joshua's last days over the next, let us make the application that it is necessary to be well pleasing unto God in living under the authority of the last will and testament of Jesus Christ, Matt. 28:18; Col. 3:17.
5. First, in verses 1-2, we can see that Joshua was reviewing his life work.
 - a. And verse one teaches that "a long time," had passed since they were given the land.
 - b. What we can learn from this is that Joshua at this advanced age, and not far from death, still showed a fervent love for God and his people.
 - c. Many times it is easy as we get older, to forget about others, and concentrate on ourselves.
 - 1) Because we have doctors' visits and more doctors' visits, and we have conditioned ourselves to believe at 65 we are retired.
 - d. Joshua serves as a great example in that as long as we are mentally and physically capable; we should make every effort to serve God and man.
 - e. Even in his old age, Joshua remembers the charge God gave to him, 1:6-8.
 - 1) And even in his old age, he knew he had to continue to fulfill that charge, to lead God's people.
6. It kind of reminds me of Paul, during his last days, and his concern for Timothy, and the elders at Ephesus.
 - a. Remember he penned Timothy in 2 Tim. 4, charging him to continue to preach the truth.
 - b. And he visited Ephesus and begged them to continue to walk in the light, Acts 20.
7. Even Peter did the same.
 - a. As he was nearing death, he wrote the churches of Asia Minor and tried to put them in remembrance of what he had taught them.
 - 1) He made every effort to do so, 2 Pet. 1:15.
 - 2) Because he was about to "put off this my tabernacle," 2 Pet. 1:14
 - b. Godly men and women today will exhibit this trait, and remember there is no such thing as a retirement age on earth for man.

- 1) And they will work, and continue to do the best and most they can, knowing that we will rest from our labors after death, Heb. 5:9-11.
8. Next, we have a glance at yesteryear, 2-4.
 - a. No one knows for sure where the people assembled to hear Joshua.
 - b. What they heard was a reminder.
 - 1) A reminder on how God destroyed the heathen nations.
 - 2) A reminder pertaining to the plagues of Egypt.
 - 3) Pertaining to the events surrounding the Red Sea.
 - 4) And all the great things God did for them during the wanderings and during the conquering.
 - c. Joshua makes mention that these events should strengthen their faith.
 - 1) Because they did not receive what they did because of the work of their own hands.
 - 2) It was God that led them to victory.
 - d. And what we must learn from this second point is that we should “never be weary in well doing,” Gal. 6:9.
 - 1) Never be weary of doing what is right.
 - e. The point is things are not always going to be easy.
 - 1) You are going to have problems, sickness, illness, situations that arise that just humiliate and destroy you.
 - 2) And so many times we allow these other issues to affect our faith.
 - 3) Here Joshua is saying, when it rains, remember the sunshine.
 - 4) Why did he say that, because after the rain the sun will shine again.
 - f. But, if we allow the flood waters to encompass us to the point that our faith is weakened.
 - 1) Then like the foolish man, our house was built upon a house of cards, not upon the Rock of Jesus, Matt 7:26-27.
 - g. Joshua knew the people would be tempted to turn from God.
 - 1) And in America the church is plagued with selfishness as well.
 - 2) And when that happens we lose the urgency to preach the gospel message, we lose the zeal to worship in spirit and in truth.
 - 3) And we lose the passion for being Christ-like!
 - h. “Be not weary in well doing,” Gal. 6:9.
 - 1) How? By remembering the good days, and counting your blessings.
9. Point 3, Joshua discusses the important of courage, 5-6.
 - a. They had yet to drive all the inhabitants out of the land.
 - 1) And if you remember this meeting with Joshua, was a long time after they inherited the land.
 - 2) And still there were pockets of Canaanites living amongst them, and God did not want it to be that way.

- 3) The cancer had to be cut out so that the whole could be well.
 - b. Since they had waited so long, become complacent and did nothing for years to rid their rest of the Canaanites.
 - 1) The Israelites were going to have to be “very courageous” to do something about it now.
 - a) And talking, wouldn’t get the job done.
 - b) Agreeing wouldn’t get the job done.
 - c) God wanted them to take action before the cancer destroyed the whole.
 - c. Yet today, in the face of atheism, heathenism, denominationalism, and sin.
 - 1) The church must recognize that she is a mighty army.
 - 2) The army of the Lord.
 - 3) Who knows with God on our side, we will be able to overcome all things Satan throws against us.
 - d. And thus as a congregation, we need to have the courage today, to stand, and teach our children to stand.
 - 1) Against Atheism, heathenism, denominationalism, and sin that may be in our midst.
 - 2) Or are we puffed up, 1 Cor. 5:2?
 - 3) If not, then Joshua is saying, develop a backbone!
10. Point #4, Pagan companions are forbidden, v 7-10.
- a. Since many of the Canaanites had not been forced out of the land; Joshua knew, it was just a matter of time till they started to trade, befriend, and marry one another.
 - 1) Thus the need to be courageous when dealing with sin.
 - 2) If not, you will be infiltrated by it.
 - 3) And destroyed as Israel was.
 - b. A great lesson for the church today.
 - 1) We must know our responsibility to contend for the faith, Jude 1:3.
 - 2) And we must know, that anyone who teaches any other doctrine should be accursed, Gal. 1:6-9.
 - c. And as Joshua was concerned that these people would continue to obey the truth, and be separated from the heathen.
 - 1) So, we must understand this principle.
 - d. When it comes to God’s people being a separate people; sanctified and ready to serve.
 - 1) Regardless of the age, we live in.
 - 2) The divine principle of separation has never changed, 1 Pet. 3:9.
 - e. God has separated himself, from man, because of sin, Isa. 59:1-2.
 - 1) And we must separate ourselves from man, because of sin.

- 2) Meaning, the church must be separate in her manner of life.
 - a) Her manner of worship.
 - b) Her manner of fellowship, entertainment and living.
- f. We must know we are to ascertain God's authority for all that we do, Col. 3:17.
- g. Notice what Paul said on the matter in 2 Cor. 6:16-18.
 - 1) So, we recognize this principle as well.
 - 2) That we are to be separate from the denominations, from sinners, from those with different visions than us, and cleave to the Lord, 8-9.
 - 3) And if we do that, as seen in these verses, no man will be able to stand against us: Why?
 - 4) Because if we are in harmony with God's will, He will fight for us.
- h. Verse 10 teaches that most people on this earth have never realized the power they have when they cooperate with God.
 - 1) Because when we cooperate with Him and purge ourselves from the Canaanites of our day.
 - 2) God will work with us. Nothing will stop us.
 - a) This is the reason many congregations are not growing today because people are not planting or watering.
 - 3) Point being, one man, standing alone with God, makes a majority.
 - a) And trusting in numbers and in material wealth is getting us nowhere, and is suffocating the church.
- 11. That is why we must take heed to ourselves, 11-13.
 - a. This reminds me of the vital statement made to elders in Acts 20:28, "take heed to yourselves and to the flock of God."
 - b. There is never a time when we do not stand in a state of accountability to God on this earth.
 - 1) There are no do-overs, no mulligans, "it was an accident," with God.
 - 2) And yet, for every false doctrine:
 - a) For every congregation that has ever split due to false doctrine.
 - b) For every member of the church that fell into denominationalism. Or rubbed shoulders with them.
 - c) For every member that has failed.
 - d) It is because someone failed to take heed of themselves.
 - c. And notice, in this paragraph, about taking heed to yourself.
 - 1) God tells us the best way to keep our faith, is to not daily mingle with those of an opposite faith.
 - 2) And to definitely not marry someone of an opposite faith.
 - d. If I stood up here and said, baptism is not important.

- 1) It really doesn't matter if you are or not?
- 2) Would you not come to me with scripture, and make this argument, "the Bible speaks so much on baptism, how can you deny it?"
 - a) Someone will invariably make those statements.
- e. But when it comes to mixed marriages, meaning, our children marrying a lost soul, a person of the world, Methodist, Moslem, etc.
 - 1) Maybe you don't know it, but there is more instruction in the Bible pertaining to marrying in the Lord than there is pertaining to baptism.
 - 2) But, yet, we ignore this in our homes.
 - 3) We push and push and push our kids to be baptized.
 - 4) But do we push as much, if not more for them to marry in the Lord?
- f. All of us who are parents should always place emphasis in the home on our children finding mates in the Lord.
 - 1) For those who don't marry in the Lord, they are constantly put in compromising situations that they would have never been put in had they married someone of like faith?
 - 2) They then bring forth children, who are put in the middle of this spiritual division in the home.
 - 3) And they are put at a disadvantage, when compared to children raised when both spouses are in the Lord.
- g. We must know, that such unions, do compromise our faith, our home and our home congregation, the Lord's church.
- h. Reality is what reality is; there is no reason to hide it.
 - 1) We all know people raised in the church, who married out of it, who choose to be unequally yoked, 2 Cor. 6:14.
 - 2) We all have also seen the problems it can and does create.
 - 3) And we feel for those in this situation, our heart goes out to them.
- i. And we are proud of those, who under such strife, still find a way to remain faithful, and try to be a positive influence, but yet they are the few and exception to the rule.
 - 1) Because in most cases, just like in Israel, when you marry outside of the Lord, souls that were saved, become lost.
- j. That is why we have this warning over and over again through scripture.
 - 1) That is why we must teach our kids, over and over about how necessary it is for them to marry in the Lord.
- k. Not only for their soul, their spouse's souls, but also for the spiritual unity they can give their children's souls.
12. Last point, we all must go, the way of the earth, 14-16.
 - a. Like Moses, Joshua must go.

- 1) Like Joshua, we must go.
 - b. We would do well to constantly remember that our lives are brief and uncertain.
 - d. And we would do well, to live our lives faithful each day, so that we don't have to be concerned about Jesus coming again.
 - 1) Or worry about the day of our death.
13. To conclude: this chapter is about, "the way of the earth."
- a. And your way is pointing to death, we all got to die, Heb. 9:27.
 - b. And chapter 23 is a lesson in how to give us the easiest road to eternal life.
 - c. And the easiest path is to:
 - 1) Always remember the sunny days, and never forget who gave them.
 - 2) Live courageously, meaning, take your stand, when you are supposed to.
 - 3) Stay away from evil companions who can and will corrupt your morals.
 - 4) Take heed to yourself and all you do.
 - 5) And marry in the Lord.
 - d. That is the easiest path to eternal bliss with God.
 - 1) To make sure that at death all will be well.

Let Us Learn - Joshua 24

Intro:

1. In this last chapter, the story is recorded of Joshua calling all of Israel together.
 - a. Joshua begins to speak for the Lord:
 - 1) He reminds them of their history from Abraham till now.
 - 2) He also reminded them how Abraham served no other gods and that is why they have prospered.
 - 3) And he reminded them how God brought them into this land destroying everything in their path.
 - b. Joshua admonished them to fear the Lord and serve Him only, because if they began to serve other gods then God would destroy them too.
 - 1) Israel as a whole promised to serve God and Him only.
 - a) Then Joshua wrote these words in a book and set up as stone as a witness.
 - c. Then at 110 years old, Joshua died.
 - 1) After Joshua's death, the bones of Joseph from Egypt were buried.
 - 2) And then shortly thereafter, Eleazar, the second High Priest of Israel died.
 - a) He was buried at Gibeah in Ephraim.
 - d. And after the Joshua's death, the elders did what they promised and lived obedient lives to God all their generation.

Body:

1. Chapter 24 is a wonderful chapter filled with dozens of practical lessons.
2. First, let us learn, that when we worship, we are not the audience.
 - a. Notice in verse one, when Joshua calls the people together and starts to preach to them, the congregation took an active role in this assembly.
 - b. For in verses 16-19, 21, 24 the people answered Joshua, praising God and promising God that they would be faithful.
 - c. To answer means they heard, they were listening, there were participating, through their attention and answers.
 - 1) We are the performers God is the audience.
3. In Acts 10:30-33, we read of the story of Cornelius and learn that when Peter came to his house to meet them.
 - a. Cornelius said in verse 33, "Now, therefore, we are all here present before God, to hear all things that are commanded thee of God."
 - b. You see they were there to hear God's words.

- c. When we come together to worship we sing, we pray, we engage in a teaching-learning situation, and on Sundays we partake and contribute.
- d. When this happens we are all to be participators in the worship.
 - 1) We have no right to sit idly by and not pray, and not partake, and not listen and not sing.
- e. We are the church of the living God, assembled to worship Him.
 - 1) Meaning, He is the audience, God is the audience, not us.
- f. What does the word audience refer to?
 - 1) To those who watch – not to those who participate.
 - 2) To those who observe – not to those who perform.
 - 3) To those in the grandstands – not to those on the playing field.
- g. Clearly, when we come together to worship God in spirit and in truth, John 4:24.
 - 1) We are commanded to participate, for Him.
 - 2) So, let us recognize the importance of “having part” in every phase of worship.
 - 3) Our primary goal is not to please ourselves nor to please those sitting beside us, but to please the Almighty God.
4. Secondly, let us learn, that every blessing has an attendant responsibility, read 24:2ff.
 - a. In Romans 12:1 Paul said, “I beseech you therefore brethren, by the mercies of God, that ye present your bodied a living sacrifice, holy, acceptable unto God, which is your reasonable service.”
 - 1) Notice the phrase, “Which is your reasonable service.”
 - b. Paul was saying the exact same thing Joshua did in Josh. 24.
 - 1) That is we should take into consideration what God has done for us, and give ourselves to Him accordingly.
 - c. Notice, God through Joshua said, starting in verse 2:
 - 1) I took your ancestors out of idolatry.
 - 2) I led Abraham to the land of promise.
 - 3) I blessed Isaac and Jacob.
 - 4) I brought you out of Egypt, and led you through the wilderness.
 - 5) I gave you the land of the Amorites.
 - 6) I gave you victory over Jericho.
 - 7) And now, I have given you this land.
 - d. Based off this review, Joshua is teaching in no uncertain terms they are obliged to be faithful to God.
 - e. Likewise, we must understand that with each blessing, comes responsibility. With freedom in Christ comes responsibilities.

- 1) So, let us be mindful of God's blessings, which today, are even greater than anything they received, and as Paul said, let us become the living sacrifice that God knows we can be!
5. Thirdly, let us learn that God has given us many victories!
 - a. We tend to forget about all the victories God has given us, don't you think?
 - b. How many people has God healed that you know about?
 - c. How many times have you gone to God in prayer, in your life, and things work out just fine?
 - d. I dare say, He answers our prayers, over and over and over again.
 - 1) Which evidences time after time, that God has given us victories that we could not have on our own.
 - e. Joshua 24 teaches us exactly this point, notice, God said:
 - 1) When the Egyptians pursued after your fathers with horses and chariots, I delivered you, v. 6.
 - 2) When the Amorites fought against you, I delivered you, v. 8.
 - 3) When Balak made war against you, I delivered you, v. 9.
 - f. Notice in verse 12, God said, "And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy brow."
 - 1) Time after time God had given them victories they could not achieve on their own.
 - 2) Now God always expected them to do what they could, and to be faithful to Him.
 - a) And when they were, God fought their battles for them!
 - g. Joshua 24 teaches we are constantly involved in battle after battle today, in this thing called life.
 - 1) And as long as we remain faithful to Him, do what we can, and go to Him with our battles!
 - 2) He promises, "I will be with you always, even until the end of the world," Matt. 28:20.
 - h. So, let us never forget about the victories God has given us.
 - 1) I learned many years ago, that people who fall from God, and use the excuse that He isn't answering my current prayers.
 - 2) Have stopped looking at the past, and all the good things He has done, and thus they are able to fall.
 - k. So, if you want to keep from falling – always remember the answered prayers of yesterday!
6. Fourth, let us learn to give proper response to God's gifts.
 - a. Who can question the generosity of God?
 - 1) He sends the rain on the just and unjust, Matt. 5:45.

- 2) He provides our food, clothing and shelter, Matt. 6:25-34.
- 3) And He didn't leave Himself without witness, Acts 14:17.
- b. Pertaining to Israel, He gave them a land they did not labor for, cities they did not build, mature vineyards and olive yards they did not plant, 24:13.
 - 1) Though these gifts are great, they are nothing in comparison to God's gift to us, Rom. 5:8.
- c. What we learn from Joshua 24, with the giving of these great gifts, we now must be careful to make sure we respond to His gifts, the best we know how.
 - 1) And we can start this response, by loving Him, because He first loved us, 1 John 4:19.
7. Fifth, let us learn, that we are traveling a journey.
 - a. And our journey is just as theirs from Egypt to Canaan's land.
 - b. Paul discusses our journey in 1 Cor. 10.
 - 1) And declares some similarities of our journey with the Israelites.
 - 2) Because the journey they took is a type, a shadow of the journey we all must make today.
 - c. As 1 Cor. 10:1-13, v1 teaches us, we must be careful to avoid the terrible mistakes which they made.
 - 1) Because their mistakes, did not afford them the opportunity to enter Canaan's land, Heb. 3:18-19.
 - 2) And if we follow His will, as revealed to us in the word of God.
 - 3) He will be with us, direct us, and give us our Canaan Land, when this life is over, Heb. 4:8-9.
8. Sixth, let us learn, to live and die a servant.
 - a. In verse 29 we learn that Joshua died when he was 110 years old.
 - 1) And when the Holy Spirit referred to Joshua, who died at 110, He engraved in eternal scripture that Joshua is the servant of the Lord.
 - b. The same phrase was used in reference to Moses in Deut. 34:5.
 - c. And Paul, when he wanted to describe His role with God, he chose the word "servant" in Rom. 1:1.
 - 1) What is amazing about that word servant, in the Greek there are two words often used often translated as servant.
 - 2) The first word is Diakonos, which is the same word as deacon, referring to one who serves.
 - 3) Also, the Greek word doulos is often translated servant.
 - 4) And that is word Paul uses in Rom. 1:1, and it is the same word Paul uses in 1 Cor. 7:15.

- a) Where Paul says, “But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace.”
 - 5) The word “bondage” is doulos, as translated in Rom. 1:1.
 - a) The word means, “a servant under bond.”
 - d. And Paul used the word “doulos” in Rom. 1:1, because it is a stronger word than diakonos, for diakonos means servant.
 - 1) But yet, doulos refers to a servant who is a slave under bondage.
 - e. So, the lesson is we too like Paul, must be faithful and devoted servants of God.
 - 1) But just not servants, where we serve Him here and there.
 - 2) But, a true servant is a bondservant, one who sees himself as a slave to the master.
 - 3) That is why Paul said, in Phil. 2:5, “Let this mind be in you, which was also in Christ Jesus.”
 - f. So, to be the servant Joshua was we must have the mind of Christ, live as a servant, serve submissively, and be obedient.
 - g. Because a true servant of God, belongs to God, and humbly submits to God, and is in subjection to God, and labors constantly for God.
 - h. There is no greater compliment than to die, and it be said, “You died a servant of the Lord.”
9. Seventh, let us learn, to live and die a servant, we must always remember our Commitment.
 - a. In verse 27, Joshua erected another monument.
 - b. This is one of the central themes of this book.
 - 1) Monument building.
 - c. The reason is, God and man agreed that man is a fickle being.
 - 1) And that man is a forgetful being.
 - 2) And the only way to keep sacred promises, laws, and commands in our heart.
 - 3) Is for us to be reminded of them from time to time.
 - d. Thus, the stone, it was a witness to them, v. 27.
 - e. Thus the Bible, and its precepts, written so that we can read, study and hear the precepts from time to time.
 - 1) To be kept in remembrance of them, 2 Pet. 1:12-15.
 - f. Brethren, we have so many who leave the way, the path of righteousness today.
 - 1) And one reason they do so, is they stopped looking at our spiritual monuments!
10. Point eight, let us learn to have true faith, as the mummy of Joseph and live for

the hope.

- a. Joseph was 56 years old when his father died, and he lived another 54 years in Egypt.
- b. And knowing that the time of his death was near, he called his brethren and said in Gen. 50:24, “I die: and God will surely visit you, and bring you out of this land which he sware to Abraham, to Isaac, and to Jacob.”
 - 1) This request was a clear beautiful picture of the faith of Joseph.
 - 2) And faith it was to the point of assurance.
 - 3) And that assurance is proven in Gen. 50:25.
- c. And for hundreds of years, Joseph’s body laid in a house, mummified, for all of Israel to see.
 - 1) And that mummy, represented something to all of Israel.
 - 2) Hope and Faith – Joseph knew what God had said.
 - 3) He knew God would take them out of Egypt.
 - 4) He knew they would be brought into Canaan’s Land.
 - 5) He knew of God’s power, and He knew that God was not slack concerning His promises, 2 Pet. 3:9.
 - 6) He was fully assured that what God had promised would come true, Rom. 4:21.
- d. And now Josh. 24:32 reads, “And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Israel.”
- e. For three centuries that silent coffin sat in Egypt, preaching a powerful message.
 - 1) A message that still lives and is much needed today.
- f. You see we have an even better hope than a mummy case.
 - 1) We have an empty tomb, an occupied throne, and promises from the very throne of God.
 - 2) Jesus, said, “I will come again and receive you unto myself, that where I am, there ye may be also.”
- h. And just as the world continues to allure us today from the hope that anchors our soul.
 - 1) And just as it seems, we have heard the threat over and over again, that Jesus is coming, we are dying, and we better be ready.
 - 2) But day after day the sun comes up and goes down, and we wake up, and we are still here.
 - 3) And though 2,000 years have passed since He arose, and many cast doubt on His return.

- 5) Know this, when hope may die down, and our desire may be dulled.
- 6) Joseph's silent coffin must shout in our ears as it did theirs.
- 7) "This is not your final resting place; arise, go forth and claim your inheritance."
- 8) The coffin testified that Jehovah had something better.
- i. Now the question is, "Is our faith as strong as that of Joseph?"
 - 1) That at death's door, we are able to cast our anchor clean across the gulf, and say, "I'm coming home."
- j. Do you want this type of faith, the faith of Joseph?
- k. Then obey Joshua 24.
 - 1) Never stop worshipping God.
 - 2) Know that every blessing leads to responsibility.
 - 3) Never forget that every victory we have ever obtained came from God.
 - 4) Never forget God's providential care for you.
 - 5) Never forget while traveling that you are a slave to Christ.
 - 6) Never forget as a slave you must always be committed to Christ.
 - 7) Then like Joseph, when you near your death bed, you too, will be able to die with an anchor cast to the other side.

Joseph's Burial Ground: Who Bought it and From Whom?

This difficulty arises when one compares what Stephen says in Acts 7:16, compared with Genesis 23:17-18, 33:19 and Joshua 24:32. The Genesis account states that Abraham purchased property from Ephron the Hittite (23:17-18), and that Jacob purchased property from the sons of Hamor (33:19; which is also what Jos. 24:32 says). Stephen, it seems, confuses the two accounts and says that Abraham purchased the property from the sons of Hamor.

John Calvin said that Stephen evidently made a mistake.^{xxv} Bible critics have capitalized on this apparent contradiction. They have asked those who believe in absolute inerrancy to explain the contradiction.

However, a more careful reading of these passages will reveal that there is no conflict at all. First, Genesis 23:17–18 does not say what the biblical critics say; that is, does not say that

Abraham bought *this tomb to which Stephen refers* of Ephron the Hittite. It does state that Abraham bought *a field* of Ephron the Hittite, in which there was a cave, and that Abraham buried his wife Sarah in this cave. But there is no good reason for supposing that this was the tomb in which Jacob and the patriarchs were buried. There is no reason whatsoever to argue that the two tombs mentioned in Genesis 23:17–18 and in Acts 7:16 are the same.

Second, notice carefully the wording in Genesis 33:19. It does not say (as critics have contended that it says) that Jacob bought the tomb. Rather, it says that he bought “the piece of land where he had pitched his tent from the hand of the sons of Hamor.” If we put the pieces of this puzzle together, it goes like this: Abraham purchased the tomb from the sons of Hamor (as Stephen said), and later Jacob purchases the ground around this tomb.

“So, after all, the mistake was not Stephen’s, but the mistake of the commentators who were not careful to note exactly what Stephen said and what is said in the two passages in Genesis.”^{xxvi}

ⁱ “Apparently Rahab knew of the spies’ mission and was sympathetic to it, because she had hidden the spies prior to the king’s agents’ arrival.” D. M. Howard, Jr. *Vol. 5: Joshua* (electronic ed.). Logos Library System; *The New American Commentary*. Nashville: Broadman & Holman Publishers, 2001) 100.

ⁱⁱ “Is this not, therefore, a clear-cut case of a necessary non-truth (a case where the alternative was unthinkable)? But since the Bible condemns lying, and since there is no hint of disapproval (rather it seems that it is approved when the total deliverance is commended) in this case, it seems to me that we are forced to class Rahab’s action as something other than a lie (perhaps there might be a better classification than a necessary non-truth). If a lie is condemned by God, and if a necessary non-truth is not so condemned, how can we but conclude that God does not consider a necessary non-truth a lie?” Howard Winters, “Reversing Situation Ethics (3).” *Firm Foundation* (March 20, 1979):7.

ⁱⁱⁱ “The narrative regarding Rahab merely provides an example of where God honored a woman due to her obedient faith—in spite of her character flaw. This woman was a harlot in a pagan environment, but she had developed a budding faith in Jehovah (see Joshua 2:9ff). Accordingly, she received the Israelite spies with peace (Hebrews 11:31). Her motive was right, even though her method was wrong. There is not a word in the Scriptures that endorses the false story she told in concealing the spies, and it is utter desperation that grasps at this narrative in an attempt to justify situation ethics.” Wayne Jackson, “A Critical Look at Situation Ethics.” *Christian Courier* (March 1, 1999):2.

^{iv} “Either one, silence or to tell the truth, would have meant certain death for the spies. So the only alternative Rahab had, if the spies were to be saved, was to give out misinformation.” Winters, p. 7.

^v Keil, C. F., & Delitzsch, F. *Commentary on the Old Testament*. (Peabody, MA: Hendrickson, 2002):2:26-27.

^{vi} Stevens was specifically studying the use of the word *sar* in the book of Daniel. He says: “While the word ‘prince’ may seem to allow for the view that the princes of Persia and Greece are human leaders, a study of the term and its use in Daniel 10 demonstrates otherwise. While שָׂרָא designates ‘leaders,’ ‘vassals,’ ‘captains,’ or ‘heads of groups’ (in 1:7–11, 18; 8:11, 25; 9:6, 8; 11:5), elsewhere in Daniel the term obviously refers to celestial beings. The angel Michael is called ‘one of the chief *princes*’ (10:13), ‘your prince’ (v. 21), and ‘the great prince’ (12:1).” David E. Stevens, “Daniel 10 and the Notion of Territorial Spirits.” *Bibliotheca Sacra* 157:628 (Oct.–Dec. 2000):387-396.

^{vii} D. A. Carson, *New Bible Commentary: 21st Century Edition*, 4th ed. (Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press, 1994). Jos 5:13.

^{viii} “The adoption by Joshua of this absolute form of prostration demonstrates the sentiments of profound reverence with which the language and majestic bearing of the stranger inspired him. The real character of this personage was disclosed by His accepting the homage of worship (compare Ac 10:25, 26; Rev 19:10), and still further in the command, ‘Loose thy shoe from off thy foot’ (Ex 3:5).” Robert Jamieson, A. R. Fausset, and David Brown. *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997) Jos 5:14.

^{ix} *The Pulpit Commentary: Joshua*, ed. H. D. M. Spence-Jones (Bellingham, WA: Logos Research Systems, Inc., 2004) 90.

^x A good three part series on “The Angel of the Lord” was done by Dave Chamberlin. See *The Entrusted Word* 1:4 (Dec. 2004); 2:1 (Jan. 2005) and 2:2 (Feb. 2005).

^{xi} “**Lasting**, for a duration, i.e., an undetermined duration of time without reference to other points of time, with a focus of no anticipated end, but nevertheless may have limits (Nu 25:13; Jer 18:16).”

James Swanson, *Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997). DBLH 6409, #3.

^{xii} Gary A. Byers, “ABR and the Search for Ai.” *Bible and Spade* 12(1999):5-13. Byers says: “We at the Associates for Biblical Research accept the Biblical story of Joshua’s conquest of Ai as historical. We assume evidence of that event is recoverable and, as scientists, we are excavating in what we think are the best places to find ancient Ai. We believe we are closing in on that evidence.”

^{xiii} A. R. Millard, “AI.” in *New Bible Dictionary* Edited by D.R.W. Wood (InterVarsity Press, 1996, c1982, c1962) 22.

^{xiv} Quoted by Bruce K. Waltke, “Palestinian Artifactual Evidence Supporting the Early Date of the Exodus.” *Bibliotheca Sacra* 129:513 (Jan. 1972):38-9.

^{xv} Robert Saucy, *The Case for Progressive Dispensationalism* (Zondervan, 1993), 58.

^{xvi} See Farrell Till, “Yahweh’s Failed Land Promise.” <http://www.skepticfiles.org/sr/1land91.htm>. Accessed March 14, 2009. Till says: “In Joshua 16:10; 17:12-13; Judges 1:1-5; 1:9; 1:21; 1:27-36; 3:1-6 and many other places, references are made to the people that the Israelites could not drive out of the land, and many of these were specific references to people from the “seven nations greater and mightier than thou” that Yahweh promised that he would drive out WITHOUT FAIL. But he didn’t, and so the inerrancy champions have some serious explaining to do. IF “Yahweh gave unto Israel ALL the land which he swore to give unto their fathers” (Joshua 21:43-45) and IF “they possessed it (the land) and dwelt therein” (same passage) and IF Yahweh “gave them rest round about, according to ALL that he swore unto their fathers” (same passage) and IF “there stood not a man of ALL their enemies before them” (same passage) and IF “Yahweh delivered all their enemies into their hand” (same passage) and IF “there failed not AUGHT of any good thing which Yahweh had spoken unto the house of Israel” (same passage) and IF “all came to pass” (same passage), how could it have been that some of the enemies of Israel were still in the land during the time of the book of Judges and how could it have been that some of the people of the “seven nations greater and mightier than thou” were still dwelling with the children of Israel “unto this day”?

Someone has a lot of explaining to do, and it isn’t those of us who reject the inerrancy doctrine.”

^{xvii} “The Promissory Land Covenant in the New Testament,” delivered at Westminster Theological Seminary, available in recorded form. Quoted in “The Land Promise: Exegetical Evidence for a Postmillennial Reading” by Gregg Strawbridge

(<http://www.allsaintspresbyterian.com/ETS%202006%20The%20Land%20Promis%20Postmill%20Reading.pdf>). Accessed March 18, 2009.

^{xviii} Vern S. Poythress. *Shadow of Christ in the Law of Moses*. (Philipsburg, NJ: Presbyterian & Reformed, 1995).

^{xix} Palmer Robertson, *The Israel of God: Yesterday, Today, and Tomorrow* (Philipsburg, NJ: Presbyterian and Reformed, 2000) 30-1.

^{xx} Robert Saucy, *The Case for Progressive Dispensationalism* (Zondervan, 1993) 58.

^{xxi} Kaiser, Walter C. “The Promised Land: A Biblical-Historical View.” *Bibliotheca Sacra* 138 (Oct-Dec. 1981):302-312.

^{xxii} Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*. (Peabody, MA: Hendrickson, 2002) 2:91-93.

^{xxiii} John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary : An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985). 1:354.

^{xxiv} Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale reference library (Wheaton, Ill.: Tyndale House Publishers, 2001) 798.

^{xxv} “But when he goes on to say that they were buried in the sepulcher which Abraham had bought from the sons of Hamor, it is obvious that an error has been made in the name Abraham. For Abraham bought a double cave, to bury his wife, from Ephraim the Hittite (Gen. 23.9), but Joseph was buried elsewhere, namely in the field which his father Jacob had bought from the sons of Hamor for a hundred lambs. This verse must be amended accordingly.” John Calvin, *The Acts of the Apostles (1-13)*. Translated by John W. Fraser and W.J.G. McDonald (Grand Rapids: Eerdmans, 1965) 182. In his commentary on Joshua, Calvin had this brief comment regarding what Stephen said: “It is said that the field was purchased by Abraham; but obviously and error in the name as crept in.” John Calvin, *The Book of Joshua*. Translated by Henry Beveridge (Grand Rapids: Eerdmans, n.d.) 283.

^{xxvi} R.A. Torrey, *Difficulties in the Bible: Alleged Errors and Contradictions* (Willow Grove: Woodlawn Electronic Publishing, 1998), chapter 19.