

## Joshua

We face in our time they need to recognize both the tasks in the past before us. An appreciation to be the people of God and act accordingly. Both in our temperance and resolution, as well as our love and commitment to truth.

For these reasons and so much more it's appropriate that we continue our growth and maturity as Christians by continuing to put the old testament in front of us. And to remember the big picture of things in the scope of the whole counsel of God in the story and plan of redemption from beginning to end.

In the book of Joshua much like today we face a cultural political and religious precipice, at the brink of major decisions and major changes. We have before us battles that need to be fought in steps that need to be taken. With daunting tasks and ominous opponents imminent, our faith and attitude for the Lord, our commitment to waiting on the Lord and our desire to do all with the Lord remains paramount.

We have here a nation that was burst out of bondage and slavery that was forged through the heat of the wilderness and about to embark on some of the most important battles in history.

We have a leadership change with potential for national and religious instability.

We have a people operating in a completely new way in a completely foreign land unsure of their opponents end of the new way of life.

There are three pinnacles that I've always peaked above the clouds in my mind for resounding clarity and importance in the book of Joshua.

First, This book has been instrumental in my life from the time of taking over as senior pastor at our church in California and the what if's surmounting in my mind and heart only to be calmed by the same encouragement that the Lord gives to Joshua chapter 1.

Second, Is the beautiful gospel presentation in Joshua chapter 3 when the people are about to cross over the Jordan and how they are called to prepare for this new adventure in life this new calling this new land and to be prepared for all the battles that go before them.

Third is the farewell address of Joshua in chapter 24 where he remains faithful to his calling and commitment to the Lord as for me and my house... His expectation rebuke warning and encouragement of the people of God by his faithful example and the very clear and sobering words spoken at the end of his life in the book are still quite pertinent for us today.

Set a lay the groundwork for what's happening here as the baton of leadership gets passed between Moses and Joshua a reminder of the mental wherewithal of where the people are coming from:

Israel, led by Moses, wandered in the Sinai wilderness.

During that time, Israel experienced **supernatural providence** such as the supply of manna, water from rocks, the pillar of cloud by day and fire by night, and so forth.

During that time, they also received **Divine revelation** - the Mosaic Law. God communicated to them His holy standard.

The land of Canaan represents the **destination** of God's people after they have been set free from **degrading bondage**.

Biblically, the land over the Jordan - the **Promised Land - does not speak of heaven.**

Hebrews 3-4 shows Canaan as a picture of the rest and victory that can be enjoyed by every believer.

- i. In this sense, F. B. Meyer connects the Book of Joshua with the Book of Ephesians.
- ii. Both describe a spiritual walk of promise, wealth, and victory that are ours with Jesus.

This also shows that the deliverance from Egypt was only in preparation for the enjoyment of Canaan.

In our Christian life, we are *brought out* of sin so that we might be *brought in* to abundant life.

The wilderness is never God's permanent destination for us.

Even as an entire generation of Israel died in the wilderness, so many Christians die in the desert dryness of spiritual experience, never walking in the fullness of what God has for them.

The leader: Joshua as a type of Jesus.

Remember that the Greek name *Jesus* simply translates the Hebrew name *Joshua*.

Their names are identical.

## **Christo-Centric Themes**

**Yeshua**

- Hebrews 4:8

**Captain of Salvation**

- Joshua 5:13-15, Heb 2:10, Eph 6:12-18

**Yeshua** - Heb 4:8-11 NKJV

8 For if Joshua had given them rest, then He would not afterward have spoken of another day. 9 There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His. 11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

**Captain of Salvation** -

-Joshua 5:13-15, Heb 2:10, Eph 6:12-18

Eph 6:12 NKJV

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

Whatever Israel received in the Promised Land,  
they received through the hand of Joshua;  
whatever we receive from God  
we receive through Jesus Christ, our Joshua.

where the country is on the precipice of a cultural shift political shift

and the new reality on the dependence of God to fight their battles into  
sustain them for the work He set before them

.  
They are forced to operate in radically new ways

while still remaining the people of God.

Or if we can say it like this:

God is calling his people to raise up new leaders  
to fight new battles  
but calling them to fight in only the way God calls us to.

.Book of Joshua sets up some comical tensions and literary parallels  
to point to our inability within ourselves,

but our great need for depending on God.

God to lead us God to fight our battles  
God to sustain us in the land he's called us to.

God commissions Joshua's work.

([Jos 1:1](#)) Moses is dead, and God speaks to Joshua.

After the death of Moses the servant of the LORD, it came to pass that the LORD spoke to Joshua the son of Nun, Moses' assistant, saying:

**After the death of Moses:** Moses (who exemplified the law of God) could not lead Israel into the land of promise and rest. This all happens **after the death of Moses**.

**The LORD spoke to Joshua:** Joshua - who was **not a young man** at this time - had spent his entire career previously as the **assistant** of Moses, now finds that it is his own time to lead, but only after **God prepared him**.

**Moses' assistant:** Joshua was **prepared by faithful service in small things**, in being Moses' assistant.

Redpath tells of a motto over a kitchen sink:

"Divine service is conducted here three times daily."

The motto is true, and great men and women are prepared by faithfulness to the small things.

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([Jos 1:2-3](#)) **Am giving and have given.**

"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them; the

children of Israel. Every place that the sole of your foot will tread upon I have given you, as I said to Moses."

**Your foot ... I have given you:** Entrance into the land of Canaan was entrusted to a representative. Joshua was the trustee of the land for the people. In the same way, our representative Jesus goes before us and what we have in God we possess in Him.

**I have given you:** The whole land was given, but they could only possess that which they claimed (**every place that the sole of your foot will tread upon I have given you**). What they took must be fought for against a determined opposition.

- i. God certainly could have simply eliminated all their enemies with a mere thought;
- ii. but He calls Israel into partnership with Himself to see His will done.
- iii. Because taking the land took *effort*, the challenge ahead was not for those content with Egypt,
- iv. but for those who would press ahead for what God had called them to.

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([Jos 1:4-5](#)) The promise: victory is assured because Joshua is called by God.

From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory. No man shall *be able* to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you.

**From the wilderness ... As far as the great river:** The precise territory of the land is described. This was no "pie in the sky" promise. It described real land with real boundaries.

**I will be with you:** Victory is assured not because Joshua is a great leader, or because Israel is a great nation, but because God is a great God, and He says to Joshua, **I will be with you.** This is enough for any man seeking to do God's will.

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([Jos 1:6-9](#)) The conditions of the promise of victory.

Be strong and of good courage, for to this people you shall divide as an inheritance the land which I swore to their fathers to give them. Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God *is* with you wherever you go.

**Be strong and very courageous:**

Joshua is called to boldness in God.

This exposes Joshua's weakness;

there was a *need* for such a command,

because even a great leader like Joshua needed such encouragement.

This bold courage would not be in Joshua himself, **but in God.**

We can be full of self-confidence that will take us to ruin,  
but we should instead be full of a genuine God-confidence.

### **When we are Christ confident we are Christ capable**

#### **That you may observe to do according to all the law:**

Joshua must take great care to observe the law.

God's word and Joshua's commitment to it would be the pillars supporting his success.

Joshua did not only need to read God's word.

It had to be on his *lips* (**shall not depart from your mouth**),  
in his *mind* (**meditate in it day and night**),  
and he had to **do it (observe to do according to all that is written)**.

#### **For then you will make your way prosperous, and then you will have good success:**

God's Word so **lived** is a **guarantee** of Christian **success**.

**Not that it promises a life without problems,**

but it does insure a life able to **deal with anything**,

because it takes **full advantage of God's presence and promises.**

- i. And **Christian success is not measured by the same standards as the world's success.**
- ii. **Even if the world accounts us as *sheep for the slaughter*, we are actually *more than conquerors through Him who loved us* ([Romans 8:36-37](#)).**

#### **For the LORD your God is with you wherever you go:**

The final encouragement, repeated from [Joshua 1:5](#), reminds us that Joshua's success did not depend solely on his ability to keep God's Word

. It depended even more on God's presence with him.

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## **CROSSING THE JORDAN**

### A. Instructions for crossing the Jordan River.

1. ([Jos 3:1-2](#)) Camping by the Jordan: Israel faces up to their own utter helplessness to accomplish what it set before them.

Then Joshua rose early in the morning; and they set out from Acacia Grove and came to the Jordan, he and all the children of Israel, and lodged there before they crossed over. So it was, after three days, that the officers went through the camp;

### **Came to the Jordan ... and lodged there before they crossed over:**

God told the people of Israel to wait three days at shores of the Jordan River ([Joshua 1:11](#)). All that time, the people of Israel saw a rushing river, swollen with spring rains laying in front of them.

They must have asked, "How can we ever cross this river?"

- i. It was one thing for a few spies to make their way across (as happened in [Joshua 2](#)), but here we are talking about a nation of millions, with all their possessions - how will they make it?

At a moment like this, all the wonderful talk about living in the Promised Land can sound pretty hollow.

There is a seemingly impossible obstacle blocking the way - how will God do this one?

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(Jos 3:3-5) The ark of God will lead the way.

And they commanded the people, saying, "When you see the ark of the covenant of the LORD your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed *this* way before." And Joshua said to the people, "Sanctify yourselves, for tomorrow the LORD will do wonders among you."

- a. **When you see the ark of the covenant of the LORD your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it:**

Joshua **didn't send his Army Corps of Engineers** first. Instead, he sent the priests who carried the ark of the covenant, which was the visible representation of God's presence with the people.

Joshua knew this was a **spiritual problem**, not a feat of **human engineering**.

**Yet there shall be a space between you and it, about two thousand cubits by measure:**

God required that they keep **some 1,000 yards behind the ark.**

This was for two reasons.

First, to **respect** the holy nature of the ark of the covenant.  
But also, it was to make sure that everyone a **clear view of the ark.**

**That you may know the way by which you must go** shows that the ark of the covenant led the way.

Israel would accomplish this impossible task as **they set their eyes upon God's presence, and followed only after His presence.**

### **Sanctify yourselves:**

Because this would be a spiritual battle, Joshua requires that the people have a spiritual preparation. **Sanctify yourselves** means they were to separate themselves from common things to focus in on the LORD, and to see that **the LORD will do wonders among you.**

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3. (Jos 3:6) Joshua's **step** of **faith**: he sends the priests to walk across a swollen river Jordan.

Then Joshua spoke to the priests, saying, "Take up the ark of the covenant and cross over before the people." So they took up the ark of the covenant and went before the people.

a. **Take up the ark of the covenant and cross over before the people:** We should assume that God *told* Joshua to do this, and that he wasn't working out of foolish presumption. We can also assume that God spoke to Joshua about this as Joshua was in God's word, reading and remembering the crossing of the Red Sea.

i. We see Joshua's success depending on and growing out of the promise of **Joshua 1:8: *This Book of the Law shall not depart from***

*your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.* Joshua obviously had the word of God on his lips, on his mind, and in his actions.

b. **So they took up the ark of the covenant and went before the people:** Even with God's specific guidance, and with specific guidance from His word, this is still and impressive step of faith for Joshua. Living and walking in the Promised Land comes from this kind of faith, not a slavish reliance on a "law" relationship with God.

i. **Faith leads us into greater victories than law ever could.**

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4. (Jos 3:7-8) God's encouragement to Joshua.

And the LORD said to Joshua, "This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you. You shall command the priests who bear the ark of the covenant, saying, 'When you have come to the edge of the water of the Jordan, you shall stand in the Jordan.'"

a. **This day I will begin to exalt you in the sight of all Israel:** As Joshua takes a step of faith, God encourages him all the way. God always wants to encourage and help along our faith, but we may have our ears closed to His encouragement.

b. **That they may know that as I was with Moses, so I will be with you:** God will make Joshua a leader like Moses in the eyes of the people, and He will do it by using Joshua to miraculously lead the people across an impossible body of water.

c. After Joshua had obeyed the previous guidance, based on faith and his understanding of God's word, now God gives him more specific instructions: **when you have come to the edge of the water ... you shall stand in the Jordan.**

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5. (Jos 3:9-13) Joshua encourages and instructs Israel.

So Joshua said to the children of Israel, "Come here, and hear the words of the LORD your God." And Joshua said, "By this you shall know that the living God *is* among you, and *that* He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites: Behold, the ark of the covenant of the Lord of all the earth is crossing over before you into the Jordan. Now therefore, take for yourselves twelve men from the tribes of Israel, one man from every tribe. And it shall come to pass, as soon as the soles of the feet of the priests who bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, *that* the waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a heap."

a. **By this you shall know that the living God is among you:**

Joshua understands the way God connects events in our lives. The fact that He will move on behalf of Israel here is taken as a promise of His future blessing and movement for them.

b. **Behold, the ark of the covenant of the Lord of all the earth is crossing over before you into the Jordan:** Joshua knows that the ark will lead the way - again, this is a spiritual battle to be won.

c. **The waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a heap:** Joshua's general outlook, as communicated to the people, is refreshing. The impossible problems in their way are not seen as an oppressive trial, but as a glorious opportunity to see God work.

## Crossing the Jordan River.

1. (Jos 3:14-15) The faith of the priests and of Joshua.

So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the ark of the covenant before the people, and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest),

a. **The feet of the priests who bore the ark dipped in the edge of the water:** The priests begin the procession, with the ark of the covenant some 1,000 yards in front of the people, and the priests came and walked right into a river that looked like it wasn't going anywhere.

i. Who knows how long the priests stood there in the river? It might have been a moment; but it may have been a long time - but in a situation like that, a moment *seems* like a long time!

b. We usually **want** the **river** to be **dry** before we even make a step; but God was truly calling Israel to step out in faith.

c. **For the Jordan overflows all its banks during the whole time of harvest:** Joshua reminds us that this was not a time when the Jordan was reduced to a trickle. Because of the spring rains, at this time of early harvest, the river was swollen and overflowing its banks.

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2. (Jos 3:16-17) The Jordan is stopped and the people cross over on dry ground.

That the waters which came down from upstream stood *still*, and rose in a heap very far away at Adam, the city that *is* beside Zaretan. So the waters that went down into the Sea of the Arabah, the Salt Sea, failed, and were cut off; and the people crossed over opposite Jericho. Then the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.

a. **The waters which came down from upstream stood still:** In some miraculous manner, God stopped the flow of the Jordan River. He may have used a natural occurrence (an earthquake has often been suggested), but the *timing* of it was at the hand of God.

b. As well, even with the flow of the river stopped, it was miraculous that the people could cross over on **dry ground in the midst of the Jordan**. God miraculously dried the riverbed so that they didn't slog through marshy mud.

- i. This miracle obviously connects with the miracle the nation knew some 40 years earlier: the passing through the Red Sea.
- ii.
- iii. God brought them out of Egypt's bondage with a miracle, and He brought them in to the Promised Land with a miracle.

c. How did it happen? What was the key to this amazing miracle? Notice the centrality of the **ark of the covenant of the LORD**. The ark is referred to 14 times in these 17 verses. This was all about the trust of Joshua, the priests, and Israel had in the God they knew was present with them.

- i. The ark of the covenant cleared the way for Israel. This was spiritual work, not work for Israel's "Army Corps of Engineers."

**Jordan** – יָרַד **yârad**, yaw-rad'; a primitive root; to descend (literally, to go downwards; or conventionally to a lower region, as the shore, a boundary, the enemy, etc.; or figuratively, to fall); causatively, to bring down (in all the above applications):—**x** abundantly, bring down, carry down, cast down, (cause to) come(-ing) down, fall (down), get down, go(-ing) down(-ward), hang down, **x** indeed, let down, light (down), put down (off), (cause to, let) run down, sink, subdue, take down.

**Adam** – man or humanity

**Zaretan** – distress affliction

3. To face such impossible challenges in our lives, we must look unto Jesus, our Joshua. He always leads us.

a. Jesus is the fulfillment of the ark; He is *Immanuel*, which is translated, "God with us" (Matthew 1:23).

b. Jesus has cleared the way to victory over all things: *Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in the cross (Colossians 2:15).*

c. As we keep our eyes on, and follow behind our victorious Jesus, the river of impossibility will dry up.

d. To the cynic, who wonders if they haven't tried that and been disappointed, we must ask them: "Have you really tried this? Have you truly walked according to God's word, trusted in Jesus and been disappointed?" Perhaps your disappointment is actually in your flesh.

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## ***HE COVENANT RENEWED***

A. Joshua recounts God's great works on Israel's behalf.

1. (Jos 24:1) Joshua speaks to the nation again, through its leaders.

Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their heads, for their judges, and for their officers; and they presented themselves before God.

a. This may or may not be part of the same farewell described in Joshua 23. No specific place of gathering is mentioned in Joshua 23, so it could have been part of this same meeting at Shechem.

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2. (Jos 24:2-13) Speaking prophetically, Joshua recounts the history of God's faithfulness to Israel.

And Joshua said to all the people, "Thus says the LORD God of Israel: 'Your fathers, *including* Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods. Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children

went down to Egypt. Also I sent Moses and Aaron, and I plagued Egypt, according to what I did among them. Afterward I brought you out. Then I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. So they cried out to the LORD; and He put darkness between you and the Egyptians, brought the sea upon them, and covered them. And your eyes saw what I did in Egypt. Then you dwelt in the wilderness a long time. And I brought you into the land of the Amorites, who dwelt on the other side of the Jordan, and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose to make war against Israel, and sent and called Balaam the son of Beor to curse you. But I would not listen to Balaam; therefore he continued to bless you. So I delivered you out of his hand. Then you went over the Jordan and came to Jericho. And the men of Jericho fought against you; *also* the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand. I sent the hornet before you which drove them out from before you, *also* the two kings of the Amorites, *but* not with your sword or with your bow. I have given you a land for which you did not labor, and cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which you did not plant."

a. This is prophecy, because Joshua begins by saying **Thus says the Lord GOD of Israel**. Yet, there is nothing *predictive* in this opening passage. Prophecy is not necessarily a prediction of the future. It can simply be a uniquely direct and spontaneous word from God.

i. We often want to "over-supernaturalize" the work of God. The gift of prophecy can operate in a powerful, yet natural way.

b. **Then I took your father Abraham from the other side of the River:** Before God challenges Israel, He reminds them of His faithfulness. A brief history lesson is given, which declares this.

b. Notice what is missing from God's review of Israel's history:

c.

Their failures are strangely forgotten.

Later, God said *their sin I will remember no more (Jeremiah 31:34)*. Here, He seems to have "forgotten" Israel's past sin.

i. However, we are told were they all started - as idol worshippers, including Abraham. Jewish legends claim Abraham worshipped the true God from his youth, and have interesting stories about Abraham smashing all the idols in his father's idol shop, but we have no Biblical reason to believe they are true.

B. Choosing to covenant with the LORD.

1. (Jos 24:14) The challenge: serve God exclusively.

Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!

a. **Now therefore, fear the LORD, serve Him in sincerity and in truth:** This was not a blind leap of faith. They saw God's works and experienced His blessings, so it made sense for them to exclusively serve a God who had done so much for them.

b. **Serve the LORD!** Yet, for us, this is the difficult part - staying faithful to God after we have received much blessing from Him; the ease that can come with blessing can be a subtle enemy of serving God **in sincerity and truth**.

i. "The best test of sincerity is not always the open hostility of foes, for this often braces up the energies of combat, while at the same time it makes the path of duty clear. Still less is it at the hour of triumph over our foes, then there is no temptation to rebel.

ii.

The real test of our faithfulness to God is in most cases is our power to continue steadfastly in one course of conduct when the excitement of conflict is removed, and the enemies with which we have to contend are the insidious allurements of ease or custom amid the common place duties of life." (Redpath)

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2. (Jos 24:15) Choose God or choose your alternative.

And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD.

a. **Choose for yourselves this day whom you will serve:** Joshua commands them to **choose whom you will serve**, not *if* you will serve. We will all serve someone - either the devil (intentionally or not), or the LORD. **We really are not left the option of not serving anyone.**

b. **But as for me and my house, we will serve the LORD:** Joshua, as a wise man, sees the situation sensibly - he makes the intelligent choice to say **as for me and my house, we will serve the LORD.**

i. Joshua also understood that he, as the priest of his family, was charged with the responsibility to see that his whole **house** served **the LORD**. He had the job of **representing his whole house** before God.

c. **But as for me and my house** indicates that Joshua **was determined on this course no matter what anyone else thought.** His relationship with God was not based on any man, but on the **LORD alone**, and he would serve God no matter what anyone else did.

d. Inherent in Joshua's declaration is that he would **serve the LORD alone.** **He would not serve the LORD and someone or something else.** There was one God in his life, and that God was the LORD.

3. (Jos 24:16-18) The nation gives a great response; they also will serve the LORD.

So the people answered and said: "Far be it from us that we should forsake the LORD to serve other gods; for the LORD our God *is* He who brought us and our fathers up out of the land of Egypt, from the house of bondage, who did those great signs in our sight, and preserved us in all the way that we went and among all the people through whom we passed. And the LORD drove out from before us all the people, including the Amorites who dwelt in the land. We also will serve the LORD, for He *is* our God."

a. **For the LORD our God is He who brought us and our fathers up out of the land of Egypt:** Significantly, their declaration is based on God's past dealings with them. How could they *not* serve such a great God?

b. **We also will serve the LORD, for He is our God:** **This is essentially the same attitude reflected by Jesus' disciples in John 6:66-69:** *Lord, to whom shall we go? You have the words of eternal life.* If serving God sometimes seems hard, think of the alternatives.

4. (Jos 24:19-21) Joshua cautions against a lightly made commitment.

But Joshua said to the people, "You cannot serve the LORD, for He *is* a holy God. He *is* a jealous God; He will not forgive your transgressions nor your sins. If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you, after He has done you good." And the people said to Joshua, "No, but we will serve the LORD!"

a. **You cannot serve the LORD, for He is a holy God:** Joshua is **not trying to discourage** their faith, but trying to discourage a **light commitment** to following the LORD. They need to be reminded that they are serving God under a covenant that **promised** they would be cursed for disobedience.

i. **Jesus expressed the same kind of warning that following Him took total commitment in Luke 14:25-33.** It isn't that Jesus doesn't want followers, but He does not want lightly made and easily broken commitments.

b. **No, but we will serve the LORD!** This was the response Joshua wanted: a **commitment**, but made with full understanding of the consequences.

5. (Jos 24:22-28) A covenant renewed.

So Joshua said to the people, "You *are* witnesses against yourselves that you have chosen the LORD for yourselves, to serve Him." And they said, "*We are* witnesses!" "Now therefore," *he said*, "put away the foreign gods which *are* among you, and incline your heart to the LORD God of Israel." And the people said to Joshua, "The LORD our God we will serve, and His voice we will obey!" So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. Then Joshua wrote these words in the Book of the Law of God. And he took a large stone, and set it up there under the oak that was by the sanctuary of the LORD. And Joshua said to all the people, "Behold, this stone shall be a witness to us, for it has heard all the words of the LORD which He spoke to us. It shall therefore be a

witness to you, lest you deny your God." So Joshua let the people depart, each to his own inheritance.

a. **You are witnesses ... this stone shall be a witness:** Joshua required that the covenant be confirmed by the **testimony of two witnesses**, the people and the stone. Therefore, this was a binding covenant before God (**Deuteronomy 19:15**).

b. We should not fall short in our own need to re-**establish our own covenant** with the LORD. Rededication to God can be a wonderful and powerful thing.

The death of Joshua and Eleazar.

1. (Jos 24:29-31) A beautiful epitaph for Joshua.

Now it came to pass after these things that Joshua the son of Nun, the servant of the LORD, died, *being* one hundred and ten years old. And they buried him within the border of his inheritance at Timnath Serah, which *is* in the mountains of Ephraim, on the north side of Mount Gaash. Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the LORD which He had done for Israel.

a. **Being one hundred and ten years old:** Joshua dies at a ripe old age, and is buried in the land of his own inheritance.

b. **Israel served the LORD all the days of Joshua:** This was the **greatest legacy of Joshua**. His godly **influence** was effectively communicated to and through the whole nation.

When we know that God is with us,  
we can take courage to be strong and courageous  
because of the Lord's presence.

And his commitment and faithfulness to us.

We recognize that we prepare ourselves sanctify our hearts and have a depth to our relationship with God that isn't compartmentalized.

That manifests and steps of faith that lives out the gospel and that follows Jesus wherever he leads knowing that he will prepare us for the battle and fight the battle.

With steadfastness, consistency,  
with temperance ,  
not easily shaken or broken or moved, we look at the swelling banks of the river as we must Pass  
we look at the well-established and fortified cities of the world,  
we look at the vastness of the land set before us and fear can tell us that we are not equipped not ready not capable.

But with God all things are possible in his heart for us is for good and blessing and eternity.

. we can each say as for me and my house we will serve the lord.

We will see in the beginning of our journey in first Corinthian's that the gospel is the answer to all of the questions all of the problems and all of the battles that are set before us. We remember Jesus his words and the great commission that as he sends us out to do this great work his equipping is his presence. That he is always with us that he never leaves us or for sake us.

So what grade preparation are we called to do not sharpen our swords and polish our shields not a great encouragement of logistics and planning but rather the first and the most important is contrary to that which seems urgent, and that is to sanctify ourselves for the Lord Jesus in our hearts and our minds in our lives to make sure that we are his and we do not belong to this world.

**1 Cor. 1:1-2** Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, to the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours.

**1 Cor. 1:10** Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose.