

06-Joshua-24b-Transcript

0:47: Well, greetings, brethren.

0:48: Welcome to another line upon line Bible study.

0:51: We're going to, God willing, finish the book of Joshua this evening.

0:57: And then what I think I'll do, Pastor Murray is traveling next week.

1:01: So I think what I'll do is just do a review, a recap of the book next week, and then the following week, Pastor Murray and I will do a live Q&A.

1:11: We do have a couple of questions.

1:13: So certainly hope that you'll Consider, think about, ponder what we've covered in Joshua.

1:20: I just think it's been a fascinating study.

1:23: There's a lot in this book that I, having read the Bible before multiple times, just didn't see until we stop and read it line, line upon line and in context of the overall message of the Torah.

1:38: So, I'm gonna go ahead and open with a word of prayer.

1:41: I am live.

1:42: So, sorry for the late start.

1:44: I was just caught up with something.

1:46: But I apologize that I haven't been live for a while.

1:48: I want to make sure that I'm, I'm live tonight, even though I, I am on the road.

1:54: let me open with a word of prayer.

1:55: And then let's, let's, God willing, finish the book of Joshua tonight.

2:01: Our loving Heavenly Father, we, we just bow before You, Lord.

2:06: just want to acknowledge your grace.

2:08: No matter what we're going through, we see your grace.

2:12: We see your hand upon us.

2:15: Sometimes when we're going through very difficult times, we just are bewildered.

2:19: Until you bring us through those times by your grace, and then we can look back and, and actually appreciate it and understand it, and, and see how you use that.

2:30: For our good.

2:31: In fact, all things work together for good, for those of us who are called according to your purpose and who love you.

2:38: We thank you so much, Father, and we know particular multiple situations where your grace is needed, Father, your mercy, your casset, your attention is needed.

2:50: We're lifting up those brethren to you, Lord, and just praying for your mercy to come down from heaven and to encompass them.

2:58: thank you so much, Father.

2:59: We also thank you for your grace that's apparent to us as we study your word.

3:04: The fact that you put in us the desire to want to study your word, when just there's just so much confusion in the world, Father, and Satan has infected the hearts of men in a way that is just, we haven't seen this ever.

3:19: And they're just turning to darkness, and yet you have us turning to light.

3:25: We thank you so much, Father.

3:26: Thank you for the faithful support of the brethren, and we ask your blessing now in Jesus' most holy name.

3:31: Amen.

3:32: OK, so I'm here live.

3:34: Let me see who else is here with us live, quite a few.

3:39: It's quite warm here.

3:40: Let me just, take off my jacket.

3:42: A bit of the humidity here.

3:43: I'm in Florida.

3:45: And it's warm, so.

3:49: OK.

3:50: Let me, Pastor Murray, you were first in.

3:53: It's just nice to see you.

3:55: Sister Rosebud, Kay Feder, Bruce Ellis, Rose Petty, Chaw Jaws, first Online, Pep Square, Jeff Flannick, Carlotta.

4:07: Let's see who else I see JD, I think I said Rick4 already.

4:13: Merlinin is here.

4:16: Wonderful, wonderful.

4:18: thank you so much.

4:19: Thank you, Pastor Murray just the audio and video are good.

4:21: I don't, can't go through all the, discussion, but glad to see you guys, fellowshiping with each, with each other.

4:28: That's another thing I should mention when we do the live Q&A, 2 weeks from now, God willing, I think we'll pop over to Zoom.

4:34: So again, we just have a bit of time to, talk with each other, get to know each other, put faces to names.

4:42: OK, let's, jump in to Joshua.

4:46: The back half.

4:47: Joshua chapter 24.

4:48: I was rushing, so I didn't get a chance to share my screen.

4:54: So let's hope that I'll be able to do that.

4:58: If not, you'll have to look at me all evening, and you don't wanna do that.

5:03: Well, my wife won't wanna do that, but you don't wanna do that.

5:06: OK, let's see if I can get this going.

5:08: share screen, please work.

5:12: Yes.

5:14: Awesome.

5:15: OK, very, very good.

5:17: Matthew 20, sorry, Joshua Matthew 24, as always 24, Matthew.

5:21: Joshua 24.

5:23: we, I think, got up to verse 15, but I want to go back just for context to verse 13.

5:30: So you remember in Joshua 24, Joshua, he's at end of life, and he summons the elders, all the leaders of all the tribes to basically give his farewell speech to them.

5:44: And his farewell guidance, and he doesn't gather them at Shiloh, where they were gathered for the parceling out by lot of the lands, and that's where God has placed his name.

5:56: No, in fact, he gathers them at Shechem.

6:00: And he goes back through the history beginning with Abraham or Abraham, where the covenant relationship with God began with this one man in Shechem.

6:09: And then he reminds them, or we, we, we know that this is where Jacob established his relationship with God, and then we, he brings them up to date on the Mosaic covenant and how God reached into Egypt to bring them out of Egypt based on the covenant with, with Abraham, and brought them into the wilderness.

6:30: And then brought them into the land of Canaan.

6:34: And that this god was able to, he's not just a regional god, so this is what they believe that if you're out of a certain country or region, then you have to serve another god.

6:45: This god goes right into Egypt against all of their gods and brings Israel the slave people out of Egypt.

6:53: is with them in the wilderness and then actually has power in the land of Canaan as well.

6:59: This is the true God, the true Creator, and he just said, you know, Joshua is reminding them of this incredible personal relationship that they have with the Creator.

7:09: So, let's just go back, we'll just retrace our steps a little bit.

7:12: But remember now they're in Shechem and Joshua is, or God is recounting their covenantal relationship through Joshua.

7:22: And in verse 13, he says, and I've given you a land for which you didn't labor.

7:27: This is like, you know how hard you have to work to get land that's cultivated and productive and, and where you can have peace.

7:37: You didn't have to do any of this.

7:39: God set it all up for you, you just inherited it.

7:43: And not only that, but cities which we built not, and I gave a, a sermon, I believe I gave it on the first day of unleavened bread, or maybe the last day of unleavened bread.

7:54: but, but I, at the time I was in the UK and I was in the museum, and I was just doing some studies on Mesopotamia, and I was just blown away by how sophisticated these cities were.

8:07: And I think in the back of my mind, I had a sense that, you know, rural life good, city life bad.

8:15: And that's just, you know, my, my, my concept of framing.

8:19: And then, and also, so I had that, but I also had this notion that modern cities, sophisticated, ancient cities, primitive.

8:30: So, rural life good, city life bad, modern cities, sophisticated, ancient cities, primitive.

8:38: Well, going through the museum, the British Museum, I quickly learned or I was quickly disabused of that and, and learned that, in fact, ancient cities.

8:48: We're very, very sophisticated, really sophisticated.

8:52: And in fact, we haven't really Advanced all that much in terms of urban planning.

9:01: Yes, our technology is phenomenally sophisticated and out of control, but in terms of infrastructure, And structure, we really haven't, it's not been an exponential rise.

9:15: It's been very linear in terms of, urban planning improvements.

9:19: So these were very sophisticated cities by ancient people.

9:23: And today we still benefit from their inventions.

9:27: So, that was that, that these cities were actually quite sophisticated.

9:32: And then I was quite shocked in reading Joshua.

9:36: To learn that God wanted His people in cities.

9:41: And that in fact, when he returns, he will be bringing his people into cities, and that the city of Jerusalem, or or that the new Jerusalem is in fact a city.

9:55: So God has nothing against cities, and he blessed these cities or the Canaanites, and they built the cities with their, and this is something else I learned just going through the museum, that these Sons of Cain and these, these really, I'll say evil people.

10:15: yes, they were evil, but that didn't make innovation evil.

10:20: That mankind made in the image and likeness of God is going to create, is going to innovate, and God actually blesses that and, and, and wants that.

10:30: But when they separate themselves from God and want to compete with God, that's what makes the innovation or the use of the innovation evil.

10:38: So, the innovation itself is neutral.

10:41: It's how it's used.

10:43: And so, the fact that these sons of Cain were able to invent music and, and agriculture and, and iron, working with iron, fantastic.

10:55: But the fact that they were ego-driven and competing with God and working against God, that's what made the innovations evil.

11:01: The innovations themselves are not evil.

11:04: So God didn't just, and, and again, my notion was they came into the promised land and it was just this rural land with lots of nice trees and farmland and, and it was very productive in terms of crops.

11:17: But reading Joshua more carefully, they came into a land of sophisticated cities.

11:22: And, and when they were inheriting their parcels of land, they were inheriting cities, and they could just come and take over.

11:30: And so God is the one that says, I've given you a land for which you didn't labor.

11:35: And cities, these very hard architectural engineering, very difficult to build cities.

11:42: I had the Canaanites build them, and then I took away from the Canaanites and I gave it to you, cities which you built not, and you dwell in them.

11:50: Look, look how you live now.

11:51: You just come in, you've just inherited these very complex systems and systems of systems that just work.

11:59: Of the vineyards and olive yards, which you planted, not, do you eat.

12:06: So, olive oil and wine and all the things that they can do with the grape and the olive, and, and just think just think of this as sort of the basis of the thriving economy.

12:17: It's just all there for them.

12:20: Because of that, this gift of God.

12:23: Now, therefore, fear Jehovah.

12:28: And you know, this is not unlike us today in the modern world.

12:33: How is it that we were born at this time?

12:37: That we have just inherited all of this sophistication.

12:42: That I, I'm here talking to you thousands of miles away, hundreds of miles away, maybe in different countries.

12:49: I didn't invent any of this.

12:50: I didn't create any of this.

12:52: I was just born at a time when I could just inherit this, and you too.

12:57: And so all of us Especially, I'm talking in the West, especially, I can't speak for the East or Third world, but in the Western nations that I'm more familiar with.

13:09: We were just born into this.

13:12: And it's enabling us.

13:15: To have a level of wealth that ancient kings didn't even have.

13:20: I, I would say the poorest among us is in many ways better than the richest of ancient times.

13:27: You know, many of us just walk around with these phones and have access to the world's information at our fingertips, have access to the world's entertainment at our fingertips.

13:37: We could have the most beautiful classical or other other genres of music, just like that.

13:43: Kings couldn't do this.

13:46: So many of us, the Marxists are forcing us to be, grieve, full of grief, and always airing grievances and ungrateful, but if we just pause, And acknowledge what we've inherited.

14:00: We, we should be very, we should be of all people, most grateful.

14:05: Even the fact that we can have relationships and marriages that are built on knowledge that our ancestors didn't have.

14:14: Maybe they had the best of intentions, but they didn't have knowledge about the human mind and psychology and physiology and emotions and how to build deep relationships.

14:24: We have this.

14:26: Maybe as well that they just had to work in mines, dig themselves underground and risk their life and come up and they can hardly breathe, and they've got all these lung problems.

14:36: And so they couldn't have full relationships when they're struggling with poor health in the way that they did, and short lives.

14:44: There's so much for us to be grateful for, so much.

14:48: And if we're ungrateful, I suspect it's because of Marxism and Marxist ideology, infecting our brains and our hearts.

14:59: Because they've inherited all of this.

15:02: The command is, therefore, acknowledge what you've inherited.

15:07: And therefore fear Jehovah.

15:10: This this you've inherited this because of covenant.

15:13: Don't violate the covenant.

15:18: And make sure you serve him in sincerity and truth.

15:21: Christ would come along later and say, That God is seeking worshippers who will worship Him in spirit and in truth.

15:30: And there are so many people who are happy to worship God on their own terms.

15:36: But when you put truth in front of them, they don't want to respond to it.

15:39: It has to be on their terms.

15:40: They want to create God in their image.

15:42: They want a God that they can control and feel good about.

15:46: Instead of discovering God's character and fearing Him and worshiping Him in spirit and in truth, in sincerity and in truth.

15:55: That's the like acknowledge the blessings and cleave to him.

16:00: And then something really weird that we read last week, after all of this success in vanquishing the indigenous people.

16:10: And and inheriting the land.

16:12: He says to them, it's kind of hard to read this.

16:16: So do all of this and put away the gods.

16:22: which your father served on the other side of the flood, and in Egypt, and serve Yehovah.

16:29: So, like, God reaches into Egypt to free these people in in such a miraculous and profound way, and, and they conquer the indigenous people in the promised land, and now they're settled and they've inherited the wealth and the cities and the produce.

16:46: And Joshua, to God through Joshua has to warn them.

16:51: Those gods that you that you served on the other side, put them away.

16:56: Another way to say that is, we know you're holding on to this idolatry.

17:01: Even though you've come into the promised land, you've brought the idolatry with you.

17:05: Stop doing that.

17:07: And again, it begs the question, as we cross over into this covenantal relationship being grafted into Israel, it begs the question how many of us are carrying over idolatrous practices from the past.

17:25: Or maybe when we come in at first, we want nothing to do with these practices.

17:30: But once we get comfortable, comfortable with God, comfortable being in the covenant community, maybe beginning to neglect the word, beginning to slip in terms of our behavior and conduct, maybe just, getting consumed with the world's entertainment and the world's value system and peer pressure from the world's, puppets.

17:54: That we begin to reintroduce practices.

18:00: That we had shed with it, with our enthusiasm coming in, we start to let these things come back in.

18:05: I know I must be speaking to somebody out there.

18:08: And that's, that's just like these are, this is thousands of years ago, but the human psychology, physiology, emotional makeup is the same.

18:15: We're the same human beings.

18:18: So we're no different.

18:20: Well the difference should be that we actually have been infused with the Holy Spirit and through the power of the Holy Spirit and and the miraculous grace of God, we should be able to completely shed these practices, but they did not.

18:34: They brought it over, so he's pleading with them, drop it, serve Jehovah.

18:40: And then he says this to them.

18:43: You know, you're kind of working out your personal life.

18:46: If it seemed evil unto you to serve Jehovah, if, if he's too exacting, if he's asking too much from you, if you feel he's asking too much from you, then make up your mind.

18:59: Don't be, James would say, don't be double minded.

19:03: Yeah, Elijah would say, if Jehovah is God, serve him.

19:07: But if Baal is God, well, serve him, make up your mind.
19:11: That's what he's saying to ancient Israel, and that's what God is saying to us today.
19:15: I think too many of us are playing in, in both camps.
19:20: And when we do that, we end up advocating for the devil's camp within the covenant community, seen that way too much.
19:29: And, and people, it's just like, they've lost their mind.
19:32: They don't realize how ridiculous they sound, as they advocate for the devil's practices in the covenant community.
19:40: We can't allow this to happen to us.
19:41: We have to worship God in spirit and in truth.
19:45: And in truth means we shed all falsehood.
19:49: In fact, in truth means we're truthful to ourselves first.
19:55: We, we know if we're pretending.
19:57: And we know if we come into the congregation, and we're not sound minded, if we are engaged in dark practices or or practices in the dark.
20:06: What do they say that character is what you do when no one's around, when, when you know when you think nobody's looking.
20:11: Of course, God is always looking.
20:13: And then we come into the Holy Communion, the Holy Community.
20:18: And we pretend.
20:20: We put on smiles and faces and, and the first person we're being dishonest with is ourselves.
20:28: And so when we worship God in sincerity and in truth, we have to be honest with ourselves first.
20:34: If we're not honest with ourselves, we're hypocrites.
20:37: Or fake.
20:39: We're pretending.
20:41: We need to be able to come among brethren.
20:45: And they tap into the real us.
20:48: It's like, is it Nathaniel, when, when God says, a man in whom is no guile.
20:56: I think it was Nathaniel.
20:58: So, we need to be like that.
21:00: I don't, I don't think we can be perfectly like that, we're human.
21:04: and as human beings, it's a bit of a disease, and part of it is a disease where we we overly care about what people think of us.
21:11: And so we try to put on these images and facades and fronts, hoping that people will think well of us.
21:17: But if we know that it's not true, if we're really not like that, then we know we're hypocrites.
21:23: We know we're fake.
21:26: And we, we, in a sense, we despise ourselves that we can't be authentic.
21:31: But if we can just be simple, what you see is what you get.
21:35: And and because what you see is what you get, and what you see is somebody who's earnestly endeavoring to please God.

21:43: Then, then we can just be who we are.

21:45: And if we fall down, make mistakes, well, we never said we were perfect.

21:49: As opposed to this sort of holier than thou persona, which just is it just isn't real.

21:54: So when we have to choose this day whom we will serve, a lot of that begins with being honest with ourselves.

22:02: Passions and our lusts and our, our evil inclinations, how much do we serve them?

22:09: Versus keeping them at bay and overcoming them to serve God, but we can't serve two masters.

22:15: If we're giving in to our evil inclinations and then talking about Jehovah, it's fake.

22:23: I forget who said this, but to thine own self be true, and it follows as much as, the, the day follows the night that we cannot then be false to any man.

22:34: I'm probably misquoting that.

22:36: Sounds like Shakespeare, I'm not sure.

22:38: But there's a lot of truth in that.

22:41: So, first, we gotta be real.

22:43: We have to be real people.

22:44: We can't choose to serve God if we're fake.

22:48: So first we have to be real people.

22:51: As real people, humble before God, acknowledging our need for Christ's blood.

22:58: We choose to serve Christ in our authentic selves.

23:02: And so when we come together now, it's it's amazing.

23:05: We can actually build a beautiful congregation, a beautiful community, because everybody that shows up is real.

23:12: And so we can actually connect with each other, versus everybody showing up as fakes with fake talk.

23:20: I shouldn't laugh, it's not funny, but it's kind of ridiculous.

23:23: We're we're sort of in this walk with the creator, and we all show up at Sabbath services, but not one of us is real.

23:29: We're all pretending I've been in congregations like that.

23:33: So, and that's when you have the sort of authoritarian type of leadership that forces people to be fake.

23:41: This, this, this is on my mind for some reason, so, we just need to make sure we're real people, connecting with each other as real people and, and serving the Lord as real authentic people.

23:53: So that's how we have to choose, choose.

23:55: So first we have to be real, then we need to choose this day whom we'll serve, whether the gods, which your father served, that were on the other side of the flood, so we just talked about that.

24:07: So stop bringing, don't, don't bring that idolatry with you from the other side of the flood.

24:11: But then he adds this, or the gods of the Amorites, if they've come into the land of the Canaanites, the Amorites, so they've left Egypt, stop, don't bring those gods with you.

24:21: And now you've come into the land of the Amorites.

24:24: Don't worship them either.

24:26: He says, or the gods of the Amorites in whose land you now dwell.
24:30: It's amazing.
24:32: So, Joshua's end of life.
24:35: And his top of mind concern is, OK, I'm going into the grave, you guys, in this covenant with God.
24:43: Make up your mind.
24:46: Abandoned the gods of Egypt.
24:48: And do not embrace the Canaanite gods.
24:53: And then he adds this, it's like, and I, you know, this is just a I can buy these plaques everywhere, you know, in Christian stores.
25:01: As for me and my house, we will serve the Lord.
25:03: It sounds so beautiful, but in context, it is a condemnation.
25:09: Joshua is condemning the, he's calling the leaders, and he's condemning the leaders.
25:15: He's condemning the leaders.
25:17: And he's saying, I wash my hands of you.
25:19: I've done everything I can possibly do.
25:21: And God has done everything he has promised.
25:24: And I'm going into the grave, and I'm deeply worried about your hypocrisy.
25:29: You, you hypocritical leaders.
25:32: And what your hypocritical leadership will do to those who follow you.
25:37: And so, I'm washing my hands of your hypocrisy, but I'm letting you know it is possible to serve God wholeheartedly.
25:45: It is possible to have an authentic covenantal relation, intimate relationship with Him.
25:50: It is possible because me and my household are doing it.
25:54: And so you guys make up your mind.
25:56: But I want nothing to do with your hypocrisy, leaders.
26:00: All the people are looking up to the leaders, and God and Joshua are seeing straight through them.
26:08: And so the people answered and said, God forbid, what do you, what are you talking about, Joshua?
26:14: God forbid, may it never be.
26:17: We, we refute what you're saying in the strongest possible terms.
26:22: God forbid that we should forsake Jehovah.
26:25: We, we are in a covenant with Jehovah.
26:28: God forbid that we should forsake Him.
26:30: To serve other gods.
26:32: We would never do such a thing to forsake Jehovah, to serve other gods.
26:36: I mean, we might serve other gods, but we're not going to forsake Jehovah, we're in a covenant with him.
26:41: But the fact that we might be adulterous, the fact that we might a little bit of little bit of idolatry here and a little bit of idolatry, we're not gonna abandon Yehovah.
26:49: We're not gonna abandon him to serve these gods.

26:53: But if it's convenient, and if it might make the rainfall, we'll, we'll do a little bit of worship to kind of fit in and kind of mix this into our, our worship, but we won't abandon Yehovah, we're in covenant with him.

27:07: He says, And the and the people answered and said, God forbid that we should forsake Jehovah to serve other gods.

27:15: For the Lord, our God, we, we acknowledge, we're in covenant with Him.

27:20: He's the one that brought us up and our fathers out of the land of Egypt.

27:26: We acknowledge this.

27:28: He brought us out of slavery, out of the house of bondage, and which did those great signs in our sight.

27:35: And preserved us in all the way wherein we went.

27:39: We, we understand the history, you've recounted it for us, yeah, we understand.

27:43: It was the miraculous hand of God that was with us all the way.

27:47: And among all the people through whom we passed, and they couldn't touch us.

27:55: And then, we also acknowledge that Jehovah drove out from before us all the people.

28:02: We came into this land, these were powerful people with military force.

28:08: They outnumbered us, and we acknowledge that not only did God bring us up out of slavery out of Egypt, but he brought us into this land and he went before us, and he conquered these very powerful tribes.

28:21: And Jehovah drove out from before us all the people, even the Amorites, which dwelt in the land, they're fully established in the land.

28:29: They would have thought they were there forever.

28:32: Therefore, we acknowledge this.

28:34: Therefore, we will also serve Jehovah.

28:37: So, yeah, you're saying you and your household, us too, we're right there with you.

28:41: Because he's our God.

28:44: So, I mean, this is very encouraging.

28:46: Well done, Joshua.

28:48: Say this is like a keynote speech, and Joshua has inspired everybody, and they've taken the inspiration, and they've come back and said, you're, you know, we're right there with you, Joshua.

28:57: And he's going to his grave.

29:00: His, I would expect his response to be like, well done, go Israel.

29:04: Awesome.

29:05: Thank you so much.

29:06: I'm passing the baton to you.

29:08: You guys take it from here.

29:09: I'm glad we're all on the same page.

29:11: I'm glad we're all on the same team.

29:13: It's like we're going through the FIFA World Cup, and you're cheering for your team, let's say it's England, and they win, and everybody's just thrilled because our team is winning.

29:22: And so here we have Team Israel and Team Pagan.

29:27: And Israel is saying, we're with you, we're our team Yehovah.

29:32: We're with you, Joshua.

29:33: We're on Team Jehovah, we're against Team Baal, Team pagan, team idolatry.
29:39: OK, wonderful.
29:41: God be with you all, and may you be blessed that you're all, we're all in the same.
29:46: He doesn't take it.
29:48: Joshua was like, sorry, you're, I'm an old man, I've seen enough.
29:53: You're not fooling me.
29:55: Remember, he's speaking to the leaders.
29:57: He says, and Joshua said unto the people.
30:00: So in a sense he's speaking to all the people, but he's speaking to gathers the leaders and he wants to talk to them.
30:06: And so there, we're right with you, Joshua.
30:09: God forbid that we would do such a thing.
30:11: Your God is our God, our households, we've decided to serve Jehovah.
30:16: Wonderful, I think, except Joshua says unto the people, you can't serve Jehovah.
30:24: You don't have the.
30:27: Attributes.
30:30: To enter into a faithful relationship.
30:33: I've been with you long enough.
30:35: I've seen the X-rays.
30:36: In fact, I'm looking at the X-rays right now.
30:39: There are flaws everywhere.
30:42: In fact, you all, if we were to do an an audit, let's go through all your homes.
30:49: We would find idols in your homes.
30:52: While you're claiming that you're going to be faithful.
30:55: You're already unfaithful in in your claim of being faithful, you're already unfaithful.
31:00: And so he just tells them, you can't do this.
31:04: You cannot serve Jehovah.
31:06: Well, why not?
31:08: We, we are serving Him.
31:08: What's the problem?
31:10: Because he's a holy God.
31:13: And he's a jealous god.
31:16: He's a jealous God.
31:18: And that might make it sound like, oh, you know, some men are just so dysfunctional that they're so jealous.
31:26: That if their wife even talks to another man, they just are so insecure that they'll then persecute their wife.
31:33: They don't, they don't have that trust.
31:35: They're so insecure.
31:37: So the woman is just on eggshells and can't be free, because he's so insecure.
31:43: And so when people read this to say he's a jealous god, people think of it like that.
31:48: This is not what it means.
31:51: What it means is you're entered into covenant.
31:55: There is a an exclusive intimate bond.

32:00: And you don't understand that you're, you're taking your intimacy.
32:06: And you're, you're, you're flagrantly giving it away.
32:10: So that this intimate bond is no longer exclusive, and that's where the jealousy comes in.
32:16: That when you enter into covenant.
32:19: If you are married with your spouse, you've entered into covenant to have this unique intimate relationship that nobody on the planet shares.
32:30: Now, these wild people in this end time, hedonistic society, they have no regard for the covenantal nature of marriage.
32:41: Whether they're in the marriage.
32:44: And bringing others into it.
32:47: Or they just don't understand what it means to be bound till death do us part.
32:53: It's a covenant that enables us to understand this special covenant God has with Israel.
33:00: So, if you're going to enter into this, so when, when they said earlier that what did they say?
33:07: God forbid.
33:09: And that we should forsake the Lord to serve other gods.
33:13: And they said that, you know, that your hope is he, He is our God, for the Lord, our God, he's the one we, we, we acknowledge we're in a special relationship with Him.
33:21: And, and Joshua's not buying it.
33:23: He's saying you don't you don't quite get.
33:27: The exclusive nature of this intimate relationship.
33:33: And, and when you violate this, You don't understand what's at stake.
33:39: And so he's a jealous God, meaning he's a, he's a covenant faith.
33:43: Another way I would actually word this if I were, if I could translate this, it probably, it would be the right sentiment, although it it is right to translate a jealous God.
33:52: But to get the right sentiment, I would say he enters into covenant exclusively, and will not tolerate violation.
34:01: Of this intimate relationship.
34:04: So as long as you're faithful, it's a very special relationship.
34:08: But if you go outside of this relationship, the, the consequences are disastrous, and you don't seem to understand that is what he's saying.
34:15: And he will not forgive your violation of the covenant.
34:20: He's, he's not going to look the other way.
34:21: He's not going to ignore it.
34:23: If you violate the covenant, right away, you activate the curses of the covenant.
34:28: If you honor the covenant right away, you are able to engage in the blessings of the covenant.
34:34: And so he's a he's a covenant God.
34:36: He's a covenant keeping God, and he's a covenant aware God.
34:40: And I think this is something that we have lost over the decades.
34:45: In the church I hope that we, in, in our little congregation are doing something to bring back this covenant awareness within the Church of God.
34:56: I think somehow we've lost it and we need to bring it back.
35:00: And that's why I'm so happy with the feedback that I've been getting on the book.

35:07: Salvation.

35:09: So we need to have this full awareness.

35:11: He, he's a covenant keeping God.

35:12: He's a covenant aware of God.

35:14: And he doesn't engage with man outside of covenant, and so it's exclusive.

35:19: And he will not forgive your violation of covenant.

35:22: He will not forgive your transgressions, nor your sins.

35:27: If you, now that you've, you're into this covenantal relationship, if you walk away from it.

35:35: If you forsake the covenant of Jehovah.

35:38: And then have intimacy.

35:41: With strange gods.

35:44: Then he will turn and he will do you hurt, and it's all spelled out in the Torah.

35:50: He will do exactly what he said cause he's a faithful God to the covenant.

35:53: He will do exactly what the covenant said would happen.

35:57: So I'm warning you, you, you, you think this is an easy commitment that you're making.

36:01: If you forsake Jehovah and serve strange gods, then he will turn and he will do you hurt.

36:08: And he will destroy you.

36:11: After he has done you good.

36:13: So, what, what, what Joshua is saying here is, you can't enter into this covenant for a while.

36:21: And, and while you're in the covenant, enjoy the blessings of the covenant, and then get to this point where you just don't care anymore.

36:28: And then you go outside of the covenant.

36:31: Because the moment you deviate from the covenant, that's the moment, even though, even though there's this history of being blessed by the covenant, all of that history of being blessed by the covenant is notwithstanding, the the minute you deviate from the covenant.

36:45: Joshua.

36:46: is saying here That he will hurt you after he blesses you.

36:51: The very thing that Moses taught them, and the very thing that Moses taught Joshua, and I'll just pick up one verse here, Deuteronomy 30:1, after Moses declares, here are the blessings for covenant faithfulness, here are the curses for unfaithfulness to the covenant, and after he, he, he articulates all of that so clearly and so pointedly, and so articulately, then he says, OK, so you're going into the promised land.

37:18: And he and he prophesies, he lays down the, the prophetic spine of the Bible, from Torah to Revelation.

37:26: This is the prophetic plot line.

37:28: He says, and it, it shall come to pass.

37:31: This is prophecy.

37:33: When all these things have come upon you, you just read 28 and 29, the blessings and the cursings, and he's saying, when everything that I've just read comes upon you.

37:43: Meaning the blessing and the curse.

37:46: Like I've, I've never, you know, in decades in the church, I didn't see this before.

37:51: Now I see it so clearly, and now I understand all the prophets, because they all repeat Moses.

37:57: No true prophet contradicts Moses.

38:00: No true apostle contradicts Moses.

38:05: No true teacher, minister, preacher, speaker.

38:10: Contradicts Moses.

38:12: And Moses lays it out right here.

38:15: That the plot line is that you're going into the promised land, you're going to you're going to inherit the blessings and the curses, everything that he just laid out.

38:26: He says, when all these things have come upon you, the blessing and the curse, just what Joshua is saying, he will do you hurt and destroy you after he has blessed you.

38:37: He's just telling them what Moses said.

38:40: And you shall call them to mind among all the nations, you wait, wait a minute, you're, you're going to the promised land, and Moses is already.

38:49: Seeing ahead, to say you're gonna be taken out of this land.

38:53: So we read Joshua, especially, you know, chapters 1 to 7, and it's just so amazing to see them coming into the land, and yes, they falter, but then they recover.

39:03: And we come to chapter 24, and, and it's, they've inherited the land.

39:08: And Moses knew, and Joshua knows they're going to be cursed.

39:12: They don't know, oh no, we'll serve Jehovah, they don't know.

39:15: But Moses and Joshua know.

39:17: And say you shall call them to mind among all the nations where Jehovah Himself has driven you.

39:25: He's gone before you, he's brought you into the promised land, and then he's gonna turn and do you hurt.

39:30: And he's gonna scatter you out of the land.

39:32: You have no right to the land, because you're serving a holy God on holy land that requires adherence to a holy Torah, by holy people.

39:43: And if you're not willing to be in that arrangement, get out.

39:47: And and get out means you're gonna suffer in the worst ways just.

39:53: Well, why would you behave like this and bring this damnation on your, your children?

40:00: So, he's just saying exactly.

40:02: What Moses said And, and here's an example now of the holiness of God.

40:10: Remember the sons of Aaron, who had this special role and and in any way they're very symbolic of Israel, because ultimately all Israel is to serve as a kingdom of priests, as a priesthood to the nations.

40:23: But here we have the two sons of Aaron, Nadab and Ebihu, the sons of Aaron, the high priest.

40:30: They took either of them his censer and put fire therein and put incense thereon and offered strange fire before Jehovah.

40:40: This this fire was not the fire, the holy fire.

40:44: They just thought they can serve God any way they like.

40:47: And they offered strange fire before Jehovah, which he commanded them not.

40:52: This is like, you need to be very careful how you serve God.

40:56: And there went out fire from Jehovah, and it devoured them.
41:01: That that is something else to see these leaders that we hold in high esteem.
41:08: To see that it's not like Amorites or or Egyptians or some other people destroyed them, and you think, well, that was God's will then.
41:17: God Himself consumed them, incinerated them.
41:21: So you see these leaders dressed in the the priestly garments, and God Himself incinerates them.
41:28: Why?
41:29: Cause they offered strange fire.
41:31: Dealing with the holiness of God.
41:33: Leviticus is a very detailed holiness code.
41:38: When you're dealing with God, you, you can't be careless.
41:42: And so it devoured them, and they died before Yehovah.
41:46: Then Moses said unto Aaron, this is it that the Lord spoke, saying, I will be sanctified in them that come near me.
41:56: And Israel is to come near God as the priesthood of God for the nations, and God says, I will be glorified.
42:02: I will be sanctified in you.
42:04: You cannot be defiled.
42:06: And Joshua is saying to this kingdom of priests, you can't be defiled and serve God.
42:14: And the message is the same thing today.
42:16: We, we, too many Christians because we have this, narrative of this meek Jesus, this all accepting Jesus, this very tolerant Jesus, that as much as we know that that's just not true, we know that these pagans have a false understanding of Jesus.
42:36: As much as we understand that, we really don't fully understand it.
42:42: Because we don't understand the wrath of Jesus.
42:45: We don't understand the intolerance of Jesus.
42:48: And so we are influenced by traditional Christianity.
42:53: And we think that we can be defiled.
42:57: And serve God.
42:59: We think that it's OK to go from Passover to Passover, from atonement to atonement, from feast day to feast day, from Sabbath to Sabbath.
43:09: These holy markers of holy time.
43:12: And we think we can be defiled, and it's OK because, you know, Jesus just forgives everything.
43:19: a day of reckoning is coming.
43:21: And God says, I will be sanctified.
43:26: In them that come near to me.
43:27: I need a holy people to represent me.
43:30: And before all the people, I will be glorified.
43:33: And, and this I will, in a way, you know, yes, we understand it as there are very, God has very high standards.
43:42: But this is also prophecy.

43:44: That we can go all the way to Ezekiel 37 now and see when Ezekiel is full of, I will, I will, I will.

43:51: This is God's will.

43:53: And God says, I will be glorified in Israel.

43:58: And that's what covenant means.

43:59: Israel cannot get out of this covenant.

44:02: One way, shape or form, they are going to fulfill this prophecy.

44:08: Unless they are absolute rebels.

44:11: But God chooses whom he chooses.

44:13: He has mercy upon whom he has mercy, and he has chosen this people.

44:19: And we as first fruits need to honor this.

44:22: We cannot replace this.

44:23: We cannot violate the word of God.

44:27: What we can do is be brought into this to ensure the word of God is fulfilled and to rejoice in the fulfillment of the word of God and our purpose in that.

44:38: So he will be glorified in those that come near him, which is ultimately going to be Israel, and before all the the Gentile people, he'll be glorified in Israel.

44:49: Read Isaiah 60.

44:51: And Aaron held his peace.

44:54: Just lost his sons.

44:56: Couldn't say a word.

44:57: He's the high priest, he understood.

45:00: Back to Joshua 24.

45:03: And the people said unto Joshua, no, no, no, no, we, we, but we will serve the Lord, we will serve Jehovah.

45:09: You don't understand, we're serious, we, we will serve Jehovah.

45:13: Joshua is still not buying it.

45:15: They're convinced that they can serve Jehovah, and I guess this is how ignorance works, that if I'm ignorant of something, More than likely, I don't realize that I'm ignorant of it.

45:27: Right, I can be up preaching at the podium, and there's this big blind spot that everybody else can see, but I can't see it.

45:33: I think that's often the way ignorance works.

45:36: So Israel was ignorant, they didn't really understand the Torah fully.

45:41: They didn't understand the prophetic nature of the Torah.

45:45: They didn't understand the requirements of holiness in the Torah, but they were familiar enough with it to think they understood.

45:52: No, no, we we'll serve the Lord.

45:54: And I think again, modern day, we're very similar, we're ignorant of the exacting requirements of holiness.

46:02: And so we show up casual.

46:05: And then that casual way that we show up becomes infectious and contagious.

46:11: And before you know it, the whole congregation is casual.

46:15: And before you know it, the whole congregation is involved in pretense and ritual, pretense and ritual, wash, rinse, repeat, every Sabbath, pretense and ritual.

46:27: And we're really not growing.
46:29: And every one of us knows we're hypocrites.
46:34: Well, that's what can happen.
46:36: And that's, that's what's happening to these people.
46:38: And Joshua can see like, no, you don't understand.
46:41: Here they say, no, we'll serve the Lord, and this is not like what happened.
46:47: With Moses.
46:48: Exodus 19:8, and all the people answered together and said, all that Jehovah has spoken, we will do.
46:54: We're, we're, we're happy to enter into this covenant.
46:56: Oh, yes, we love it.
46:57: We love the idea of being in this intimate covenantal relationship with God.
47:02: We're all in.
47:04: All that Jehovah has spoken, we'll we'll do it all, the whole Torah.
47:07: And Moses returned the words of the people unto Jehovah, and they became bound by covenant.
47:14: And so now they're just saying the same thing.
47:15: Yeah, we understand, we're in covenant, we're gonna do everything that the Torah says.
47:19: And Joshua said unto the people, OK, OK, I've, I've tried to lay this out for you.
47:25: But you've pressed the issue, Wonderful.
47:28: So the same way that Moses took it and took the words back to Jehovah, Joshua now establishes their word.
47:35: You're going to serve Jehovah, you are witnesses against yourselves.
47:39: That you have chosen Jehovah.
47:41: I've tried to warn you.
47:42: You're like, no, we're all in in this covenant, OK?
47:45: You yourselves, I'm, I'm going to the grave, you yourselves will be witnesses against yourselves that you said you would serve Jehovah, that you would honor the covenant.
47:59: You are witnesses against yourselves that you have chosen Jehovah to serve him.
48:03: And they said, yes, of course, we're witnesses, having no idea the burden that they were taking up.
48:08: Again, ignorance is like that.
48:10: You don't know what you don't know.
48:13: We, we can both be having a conversation.
48:15: We're both using the same words.
48:18: Maybe we both were talking about family.
48:20: And you're saying, you know, we need to be more of a family.
48:23: And I'm saying, yes, of course, God is building a family.
48:26: And so we're using the same vocabulary.
48:29: But maybe because of my traumatic past, I really have no idea of what a family is, and how a healthy family functions.
48:38: Meanwhile, for you, when you use even even saying the word family just fills you with this warm glow, right?
48:45: So we're using the same words, but we're not communicating the same thing.

48:50: And so here Joshua and the people are using the same words, yeah, we're gonna serve Jehovah.

48:55: But we're actually, it's a very different meaning.

48:58: To them, it's like, yeah, God has done all these wonderful things for us.

49:01: Why wouldn't we serve him?

49:03: He's this sort of a vending machine.

49:06: Where, you know, we put a couple of prayers in, do a couple of sacrifices, do an offering, and he gives us land and cities and produce.

49:13: We like this.

49:14: We love a God that serves us, and we see, well, you know, the pagans have their God, and their gods bless them.

49:21: And so why wouldn't we have a God that blesses us?

49:24: So that's what they hear when they say we will serve Jehovah.

49:27: When Joshua says that you can't serve Jehovah, he's actually thinking of everything Moses taught.

49:35: And he's thinking of the full Torah.

49:37: And he's saying, I already see unfaithfulness in you.

49:40: You're already deviating from the Torah.

49:42: You can't serve Jehovah.

49:43: Oh, no, no, we can, we can serve Jehovah.

49:46: We're using the same language.

49:47: The Hebrew in this case, in our case, it might be English.

49:50: It goes, OK, Joshua says, you're witnesses against yourself.

49:54: You, you've said it.

49:56: And here in the same thing with, with Moses, when he said to the people, Deuteronomy 26:17, you have vowed or you have vowed, you have, you have committed yourself to Jehovah this day.

50:10: That he'll be your God, and you'll walk in His ways to keep his statutes and his commandments and his judgments, and to hearken unto his voice.

50:18: So this is just this cycle where they, they like the idea of serving Jehovah, but they really don't understand what it entails.

50:26: I think we can be the same way.

50:28: We like the idea of serving Christ, but we sort of see it as a one-way street, that if we, if we give ourselves to God, He will bless us.

50:38: We really don't have a sense of burden of what is the requirement of being Christian.

50:44: Back to Joshua 24.

50:46: And so again, he's end of life, and so he's had this very Very How shall I say this?

50:56: A very real conversation.

50:58: A very, no-nonsense conversation.

51:02: I'm just gonna say a very real conversation.

51:03: Many, many of us who are in relationships where we can't be real.

51:08: It's like we're in relationships like, oh, we can't say this, we can't, that will upset them.

51:12: We can't say that.

51:12: And so we never have any real conversations.

51:15: One of the things we're doing in in Burlington is trying to be real with each other.
51:21: And just be not, not, we don't want to be cruel.
51:25: We want to be truthful So that we can actually deal with reality.
51:30: And I, and I hope that you can do this as well, where, where you are, that you have permission to speak truthfully, not hurtfully, but truthfully.
51:37: So we know what we're dealing with, and we can be real with each other.
51:41: And so, this is a very real conversation, it's called this a difficult conversation.
51:47: That he's having with them as he's end of life.
51:51: Now, therefore, put away, he said.
51:56: I just, it's hard for me to grasp this.
51:58: After all of this, conquest and, and victory and vanquishing the enemy, he's at end of life now, and he's saying to me, OK.
52:08: Put away.
52:09: If you, if you're gonna serve Jehovah, put away the strange gods which are among you.
52:14: I, I don't know.
52:15: I don't know what to say here, brethren, that he's saying, present tense, I, I'm dying, but I know you have idols in your homes.
52:22: I know you've adopted the pagan practices of the Amorites, that after a few decades here, you, you, we didn't kill them all, we're kind of living with some of them, and you're, you're already borrowing their ways, and you're already holding on to what you learned in Egypt.
52:36: Now they're put away, he said, the strange gods, which are among you, and incline your heart unto the Lord God of Israel.
52:44: So as to do away with your evil inclination and instead incline your heart to the God of Israel.
52:53: And the people said unto Joshua, the Lord our God will we serve.
52:58: We're right, I, I think sometimes the power of the leader, those of you who were in the Worldwide Church of God when Herbert Armstrong was alive, he had a very big personality.
53:10: He had a lot of energy.
53:12: And while he was alive, everybody kowtowed to him.
53:16: When he died, then you you heard the real feelings.
53:20: But while he was alive, no man dared contradict him.
53:24: And sometimes big personalities can do that.
53:27: Well, Joshua is this powerful general, this, this warrior.
53:31: That was battle hardened.
53:34: And so while he's alive, he's just kind of no nonsense guy.
53:38: All the people are very happy not to contradict him.
53:43: But when he dies, we'll see.
53:45: And the people said it's Joshua.
53:47: The Lord our God, like you, we, we're all in, we'll serve Him, and his voice, will we obey.
53:54: And so look at this now, so we just go to Judges, so we're gonna leave Joshua, we're just two chapters into Judges, and what do we learn?
54:02: Verse 7, and the people served Jehovah all the days of Joshua, this very powerful leader.

54:08: And then when he died, they served Jehovah all the days of the elders that outlived Joshua.

54:15: So he called those elders together, and he instructed them, and they were faithful men among them.

54:21: And as long as they lived, maybe another 10 or 20 years, they kept the vision alive.

54:27: And they kept that strength of masculine leadership.

54:29: And that's another thing that really irks me, is how feminized leaders, Christian leaders have become.

54:36: Where the most horrendous things are happening in our society, and our men don't speak out.

54:43: Our men ignore it.

54:44: Our men come to the podium and speak about things that are just irrelevant to the time.

54:49: Because we've become feminized.

54:53: And so these were masculine leaders.

54:55: These were warriors.

54:57: And so the people people will follow masculine energy.

55:02: But always there's gonna be that youthful or even that feminine energy that pushes up against it and tests it.

55:08: And eventually the masculine leadership gives way and the feminine leadership takes over, and here we are full of Marxists.

55:16: And here we are letting in all the, the migrants who, who are just hateful to us, and want to destroy us.

55:22: And where are the men?

55:24: You know, women are far more courageous today.

55:27: I admire the women that I see speaking out.

55:31: And maybe for every 10 women that are so powerfully speaking out with masculine energy, I'll see like maybe 1 man with 50% of masculine energy.

55:41: I don't know what's happened.

55:43: But here we have masculine leaders.

55:47: And when they died, That's when the problem began.

55:52: So another say, another 1020 years after Joshua dies, we're keeping everything intact.

55:59: And these leaders had seen all the great works of Jehovah that he did for Israel.

56:05: So now, at the end of all of this, it says that Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

56:14: Remember, he really makes a point of calling them together, not in Shiloh, but in Shechem.

56:20: To remind them of the history beginning with Abraham, going through Isaac and Jacob and Moses, that the Shechem really matters.

56:33: And and so it's not like there's another covenant.

56:35: It's not like, you know, there's the mosaic covenant, and then whenever we talk about the Joshua covenant, no, this is the mosaic covenant.

56:41: He's just reminding them, now that they've crossed over and they've vanquished, he's just reminding them of the covenant.

56:49: Of Exodus 19.

56:51: And in this way, it's like renewing your vows.
56:53: OK, you guys are clear.
56:54: Let's renew your vows then to the covenant.
56:57: And he set them a statute and an ordinance in Cheha.
57:02: And Joshua wrote these words in the book of the Torah of God.
57:06: So, it's not a new covenant, it's the same law of God, but he's just really holding them.
57:11: He's holding their feet to, he's doing everything he can before he dies to hold their feet to the fire and to make sure they're going to be faithful.
57:19: And he took a great stone.
57:21: And set it up under an oak tree that was, that was by the sanctuary of Jehovah.
57:26: So same terms and conditions Moses laid down for the covenant.
57:30: He's just re-establishing their faithfulness to it.
57:34: And Joshua said unto all the people, behold, this stone is a big stone.
57:40: It shall be a witness unto us, for it has heard all the words of Jehovah, which he spoke unto us.
57:48: It shall be, so the words which he spoke unto us, he's going back to Moses.
57:52: It shall be therefore, a witness unto you, lest you deny your God.
57:58: Joshua is really, really worried.
58:01: He, he's just, sorry, guys, you're failing to convince me.
58:05: So, this replacement theology has, has difficulty.
58:10: Because Moses was aware they're going to be unfaithful.
58:15: Joshua was aware they're going to be unfaithful.
58:18: And the Bible doesn't stop at the end of Judges and say, well, Moses and Joshua were right, the people were unfaithful, it's time to replace them.
58:28: Instead, in all of this unfaithfulness, God just keeps sending prophets, saying, I've chosen you, come back to the covenant.
58:36: I've chosen you, I will be glorified in you, come back to the covenant.
58:40: And so the Bible doesn't make any sense.
58:44: Through the lens of replacement theology.
58:46: It can't be just in the modern time that we replace Israel.
58:49: We should have replaced Israel right at the end of Judges.
58:52: We need replacement.
58:55: But after all of that horrendous debauchery and unfaithfulness, God keeps sending prophets, and there's always a faithful remnant.
59:03: And so He sets up this witness to say, guys, I've done everything I can.
59:08: I'm gonna hold you to account.
59:11: So Joshua let the people depart.
59:13: So it's like, I guess there's some young people thinking, how much, how much longer looking at their, their Apple Watch, thinking, how much longer is this speech going on?
59:21: We get it.
59:22: Yeah, we get it, we get it.
59:23: No, you don't get it.
59:24: But anyway, finally, it comes to its conclusion, and he let every man depart unto his inheritance.

59:31: So he's, he's, in other words, Joshua did what Moses asked him to do.
59:36: Joshua did what God Inspired him to do, bring them into the promised land.
59:40: Moses couldn't do that and ensure that they have their inheritance.
59:46: And it came to pass after these things, that Joshua, the son of Nun, died, or the ser and the and and the servant of the Lord.
59:53: So that's, that's an important phrase.
59:54: So he's pleading with them to serve the Lord.
59:58: They're saying, yeah, yeah, yeah, we'll do it.
59:59: He's saying, no, I don't think so.
1:00:00: They're saying, no, no, we will.
1:00:02: He's saying I'm gonna put this witness against you.
1:00:04: So, so their proclamation that they'll serve the Lord is met with doubt.
1:00:11: But Joshua is given the title.
1:00:15: As he ends his life, the servant of Yahweh, the servant of Jehovah, that's the title he's given.
1:00:22: Oh, that we should have this title.
1:00:25: This is, so he's credentialized.
1:00:27: This truly was a servant of Jehovah.
1:00:30: And then finally he died.
1:00:32: So what a great, what a great exit.
1:00:35: He did everything he could, but despite that, he could see the unfaithfulness.
1:00:40: And they buried him in the border of his inheritance.
1:00:44: So it's really important, everybody got their inheritance, and that's where they buried him.
1:00:48: In Timnatharrah, which is in Mount Ephraim.
1:00:53: So remember Joshua is from Ephraim, Caleb is from from Judah, and those two tribes become the powerhouse tribes.
1:01:03: Ephraim has Joshua.
1:01:06: Judah has Caleb.
1:01:08: These are now north.
1:01:09: These will become north and south, but these are the two powerhouse tribes, and these are the heroes of those tribes.
1:01:14: And so they buried him in Timnatharrah, which is in Mount Ephraim, on the north side of the hill of Gosh, so to be buried in your land, and that's where he'll be resurrected.
1:01:26: And now this.
1:01:28: So here's the conclusion of the matter.
1:01:31: And Israel served Jehovah all the days of Joshua.
1:01:34: Again, what, what leadership can do.
1:01:37: What strong masculine, decisive leadership can do for people.
1:01:42: So this is what Joshua the general did.
1:01:45: He kept them faithful.
1:01:46: So they served Jehovah.
1:01:48: The servant of the Lord enabled Israel to serve the Lord, and Israel served Jehovah all the days of Joshua.

1:01:56: The Hoho And all the days of the elders that outlived Joshua.
1:02:02: So these were his, his, his peers, that he, he, he mentored them.
1:02:06: They saw his example, they saw what God did, they had these, these experiences together.
1:02:12: So he dies at 110 years old, and then maybe some of them live another 5, 10, 15, 20, maybe 25 years, but when they die, it's a different story.
1:02:23: And all the days of the elders that overlives Joshua and which had known all the works of Jehovah, which he had done for Israel.
1:02:32: So now that they're dead.
1:02:34: What happens?
1:02:36: So say within somewhere between 10 to 20 years after his death.
1:02:42: Judges 2:10.
1:02:44: And also, this is immediately after now.
1:02:49: These, these people are people that buried Joshua.
1:02:52: They were adults.
1:02:53: They buried Joshua, they, the stone was the witness.
1:02:56: They pleaded, oh, we're gonna serve God, we're all in.
1:02:59: We love this intimacy of the covenant.
1:03:02: Judges 2:10.
1:03:04: And also all that generation were gathered unto their fathers.
1:03:08: And there arose another generation after them.
1:03:11: So that generation now with the leaders, they're gone, new leaders are coming up now.
1:03:18: And they didn't know the Lord.
1:03:21: Which knew not the Lord Nor yet the works which he had done for Israel, and just bear in mind it's not black and white.
1:03:28: It's as as this generation is dying, they're compromising.
1:03:33: And as the next generation is coming up, they're embracing the compromise and going further.
1:03:39: It's like, oh, you compromise this much, we'll take it further.
1:03:42: And so you'll see the, the next generation, even, even among us, the next generation coming up, really compromising and, and bringing things into the Holy Communion, the Holy Community.
1:03:53: Which we would have never seen in our day.
1:03:56: But now, we tolerate it.
1:03:58: You have to please the kids and do what we can, and, and so the standards just keep dropping.
1:04:02: Same here.
1:04:03: Standards just keep dropping.
1:04:06: And so, another this next generation comes up, so the old generations going out with their compromise.
1:04:12: Joshua could even see it.
1:04:13: Get rid of the idols that are among you right now, put them away.
1:04:18: And, and so they didn't, and they didn't vanquish all, they, they vanquished the people, but they didn't eliminate the people, which was the instruction.

1:04:24: They kept the people around and, and live with them.
1:04:27: And so they got to watch how they do their thing and, and pick up some of their practices and our kids make friends with their kids.
1:04:35: And so they didn't know the Lord, nor yet the works which he had done for Israel.
1:04:40: And the children of Israel, it's just look at this.
1:04:43: No, no, we will serve the Lord.
1:04:46: And the children of Israel did evil in the sight of Jehovah, and they served the Ba'alim.
1:04:53: They serve the balls and all these different regions, there's different ball pure and different balls.
1:04:59: They're serving the gods of the the local areas.
1:05:04: They did evil in the sight of Jehovah.
1:05:06: I remember he said, you, you can't serve God.
1:05:07: He's a jealous God.
1:05:09: No, no, we'll, we'll, we'll serve him.
1:05:12: But we'll still serve Baal.
1:05:15: And they forsook Jehovah.
1:05:18: God of their fathers.
1:05:20: This is from God's perspective.
1:05:23: God is saying they forsook him.
1:05:25: If you were to ask them.
1:05:27: They would say, we're Israel, we're the chosen people, we're, we're, we're just so wonderful.
1:05:31: We're, we're the people of God.
1:05:33: But God is saying, no, you've forsaken me.
1:05:36: Again, much like today, we might say we're Christians, and from God's perspective, he may say nothing of the sort.
1:05:45: Christians don't behave like that.
1:05:46: Christians don't tolerate that, Christians don't do that.
1:05:50: And so they forsook Jehovah, the God of their fathers, which brought them out of the land of Egypt, which they said they would never do.
1:05:57: And they followed other gods.
1:06:00: Of the gods of the people that were around about them, and God says, eliminate these people, but they didn't.
1:06:06: And so now the influence of these people rubs off on them.
1:06:10: And it's just like us today.
1:06:11: God says, remove this, we go through this annually to remove the leaven from our lives.
1:06:17: And that means just get rid of it.
1:06:19: But if we coexist with that, a little leaven, leavens the whole lump.
1:06:25: And they, and they followed the gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked.
1:06:36: Jehovah to anger.
1:06:38: And they forsook Jehovah and served Baal and Ashtaroath.

1:06:44: And the fact that it's the sort of the main male and female deities of Canaan involves sexual practices as well, or deviance.

1:06:54: Then we fast forward to chapter 3, verse 7, and the children of Israel did evil in the sight of Jehovah, and they forgot Jehovah, their God, and they served Baal and the groves, and again, the slaughter of sexual deviancy.

1:07:11: Let's fast forward now to the prophet Jeremiah, chapter 7 and verse 17.

1:07:16: Remember, God says they forsook him.

1:07:19: But if you ask them, no, we're the, we're the people of Israel, we're the house of Israel.

1:07:22: We're the chosen of God.

1:07:24: They're gonna, they're gonna hold on to that special status.

1:07:28: But God is saying they've forsaken me.

1:07:30: Jeremiah 7:7, do you see, see you now, says to the prophet.

1:07:37: See you not what they do in the cities of Judah.

1:07:41: They didn't have to work for these cities.

1:07:42: God gave them these cities.

1:07:44: But and and told them, therefore serve Jehovah.

1:07:47: He's blessed you in this way.

1:07:48: But are you seeing what, what don't you see what they do in the cities of Judah, and in the streets of Jerusalem?

1:07:56: And by now God has moved his name from Shiloh to Jerusalem.

1:07:59: This is where God has placed his name.

1:08:00: Are you seeing what they're doing, prophet?

1:08:03: The children Gather wood.

1:08:07: The fathers kindle the fire.

1:08:11: And the women need their dough to make cakes to the Queen of Heaven.

1:08:18: This is a family affair.

1:08:20: It's just sort of understood.

1:08:23: The children gather the wood, the fathers kindle the fire, so that The women can make the cakes.

1:08:34: And so we all have to do our part to serve Baal or to serve Ashtarath, in this case, to make cakes to the Queen of Heaven, and to pour out drink offerings unto other gods.

1:08:46: That they may provoke me to anger.

1:08:49: It's like the story began so well.

1:08:53: Joshua took the people from Moses into the promised land.

1:08:56: They were all in.

1:08:58: He's at end of life now.

1:08:59: They've, they've vanquished the land.

1:09:01: The land is at peace.

1:09:04: And they didn't fully carry out the instruction.

1:09:07: And a little leaven, leavens the whole lump.

1:09:11: Verse 19, do they provoke me to anger, says Jehovah.

1:09:15: No.

1:09:16: Don't they provoke themselves to the confusion of their own faces?

1:09:20: Therefore, thus says Jehovah God, Behold, my anger and my fury shall be poured out upon this place.

1:09:29: It's not like they started serving the Queen of Heaven.

1:09:33: And baking these cakes, and immediately they were incinerated.

1:09:38: It's like, no, they have, they have, everything's going so well.

1:09:41: They're prospering.

1:09:42: They're, they're, they feel like things are going so well, and October 7th.

1:09:47: It's just in, it's just hanging in the air.

1:09:50: And then you come to the last great day.

1:09:53: And then, then, then the incineration begins.

1:09:57: So God is patient.

1:10:00: And he's patient with us.

1:10:01: And, and that's part of the problem because, because of this patience, we become arrogant.

1:10:07: In our observing Of the law, or I shouldn't say that I'll say, I'll say of of proclaiming our faith.

1:10:16: And so we actually push against the law.

1:10:19: We don't care what the word of God says.

1:10:22: We start making up our own Talmud.

1:10:24: And our own doctrines.

1:10:27: And when the Bible is brought to us, we don't care.

1:10:29: If the Bible doesn't move us, we're not, we're not moved with any kind of fear or respect.

1:10:33: We just say, yeah, yeah, yeah, that's, yeah, we, we have this other, we have, we have our Talmud.

1:10:39: But God is patient.

1:10:41: Just because he doesn't strike right away, doesn't mean he's not furious and doesn't mean that he will never strike.

1:10:48: And so God really warns us.

1:10:51: Behold, my anger and my fury shall be poured out upon this place.

1:10:56: We, we better have Christ's blood on us to have this wrath pass over us, but we can't treat God lightly.

1:11:04: Does it make sense that we just treat God lightly and all will be in the kingdom will be kings and priests to teach others to fear Him and we don't fear Him.

1:11:11: Does that make any logical sense?

1:11:15: My anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn and shall not be quenched again, the people who Brought October 7th.

1:11:33: To the Jews, these are evil people.

1:11:36: And they did wickedness.

1:11:38: But God allowed it.

1:11:41: And that was just a dress rehearsal.

1:11:43: So God can use these and God from, from Moses, he says, I'm going to use these nations to bring my covenantal wrath on my own people.

1:11:55: And then the book ends now with this final verse, final couple of verses, and the bones of Joseph, which the children of Israel brought up out of Egypt, they buried in Shechem.

1:12:07: So it's just sort of like a footnote.

1:12:09: They've caught caught the land, they've, they had the bones of Egypt, they brought up bones from of Joseph that they brought up from Egypt, and they need to make sure he's buried in his land.

1:12:19: And then here they are in Shechem, and so they make sure that they bury him in Shechem.

1:12:24: so we're just going back to the death of Joshua and, and also the burial of, of, Joseph in a parcel of ground with Jacob bought of the Sons of Hamor, the father of Shechem, for 100 pieces of silver.

1:12:38: So there's a lot of covenantal history in Shechem, and Joshua made it a point to bring them all there for his farewell speech.

1:12:48: And it and it became the inheritance of the children of Joseph.

1:12:53: And Eleazar, the son of Aaron, died.

1:12:57: And they buried him in a hill that pertained to Phineas, his son.

1:13:03: Which was given him in Mount Ephraim.

1:13:06: So that is how the Book of Joshua is quite an amazing book, but that is how the Book of Joshua ends.

1:13:16: And then we've studied judges together, and that was quite a, quite a study, but it does show us that Judges happened after such an amazing, faithful beginning with Joshua.

1:13:32: So I hope, brethren, that was helpful.

1:13:34: I will, just go ahead and check the chat to see if there's anything that I need to respond to.

1:13:43: Again, just a, a reminder that, next week, we'll just sort of have a buffer week.

1:13:48: I'll do a little bit of a review.

1:13:50: we'll begin to, we'll still solicit your questions.

1:13:53: And then the following week, God willing, we'll have our live Q&A.

1:13:58: We'll also have a chance to do, some live fellowship.

1:14:01: Let me just go ahead and check and see if there are any questions or comments that I need to Pastor Murray.

1:14:10: Hamlet, Act 1, scene, scene 3.

1:14:13: All right, so it was, it was Shakespeare, and let me just back up a little bit.

1:14:20: Jeff Flannick, interesting points.

1:14:23: Let me just see if I have to back up even more.

1:14:26: Sister Carlotta, I worked in a combat squadron, was the first female in that squadron.

1:14:31: Practice engine running on load and offload in, wow.

1:14:35: I would love to speak with you, Sister Carlotta, and just hear some of your stories.

1:14:41: Amazing.

1:14:41: We're in Florida.

1:14:42: I'm in Orlando right now.

1:14:45: And maybe let me know where your sisters are.

1:14:47: Hopefully, I'll be back down here this some, some time.

1:14:50: It'd be great to meet up with some brethren if they're in.

1:14:53: well, I, not just Orlando, but just let me know where you are in, in, in, Florida.
1:14:58: Whenever we get down here, it'd be great.
1:14:59: We did manage to, whenever we travel, we do try to, connect with, with brethren.
1:15:06: Here's a link.
1:15:06: Oh, thank you, Pastor Murray.
1:15:07: Well, Pastor Murray's just on it.
1:15:09: I appreciate that.
1:15:11: Amazing.
1:15:12: I, I do, I did like that, sermon, Pastor Murray, just to, just hit me when I was at the British Museum.
1:15:19: Just how I, I just had no idea how sophisticated these people were.
1:15:23: And I guess I was kind of infected a little.
1:15:24: Of course, we reject evolution, but I think kind of baked in our mind is that mankind is getting more and more sophisticated when it's just not true.
1:15:33: We're just the same.
1:15:34: We're just the same.
1:15:34: The tools around us change, but we're the same.
1:15:37: let's just see.
1:15:38: Jeff Flannick.
1:15:40: Such an important idea, Adrian, great parallel with the days of old applying to us.
1:15:45: Yes, indeed, cause, cause human nature is the same.
1:15:47: Human beings are the same.
1:15:49: then Carlotta basic training, OK.
1:15:53: And then Pastor Murray, John 1:47, yeah, it was Nathaniel.
1:15:57: Jesus saw Nathaniel coming to him and says of him, behold an Israelite in whom is no guile.
1:16:03: Imagine that.
1:16:05: Can Jesus say that about us?
1:16:07: Hey, he, he's a straight talker.
1:16:10: He speaks truthfully.
1:16:12: There's no hypocrisy.
1:16:13: There's no, image management.
1:16:16: He, he's just a real person.
1:16:19: And he's seeking me.
1:16:20: That's may, may God say that about all of us.
1:16:23: And Pep Square, yeah, we need to pray for, we need to pray for our brethren, especially those who are different situations, but here's a situation where, the, there's these hostilities and our sons and daughters get deployed.
1:16:36: it's awful, war is awful.
1:16:40: OK, very good.
1:16:41: yeah, so Hamlet Act 1, Scene 3.
1:16:43: Thank you, Pastor Murray.
1:16:44: This above all, to thine own self be true, and it must follow as the night to day, thou canst not then be false to any man.

1:16:52: I, you know, I think if you told people that that was in the Bible, they'd probably, believe it cause there's so much truth in this.

1:17:00: And then, Nate, yeah, Nate has actually been deployed, so he knows all about this.

1:17:07: Got out in 2007.

1:17:09: Thank you, Sister Rose, Rosebud, 1918.

1:17:13: 1918, the end of the war.

1:17:16: I believe that's that's an interesting date.

1:17:19: Never noticed that before.

1:17:20: Thank you, brother Nate.

1:17:24: Well, thank you, brethren so much.

1:17:25: remember, we're, we're doing our campaign.

1:17:28: So God willing, this coming Sabbath, I'm going to be doing part two and the conclusion of the Beast and the Middle East in prophecy.

1:17:37: Appreciate your prayers and God bless you.

1:17:40: Have a great rest of the week.

1:17:44: And, well, we look forward to being with you again on Sabbath.

1:17:48: God bless you all.

1:17:49: Thanks for your faithfulness.