

1 ☐ *Studies in Joshua*
“The Divine Side of the Covenant”
Joshua 24: 14-24

2 ☐ *A Reminder of the Spiritual Significance* *of the Book of Joshua:*

- The Book of Joshua must be interpreted on two different levels:
 - The Old testament Book of Joshua is the story of God’s fulfillment of His promise [covenant] to Abraham
 - On a deeper, spiritual level, the book of Joshua reveals wonderful parallels between the events of this book and the experience of the church and the individual Christian today.

3 ☐ *F. B. Meyer gives five particulars which help us trace the analogy*

- Each was the destined goal to which God’s purpose led His people.
- Each was impossible by means of the Law.
- God has ordained that Promised Land living can only be experienced through a representative.
- There are many who miss God’s rest and die in the wilderness.
- Promised Land living in this world must be accomplished by tearing down strong holds and defeating the enemies.

4 ☐ *Chapter 23 - The Human Side of Covenant Living*

- John Huffman pointed out four steps of faithfulness to covenant living in Joshua 23; which are applicable to Christians today as well as OT Israel:
 - Give the Lord credit for all you have and all you are. Josh. 23:4
 - Bold obedience to the Word of God. Josh. 23:6
 - Live a life of separation from the world. Josh. 23:7
 - Have nothing to do with the idols of the pagans. Josh 23:7b

5 ☐ *The Divine Side of Covenant Living [Joshua 24]*

- Involves a sovereign intervention of the human will
- Re. verses 3-13; ... It would be a gross oversight in the interpretation of this passage to overlook Joshua’s clear emphasis upon the fact that it is God, in His sovereignty Who was responsible for all the Israelites had become!
- Joshua mentions Abraham, as James Boice comments: “... not to remind the people of some supposed illustrious ancestry but rather to remind them of their humble and utterly pagan beginnings!”
- Josh. 24:2 “Long ago your forefathers, including Terah the father of Abraham and Nahor, lived beyond the River and worshiped other gods.”

6 ☐

“God tells us what he sees when he looks upon the unregenerate heart. Jeremiah quoted God as saying, ‘The heart is deceitful above all things and beyond cure. Who can understand it?’ (Jer. 17:9). Moses wrote, ‘The LORD saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time’ (Gen. 6:5). The

apostle Paul declared, 'There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one' (Rom. 3:10-12; see Pss. 14:1-3; 53:1-3; Eccles. 7:20)." James Boice

7 ☐

- "If this is what the heart of man is like from God's perspective, then how could God possibly look down from heaven and find something good in anyone - unless he had first put it there? How could he find faith in Abraham unless the faith he found was his own prior gift to the patriarch?" - James Boice

8 ☐

- That is precisely Joshua's point!!!
- He was not challenging them to serve and obey God because of some great heritage they had!
- Rather, "They were to live for him because of who they had been and what he had done for them!!!"
- NOTE!!! It is the same for us!!! - cf. Eph. 2:1-10!!!

9 ☐

Includes human responsibility to choose:

- "Choose for yourselves this day whom you will serve, ... But as for me and my household, we will serve the LORD." - Josh. 24:15
- Francis Schaeffer says, Joshua "... understood the dynamics of choice - ... It was deeply imbedded in Joshua's comprehension of what is required of a person made in the image of God, one called upon not to obey God like a machine or an animal, but by choice."
- James Boice said: "... although God had chosen them, having called Abraham when he was still a worshiper of idols in Ur and having called the entire nation out of Egypt, the people nevertheless had to choose God themselves - intelligently, decisively, and willingly ..."

10 ☐

The human responsibility to choose is all-pervasive in the daily life of the Christian

- "... when Joshua challenged the people to choose to serve God and affirmed that this was his settled choice as well, the tense he used implied more than a once-for-all choosing, as if one can make a choice and be done with it thereafter. The tense involves what grammarians call continuous action. That is, it involves the past, but it also involves the present and the future. It is as if Joshua had said, 'I have chosen to serve the Lord; I am choosing that same path of service now; and I will go on choosing

to serve the Lord until the very end." Francis Schaefer

11 ☐ *Divine favor in the life of the Christian [i.e. God's blessing] is dispensed in response to grateful, trusting obedience*

- Commentators have noted the tone of self-sufficiency and self-confidence in the reply of the people in Joshua 24.
- The power to succeed and be victorious in your walk with the Lord is not within you, it comes from the Lord Himself; He supplies it as you acknowledge your inadequacy and your utter dependency upon Him! It is dependency upon Him which will keep you faithful!

12 ☐ *It was the Lord Who made Israel distinct and different from the other nations*

- "For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?" 1 Corinthians 4:7

13 ☐ *"To God be the Glory" - by Andrae Crouch*

- How can I say thanks
have done for me
Yet you give to prove your love for me
of a million angels
All that I am or ever hope to be
all to Thee
 - (Chorus)
To God be the glory
glory
- for the things you
Things so undeserved
The voices
Cannot express my gratitude
I owe it
- To God be the glory
To God be the
For the things He has done