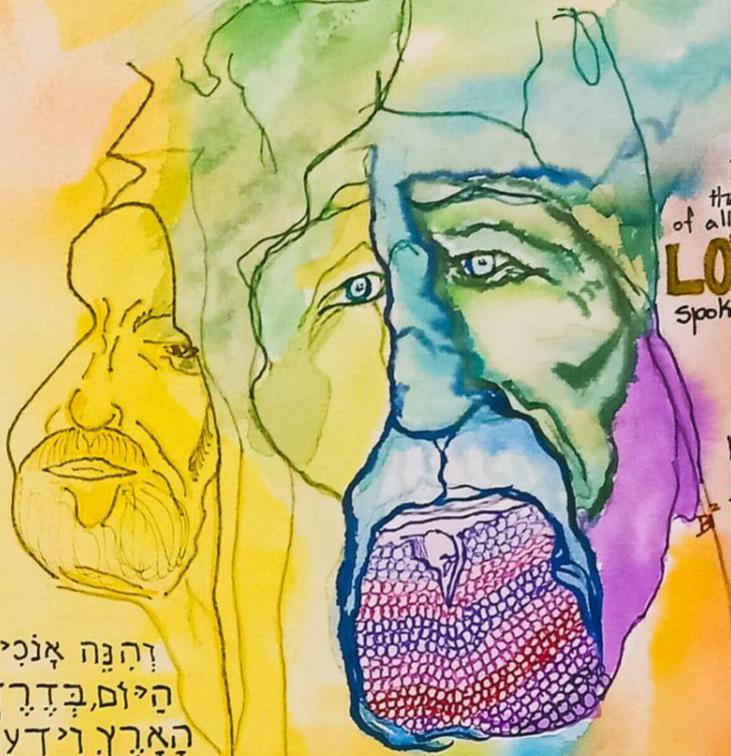


Joshua 23:14



"Behold, this day
I am going the way
of all the earth.
And you know in all your
hearts and in all your souls
that not one thing has failed
of all the good things which the
LORD your **God**
spoke concerning you.

All have come
to pass for you;
not one word
of
them has failed.

זַהְנֵה אֲנֹכִי הוֹלֵךְ
הַיּוֹם, בְּדֶרֶךְ כָּל-
הָאָרֶץ, וַיִּדְעֶתֶם
בְּכָל-לִבְבְּכֶם וּבְכָל-
נַפְשְׁכֶם, כִּי לֹא-נִפְּל דְבַר
אֶחָד מִכָּל הַדְּבָרִים
הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה
אֵלֵיכֶם עֲלֵיכֶם--הַכֹּל בָּאוּ לָכֶם,
לֹא-נִפְּל מִמֶּנּוּ דְבַר אֶחָד.

28th July 2014
Doug Kallerson

Joshua 23:1-16 (Not One Word Has Failed)

Joshua is nearing the end of his leadership. Before his death, he takes time to remind Israel of the Lord's faithfulness to them according to His word. This serves as a warning to the people as well.

In his words, Joshua will remind Israel of the Lord's covenant faithfulness. Based on that, he will call for the people's obedience to the Lord. Their obedience will ensure their continued presence in the land.

He will warn against idolatry and clearly explain what failing to heed his warnings will result in. The reason he can do this is because nearly everything that is said in this chapter is quoted directly or indirectly from the Law of Moses.

In the law are found the blessings and the curses that will come upon the people based on how they conduct themselves before the Lord. Concerning the details of the curses, Henry Hart Milman in his *History of the Jews* says –

The sublimity of the denunciations of the Hebrew lawgiver contained in these passages “surpasses anything in the oratory or the poetry of the whole world. Nature is exhausted in furnishing terrific images; nothing, excepting the real horrors of the Jewish history—the miseries of their sieges, the cruelty, the contempt, the oppressions, the persecutions, which, for ages, this scattered and despised and detested nation have endured—can approach the tremendous maledictions which warned them against the violation of their Law.”

Milman wrote that in 1843. Could he have imagined that the plight of the Jews would someday end? It will, even if it is yet future.

Text Verse: *“Sing, O daughter of Zion!
Shout, O Israel!
Be glad and rejoice with all your heart,
O daughter of Jerusalem!
¹⁵ The Lord has taken away your judgments,
He has cast out your enemy.
The King of Israel, the Lord, is in your midst;
You shall see disaster no more.” Zephaniah 3:14, 15*

One might think that with the return of Israel the people to their homeland that the “tremendous maledictions” Milman wrote about might be behind them. But this is not the case. There is a dividing line that must be crossed before that day of blessing a restoration comes. Zephaniah, as well as much of the Old Testament, assures us that someday, it will come about.

That dividing line is faith in Jesus Christ. The book of Joshua has stood as an amazing witness concerning the coming of Jesus and of Israel's finally coming to Him. But it has shown countless other pictures as well.

While we are living in the time of many of those pictures, and while we anticipate the fulfillment of others, Israel is still bound to the Law of Moses and the blessings and curses detailed there. As they are not right with God at this time, only the latter can currently be expected for them.

And yet, they are prospering now. They are a leader in the world in many ways. But this is a time of preparation for the troubles that lie ahead. If not for the military, scientific, and political achievements that they have, they would not survive the tribulation period. And even with them, they will barely come through it.

Were it not for the covenant faithfulness of the Lord, and of His careful watch over them, they – and indeed the whole world – would not survive what lies ahead. Jesus said as much in Matthew 24:22 –

“And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.”

Joshua is repeating Moses and Moses recorded the word of the Lord. The warning comes from God who does not lie. Israel’s history has proven this. It’s all to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. Hold Fast to the Lord Your God (verses 1-10)

¹Now it came to pass, a long time after the Lord had given rest to Israel from all their enemies round about,

The words are more a paraphrase than a translation: “And it was from days many, after which had given rest Yehovah to Israel from all their enemies from around.” The wording is based on the words of Joshua 21:43-45 –

“So the Lord gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. ⁴⁴The Lord gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the Lord delivered all their enemies into their hand. ⁴⁵Not a word failed of any good thing which the Lord had spoken to the house of Israel. All came to pass.”

From that time until the time now being highlighted it has been “from days many.” If this is Joshua’s final year, and he died at 110, then this is about six to seven years after those words were recorded. Further, it is thirteen to fourteen years after the conquest of Canaan. It is at this time...

^{1 (con’t)} **that Joshua was old, advanced in age.**

vihoshua zaqen ba ba’yamim – “And Joshua old, entered in the days.” It is the same expression stated in Joshua 13:1, which said, “Now Joshua was old, advanced in years.” At that time, he would have been around one hundred and three or four years old. Time has moved on and Joshua has not gotten any younger. He can obviously sense that time is drawing to a close for him...

² **And Joshua called for all Israel, for their elders, for their heads, for their judges, and for their officers,**

The words are in the singular, referring to Israel as a single man: *vayiqra Yehoshua l’kal Yisrael lizqenav u-l’shoptav u-l’shoterav* – “And called Joshua to all Israel: to his elders, and to his heads, and to his judges, and to his officers.”

Some say the word elders refers to all of these men which is then explained by “heads, judges, and officers.” However, the word “to” before each category and the word “and” before each subsequent category does not agree with that.

Rather, it is four categories. The elders would be the seventy leaders eventually known as the Sanhedrin. The heads are the chief men of the families. The judges are those who interpreted the law and made decisions based on their analyses.

The word used to describe the officers, *shoter*, comes from a word indicating to write. Thus, they would be scribes or by implication official superintendents or magistrates. It is to these that Joshua called...

^{2 (con’t)} **and said to them:**

“I am old, advanced in age.

There is a repetitive stress in the words: *vayomer alehem ani zaqanti bati ba’yamim* – “And said to them I, I am old, I have entered in the days.” Because of how he presents his words, it was intended that those who hear him would reflect more carefully on what he was about to say. Therefore, he now begins to explain the formal reason for having called them...

³ **You have seen all that the Lord your God has done to all these nations because of you,**

Rather than “because of you,” it speaks of the action of the Lord: “And you have seen all which has done Yehovah your God to all the nations, the these, from your face.” The meaning is that

right in front of them, right before their eyes, they have witnessed everything the Lord has done. With that, he next says...

^{3 (con't)} **for the Lord your God is He who has fought for you.**

It is a letter-for-letter repeat of what Moses says in Deuteronomy 3:22. The words are emphatic and the verb is more personal, being prefixed by an article: *ki Yehovah elohekhem hu ha'nilkham la'khem* – “for Yehovah your God, He, the fighting to you.”

As Moses said these things, and as Joshua repeats them now, the Lord alone should receive the praise and glory for what has transpired. Israel beheld prophecy fulfilled as uttered by Moses.

As for the words, they are second person, plural. They are directed to the entire congregation who served under Joshua, but he was himself under the Lord.

Though Israel was, in fact, in the battles, it was the Lord who was the unseen Force behind the victories. But it is also true that He stood against them when they failed to obediently follow Him. This was seen just after the battle of Jericho in the incident of Achan and their defeat in the battle of Ai.

As long as Israel was properly aligned with the Lord, the Lord was with Joshua, and thus with Israel. After this was spoken by Moses in Deuteronomy 3, it was repeated again by Moses later in Deuteronomy –

“Then He inaugurated Joshua the son of Nun, and said, ‘Be strong and of good courage; for you shall bring the children of Israel into the land of which I swore to them, and I will be with you.’” Deuteronomy 31:23

Israel and the Lord, and what happened between them, have been completely interconnected. The Lord’s plan is set, and it has thus far come to pass. That plan has included all of the obedience Israel displayed, leading to victory, but it has also included all of Israel’s disobedience, leading to defeat.

The connection between the two is based on the covenant which exists between them. They are inseparable because the word and promises of the Lord reflect who He is. Even when Israel violated their side of the covenant, that in no way negated the Lord’s faithfulness to it.

Joshua lets them know that this will continue throughout their history. That means even to this day. For those who fail to understand this, they become enmeshed in a world of irresponsible theology. They claim the rights to the covenant promises of God even at the exclusion of Israel – the very group to whom the covenant promises were made.

Until those covenant promises are fulfilled, and Israel enters the New Covenant in Christ, the Lord will continue to work in and through this otherwise disobedient nation. In the end, His plans and purposes for them as a collective whole will be realized. As for the words of Joshua, they continue, saying...

⁴ See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes,

Rather: *reu hipalti lakhem eth ha'goyim ha'nisharim ha'eleh b'nakhalah l'shivtekhem* – “See, I have caused to fall to you the nations, the remainers, the these, in inheritance to your tribes.” The words “caused to fall” signify the falling of the lot. Joshua is taking no credit by saying this. The state of the lot, by definition is caused apart from his direction.

His hand is the principal cause of the action; the lot itself is the instrumental cause; and the determination of the lot, meaning what it defines, is the final cause - the end purpose of it. The decision rendered is ultimately of the Lord.

The lots had fallen and each inheritance was set. Any remaining peoples within the inheritances were to be removed by each tribe according to the word of the Lord. This was to be...

^{4 (con't)} from the Jordan, with all the nations that I have cut off, as far as the Great Sea westward.

The YLT makes the second clause parenthetical and that seems to be the best way of presenting this: *min ha'yarden v'kal ha'goyim asher hikrati v'ha'yam ha'gadol mebo ha'shemesh* – “from the Jordan (and all the nation which I have cut off) and the sea, the great, from entrance the sun.”

In other words, the words “and all the nations which I have cut off,” are to be taken with “the nations, the remainers” of the previous verse. Joshua had done his part to cut off the nations. Israel now had to complete the task by destroying any unconquered people that remained, clearing out the entire land of Canaan, from east to west. With that, Joshua continues with words that reflect what Moses instructed them...

⁵ And the Lord your God will expel them from before you and drive them out of your sight.

Rather, it reads: “And Yehovah your God, He will thrust them from before your face and dispossess them.” Here, using the word *hadaph*, to thrust or push, and the same word, *yarash*, to possess/dispossess, he speaks the same thought as Moses in Deuteronomy 6 –

“And you shall do *what is* right and good in the sight of the Lord, that it may be well with you, and that you may go in and possess [*yarash*] the good land of which the Lord swore

to your fathers, ¹⁹to cast out [*hadaph*] all your enemies from before you, as the Lord has spoken.” Deuteronomy 6:18, 19

The same general thought, again using the same word, *yarash*, or possess, is seen in the next clause...

⁵ (con't) **So you shall possess their land, as the Lord your God promised you.**

Rather: *v'rishtem eth artsam ka'asher diber Yehovah elohekhem la'khem* – “And possess their land according to which spoke Yehovah your God to you.” As you can see, the word *yarash* signifies to both dispossess and to possess. One can also say disinherit and inherit. One moves out, the other moves in. Both circumstances are to be permanent.

The Lord said this would be the case. Because of this, if Israel fails to possess it, it will be solely because of a lack of action on their part based on a lack of faith in, and adherence to, His word. To avoid such a state, Joshua next says...

⁶ **Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses,**

Rather than courageous, it is referring to the state of steadfastness: *va'khazaqtem meod lishmor v'laasoth eth kal ha'katuv b'sepher torath Mosheh* – “And be strong, very, to keep and to do all the written in Book Law Moses.” The word *khazaq*, for example, was used in Exodus when Pharaoh hardened his heart. He made it strong against the Lord's miracles.

In this case, Joshua is repeating the words of Moses that were spoken to him, speaking to the leaders who will continue after he is gone –

“Then Moses called Joshua and said to him in the sight of all Israel, ‘Be strong [*khazaq*] and of good courage, for you must go with this people to the land which the Lord has sworn to their fathers to give them, and you shall cause them to inherit it. ⁸And the Lord, He *is* the One who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed.’” Deuteronomy 31:7, 8

The words Moses spoke to Joshua are recorded in the Book of the Law along with other such words that Moses recorded. The reason for them being very strong in this is...

⁶ (con't) **lest you turn aside from it to the right hand or to the left,**

l'bilti sur mimenu yamin u-s'mol – “lest turning aside from it right and left.” The subject is the book which contains the Torah or law. The word *torah* comes from *arah*, a word that indicates casting or shooting, like an arrow. Hence, it carries with it the sense of direction, pointing something out, etc.

To turn aside (Heb: *sur*) to the right or left would be to depart from the direction of the law contained within the book. One can get the sense of this from what is said of Hezekiah in 2 Kings 18:6 –

“For he held fast to the LORD; he did not depart [*sur*: turn aside] from following Him, but kept His commandments, which the LORD had commanded Moses.”

In obeying Moses, Hezekiah obeyed the law as the Lord gave through Moses. Therefore, in keeping Moses’ commandments, he did not depart (turn aside) from following after the Lord.

This is the sense of Joshua’s words now. All of this is summed up in what was said to Joshua by the Lord in Joshua 1 –

“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. ⁶ 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. ⁷ 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.”

-Joshua 1:5-7

This is what Joshua has faithfully done. The mantle is now being passed to the leaders of Israel in anticipation that they too will act faithfully in this manner. His admonitions are to be a safety against what he continues to warn about...

⁷ and lest you go among these nations, these who remain among you. You shall not make mention of the name of their gods,

It is very precise: *l’bilti bo ba’goyim ha’eleh ha’nisharim ha’eleh itkhem u-b’shem elohehem lo tazkiru* – “Lest go in the nations, the these, the remainings, the these, among you, and in name their gods no shall remember.”

There are still people in the land that were under the ban. The law of Moses mandated extermination. It also mandated that they never invoke the name of their gods. This goes back to Exodus 23:13 where the Lord said the same thing to the people –

“And in all that I have said to you, be circumspect and make no mention of [remember] the name of other gods, nor let it be heard from your mouth.”

In these instances, the word gods is plural but the word name is singular. It is as if the names of the various gods are all lumped together as one. There is the name of the Lord, and there is the name of any other god that is not the Lord.

⁷ (con’t) **nor cause anyone to swear by them; you shall not serve them nor bow down to them,**

v'lo tashbiu v'lo taavdum v'lo tishtakhavu la'khem – “And no swear, and no you shall serve them, and no bow down to them.” In remembering the name of their gods, they will then be tempted to interact with them, swearing by them in oaths and agreements, serving them through sacrifices and offerings, and worshiping them through the act of prostration. Such is absolutely forbidden...

⁸ but you shall hold fast to the Lord your God,

ki im b'Yehovah elohekhem tidbaqu – “For lo! In Yehovah your God you shall cling.” In contrast to having any affiliation with other gods, Israel is to hold fast in the Lord alone.

^{8 (con't)} **as you have done to this day.**

Joshua acknowledges that they have been doing this up until this point and the Lord has been with them. This is referring to the end of their wilderness wanderings when they crossed over the Jordan. Before that, the record of their travels was marked with disobedience.

However, under the leadership of Joshua, apart from the transgression of Achan, they have stayed the course and held fast to the Lord. They are to continue this without diverting from it at any future point. This is the same basic thought seen in Deuteronomy 10 and elsewhere –

“You shall fear the Lord your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.” Deuteronomy 10:20

In his words, Joshua next notes that their past adherence to the Lord has realized positive results...

⁹ For the Lord has driven out from before you great and strong nations;

Some translations make these words future. Others state them as what has already taken place. Either way, as in verse 5, the word *yarash* is used: “And dispossessed Yehovah from your face nations great and mighty.” Despite the fact that Israel entered into battle, Joshua is careful to assign the credit for their victories as having come from the Lord.

The words here call to remembrance the great battle of Joshua 11 –

“So they went out, they and all their armies with them, *as many people as the sand that is on the seashore in multitude*, with very many horses and chariots. ⁵ And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israel. ... And the Lord delivered them into the hand of Israel, who defeated them and chased them to Greater Sidon, to the Brook Misrephoth, and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining. ⁹ So Joshua did to them as the Lord had told him: he hamstrung their horses and burned their chariots with fire.” Joshua 11:4, 5 & 8, 9

Joshua continues with his words of admonishment and encouragement, saying...

⁹ (con't) **but *as for you*, no one has been able to stand against you to this day.**

The words are emphatic: *v'atem lo amad ish biphnekhem ad ha'yom ha'zeh* – “And you – no stand man in your face to the day, the this.” The people had gone against the enemy, and not one of them was able to stand up to Israel. The words of this verse were also something stated again and again in Deuteronomy, such as –

“For if you carefully keep all these commandments which I command you to do—to love the Lord your God, to walk in all His ways, and to hold fast to Him— ²³ then the Lord will drive out all these nations from before you, and you will dispossess greater and mightier nations than yourselves.” Deuteronomy 11:22, 23

Next, Joshua makes a superlative promise to the people...

¹⁰ **One man of you shall chase a thousand,**

ish ekhad mi'kem yirdaph aleph – “Man one from you shall chase thousand.” This has not been stated in these terms before, although two similar verses have been recorded. First, the Lord promised that when Israel was obedient to the covenant, they would have great success in battle –

“Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you.” Leviticus 26:8

However, in the Song of Moses, it was promised exactly the opposite of what Joshua now says to the people –

“How could one chase a thousand,
And two put ten thousand to flight,
Unless their Rock had sold them,
And the Lord had surrendered them?” Deuteronomy 32:30

Moses prophesied that in their turning from the Lord, this great calamity would fall upon them. To encourage the people to remain steadfast, Joshua turns that on its head and tells them that if they remain faithful, they will be the nation where one will chase a thousand...

¹⁰ (con't) **for the Lord your God *is He who fights for you*,**

It is the exact same phrase just stated in verse 23:3, “for Yehovah your God, He, the fighting to you.” It is the Lord who would guarantee the victory. His presence would ensure it is so...

¹⁰ (con't) **as He promised you.**

ka'asher diber lakhem – “According to which spoke to you.” These words explain the second clause, not the first. The Lord declared that he would fight for them and Joshua once again confirms this. This was found in Deuteronomy 3 –

“And I commanded Joshua at that time, saying, ‘Your eyes have seen all that the Lord your God has done to these two kings; so will the Lord do to all the kingdoms through which you pass. ²²You must not fear them, for the Lord your God Himself fights for you.’” Deuteronomy 3:21, 22

*With blessing I shall bless you
And you shall be blessed by Me
When you are careful to observe and do
You shall be blessed by Me abundantly*

*Follow the path that will lead you to Me
And do not turn to the left nor right
Be persistent in following it diligently
Keep Me in the center of your sight*

*Oh Israel, the blessing is waiting for you
If you will just heed the word that I have spoken
Follow the path that leads to life anew
And I will heal the hearts, desolate and broken*

II. Until You Perish (verses 11-16)

¹¹ **Therefore take careful heed to yourselves,**

v'nishmartem meod l'naphshotekhem – “And be watchful, very, to your souls.” The words are letter for letter the same as Deuteronomy 4:15. There it referred to refraining from idolatry. Here, it is commanding them to hold fast to the Lord...

¹¹ (con't) **that you love the Lord your God.**

l'ahavah eth Yehovah elohekhem – “to love Yehovah your God.” These words are repeated ten times in Deuteronomy. They are generally associated with keeping the Lord's commandments, walking in His ways, etc. To love the Lord is to do these things.

One cannot say, “I love Yehovah,” and yet not obey His commandments. Because He is God, His words are a reflection of who He is. As His commands include serving Him as well as refraining from serving other gods, to love Him includes being obedient to Him. Joshua, understanding this, next says...

¹² **Or else, if indeed you do go back, and cling to the remnant of these nations—these that remain among you—**

Joshua speaks very carefully and emphatically to the leaders: *ki im shov tashuvu udbaqtem b'yeter ha'goyim ha'eleh ha'nisharim ha'eleh itkhem* – “For lo! Turning you turn and cling in remnant the nations, the these, the remaining, the these, among you.”

If they purpose to cling to the remnant of these nations, it is a clear demonstration that they are not loving the Lord. Instead, they would be disobeying the unambiguous commands of the Lord...

¹² **and make marriages with them, and go in to them and they to you,**

It is a bit of a mouthful: *v'hithkhatantem bahem uvatem bahem v'hem bakhem* – “and make marriages in them and go in them and they in you.” The use of the prefix b, or in, speaks of intimacy. In this case, the physical intimacy of the marriage.

The repetition of the prefix provides emphasis. Instead of being *b'Yehovah*, in Yehovah, there is a foreign intimacy that is highlighted. This was explicitly forbidden in Deuteronomy 7 –

“and when the Lord your God delivers them over to you, you shall conquer them *and* utterly destroy them. You shall make no covenant with them nor show mercy to them. ³ Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.” Deuteronomy 7:2, 3

This would demonstrate a complete failure of the people to love the Lord. The reason is because such marriages will lead to the apostasy of the people, therefore...

¹³ **know for certain that the Lord your God will no longer drive out these nations from before you.**

Again, Joshua speaks emphatically: *yadoa tedu ki lo yosiph Yehovah elohekhem l'horish eth ha'goyim ha'eleh mi'liphnekhem* – “Knowing, you shall know, for no adding Yehovah your God to dispossess the nations, the these, from your face.”

Through their actions, they will prove that they love the nations among them more than they love the Lord. Therefore, Joshua lets them know that the Lord will give them what they want. Therefore...

¹³ (con't) **But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the Lord your God has given you.**

Rather, it says: “And they shall be to you to snare, and to trap, and to scourge in your sides, and to thorns in your eyes until you perish from upon the land, the good, the this, which gave to you Yehovah your God.”

For reference, the word *shotet*, or scourge, is found only here in Scripture. It comes from *shot*, a scourge. Also, the word translated as thorn, *tsanin*, is found for the second and last time in Scripture. It is derived from *tšen*, a thorn.

As for Joshua’s words, they follow upon what was spoken by the Lord to Moses in Numbers 35:55, 56 –

“But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain *shall be* irritants in your eyes and thorns in your sides, and they shall harass you in the land where you dwell. ⁵⁶ Moreover it shall be *that* I will do to you as I thought to do to them.”

Without going into great detail, the meaning is clear. The people will be led astray by the bad examples of the people they commune with. They will be lured in, trapped, and afflicted because of their interactions with them. Eventually, there will be no remedy except that they perish from the land either through death or exile.

With this having been said, Joshua reminds them again of the goodness of the Lord toward them...

¹⁴ **“Behold, this day I *am* going the way of all the earth.**

More literally: “And behold, I walk the day in way all the earth.” Joshua is on a journey and he knows it is ending. His walk is almost complete. And so, before he is gone, he wants to again remind them of the goodness of the Lord...

¹⁴ (con’t) **And you know in all your hearts and in all your souls that not one thing has failed of all the good things which the Lord your God spoke concerning you.**

Again, more literally: “And know in all your hearts and in all your souls, for no has fallen word one from all the words, the good, which spoke Yehovah your God upon you.” The words are similar to those which closed out Chapter 21 –

“So the Lord gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. ⁴⁴ The Lord gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the Lord delivered all their enemies into their hand. ⁴⁵ Not a word failed of any good thing which the Lord had spoken to the house of Israel. All came to pass.” Joshua 21:43-45

The Lord spoke His promises in the past. Since then, they have been carried upon the stream of time just as when He spoke them out. As time passed, the words remained faithful, being fulfilled at times or continuing to wait for their fulfillment at whatever time they are destined to come about.

But not a single one of them has fallen without either being fulfilled or awaiting their fulfillment. The Lord has constantly been faithful to His spoken word. Until this point...

¹⁴ (con't) **All have come to pass for you; not one word of them has failed.**

And again: "The all came to you; no has fallen from it word one." Because of the word of the Lord, the people were brought into Canaan. Because of the word, they were victorious in battle. Because of the word, they received their inheritances. Because of the word, they have received rest on all sides.

Such blessings have come because of the word of the Lord. This then, when rightly considered, is a promise for future blessing or a promise of future cursing. The same Lord who promised the good for obedience, and who has fulfilled His word, has also spoken forth curses for disobedience.

Israel cannot claim the blessing in the future unless they remain obedient. Instead, they must expect the Lord to be consistent to His word alone...

¹⁵ **Therefore it shall come to pass, that as all the good things have come upon you which the Lord your God promised you,**

More literally: "And it shall be according to which have come upon you all the word, the good, which spoke Yehovah your God upon you." Joshua is preparing for a conclusion based on the reality that currently exists.

The word of the Lord was spoken forth. It was a good word, and it came to pass just as He had spoken upon His people. As this is certain and undeniable because His audience is the object of the word, therefore...

¹⁵ (con't) **so the Lord will bring upon you all harmful things, until He has destroyed you from this good land which the Lord your God has given you.**

Again: "So will bring Yehovah upon you all the word the evil until He destroys you from upon the ground, the good, the this, which have to you Yehovah your God." As certain as the good had come upon the people in the land, because of the Source of the word, it was just as certain that all the evil in that same word would come upon them if they turned aside.

This evil being referred to is found throughout the Torah from the time of the cutting of the covenant at Sinai. However, the main brunt of the words are found in Leviticus 26 and Deuteronomy 28.

Israel had to know and understand that the same Lord who spoke forth the blessing, and who was faithful to fulfill His word, had also spoken forth the curses and would be faithful to fulfill them as well. Joshua was reminding them of just what Moses had already told them. With that, he provides one last warning...

¹⁶ When you have transgressed the covenant of the Lord your God, which He commanded you, and have gone and served other gods, and bowed down to them,

To be precise: “In your crossing over covenant Yehovah your God, which commanded you, and have walked and served gods other and have bowed down to them...”

To pass over the covenant means to transgress. It is as if one has removed himself from the covenant. The way this has come about is explained as walking astray and going to serve other gods, bowing down to them and worshiping them. By doing this, they have crossed over the covenant.

This doesn't mean they are no longer under it. The covenant stands, even if they have removed themselves from it. The Lord will remain faithful to it despite their actions. As such, the response is His in relation to their actions. Thus...

^{16 (fin)} then the anger of the Lord will burn against you, and you shall perish quickly from the good land which He has given you.”

The words read: “and has burned nostril Yehovah in you, and you have perished quickly from upon the land, the good, which gave to you.”

One can get the sense of the Lord standing among Israel, watching them as they go marrying foreign women, whoring after their gods, ignoring Him after all He had done for them. The word that He had spoken was meticulously fulfilled for their good, and it was for naught.

As He sees their harlotries, He fumes smoke from His nostrils and His anger is aroused. In this state, and with their failure to repent and turn to Him, He begins to meticulously destroy them. Were it not for His covenant faithfulness to not utterly wipe them out, there would be no hope at all.

In considering the typology seen in Joshua, this passage is given to show us that in Christ, God had fulfilled every messianic promise to Israel. He failed in nothing of what was set before Him. And yet, they rejected Him and, once again, they were destroyed as a people and scattered among the nations.

They did, in fact, transgress the covenant of the Lord God. And so, within a short time, they perished quickly from the good land He had given them.

But with the Lord is both justice and righteousness. He has given and will continue to give Israel what it deserves, but He will remain faithful to His word that says they will never be destroyed as a people. They will enter the New Covenant someday, but for the time of the law, Joshua warns them that they are bound to it.

As this truth continues, then they can only expect more trouble ahead. Not until they come to Christ Jesus will this change. This is the warning coming forth from Joshua. Joshua and Israel have been used almost innumerable times in this book to detail what lies ahead in prophetic history.

But until Israel accepts what those types and pictures point to, they remain bound to the Old Covenant. The Lord is faithful to His word. The fact that He is faithful to Israel is because of this. It is the word that binds them to Him and He to them.

As Jesus is the ultimate fulfillment of the word, there can never be a true state of peace among them until they, as a nation, call on Him. Time is passing quickly and the church will be taken to her reward someday. After that, Israel has a lot to go through. Much of it will be bad until they once again receive the good. And how good it will be!

Closing Verse: *“In that day you shall not be shamed for any of your deeds
In which you transgress against Me;
For then I will take away from your midst
Those who rejoice in your pride,
And you shall no longer be haughty
In My holy mountain.
¹²I will leave in your midst
A meek and humble people,
And they shall trust in the name of the Lord.” Zephaniah 3:11, 12*

Next Week: Joshua 24:1-5 *It is a truth to which we applaud, as well as for all He has done...*
(For He Is a Holy God, Part I) (55th Joshua Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who has defeated the enemy and who now offers His people rest. So, follow Him and trust Him and He will do marvelous things for you and through you.

Not One Word Has Failed

Now it came to pass, a long time after
The Lord had given rest to Israel, back on that page

From all their enemies round about
That Joshua was old, advanced in age

And Joshua called for all Israel
For their elders, for their heads, all these he did engage
For their judges, and for their officers, and said to them:
“I am old, advanced in age

“You have seen all that the Lord your God
Has done to all these nations because of you
For the Lord your God
Is He who has fought for you, it’s true

“See, I have divided to you by lot these nations that remain
To be an inheritance for your tribes according to this word
From the Jordan, with all the nations that I have cut off
As far as the Great Sea westward

“And the Lord your God will expel them
From before you and drive them out of your sight, so He will do
So you shall possess their land
As the Lord your God promised you

“Therefore be very courageous to keep and to do
All that is written in the Book of the Law of Moses
-----through and through
Lest you turn aside from it to the right hand or to the left
And lest you go among these nations, these who remain
----- among you

“You shall not make mention of the name of their gods
Nor cause anyone to swear by them; you shall not act that way
You shall not serve them nor bow down to them
But you shall hold fast to the Lord your God
-----as you have done to this day

“For the Lord has driven out from before you
Great and strong nations; He said it would be this way
But as for you, no one has been able to stand
Against you to this day

“One man of you shall chase a thousand
For the Lord your God is He who fights for you

-----as He promised you
Therefore take careful heed to yourselves
That you love the Lord your God, so you shall do

“Or else, if indeed you do go back
And cling to the remnant of these nations—these that remain
-----among you as told not to do
And make marriages with them
And go in to them and they to you

“Know for certain that the Lord your God
Will no longer drive out these nations from before you
-----so to you I apprise
But they shall be snares and traps to you
And scourges on your sides and thorns in your eyes

“Until you perish from this good land; this word is true
Which the Lord your God has given you.

“Behold, this day I am going the way of all the earth
And you know in all your hearts and in all your souls too
That not one thing has failed of all the good things
Which the Lord your God spoke concerning you

“All have come to pass for you; His word has prevailed
And not one word of them has failed

“Therefore it shall come to pass
That as all the good things have come upon you this way
Which the Lord your God promised you
So the Lord will bring upon you all harmful things that day

“Until He has destroyed you from this good land
Which the Lord your God has given you
When you have transgressed the covenant of the Lord your God
Which He commanded you, doing what you should not do

“And have gone and served other gods, and bowed down to them
Then the anger of the Lord will burn against you on that day
And you shall perish quickly from the good land
Which He has given you, so to you I say”

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...