

## 06-Joshua-01-Transcript

0:44: Well, greetings, brethren.

0:45: Welcome to another Wednesday night Bible study, where together we study the scriptures line upon line.

0:52: And I was just looking at this logo, we had it designed several years ago, and I gave the specs to, I forget who was the designer, I think I went to Upworks or Fiver, just told me exactly what I was looking for.

1:05: And they came up with this logo, and I just was looking at it again, I just really, I think it was inspired.

1:12: , you know, the book on the left is open.

1:17: These are the scriptures that are being opened.

1:19: There's a light emanating from the scriptures, that's one way of interpreting this.

1:24: And then the other way is you can see a bird and its wings opening, and it's, it's freedom, the truth shall set you free.

1:32: And, and we get it, and that's an exclamation mark on that.

1:35: And we get to this truth when we study God's word, line upon line.

1:40: So, I'm just very proud of this logo.

1:43: I think it just really hits the spot.

1:45: And that's what we're doing.

1:46: We are studying the scripture together and I was a bit distracted.

1:48: That's why you saw some of the other, screens come up.

1:53: I was just a bit distracted there.

1:55: But, I should be coming through loudly and clearly.

1:58: God willing, tonight, it is our plan to get through Joshua chapter 1.

2:04: We started, chapter one up to verse 9 last week, but I was giving more of an introduction.

2:10: Today, God willing, we'll get through the entire chapter.

2:13: I'll open with a word of prayer.

2:15: I'll check to make sure I'm coming through loudly and clearly and see who has checked in, and then we'll get into chapter one.

2:24: A loving Father, we bow before you, Lord, and just Wow, we're just so grateful, Lord, this Bible.

2:34: This holy word of yours.

2:37: That the world does not consider, considers it myths and stories and fables.

2:44: And has no regard for it.

2:46: In fact, they, they hate it and want to eliminate it.

2:49: And you've put within us, Father, a love for your word, a love for truth.

2:55: We just want to thank you for this, Lord, and thank you for the privilege of week by week, studying line upon line.

3:04: It's incredible, Lord.

3:05: We just, thank you for your mercy.

3:07: We know that to whom much is given, much is expected.

3:10: And we know that all of this is for a purpose.

3:13: And we pray God that we will be Just equipped.

3:19: To fulfill the purpose that you have in us.  
3:22: We praise you, Lord, we thank you so much, and we pray now that you will open our understanding to the book of Joshua as we study it together.  
3:32: We praise you, Lord, and we ask this blessing in Jesus' name.  
3:35: Amen.  
3:36: All right, let me see who is here.  
3:39: Say a few quick hellos.  
3:40: Well, let's hear.  
3:42: Very, very good.  
3:43: Rosebud, Bruce Ellis, Carlotta Ellison.  
3:48: Let's see who else is here.  
3:51: Carlotta Ellison, Pastor Murray is here.  
3:54: I, I should check as well.  
3:55: I guess I, I'll see that I'm coming through loudly and clearly, I'm pretty sure that I am.  
3:59: , let's see who else is here.  
4:04: A lot of conversation going back and forth.  
4:07: Somebody from CGI Burlington, welcome.  
4:09: Good evening.  
4:10: Gary Monks, it's late for you, and we, we appreciate you being here, brother.  
4:15: First Online is here.  
4:18: Rick For is here.  
4:20: And let's see who else.  
4:23: Chaw Jaws, welcome.  
4:24: JD is here.  
4:26: Pep Square is here.  
4:28: Audio and video are clear.  
4:29: Thank you, Pastor Murray and Rosebud.  
4:31: Very, very good.  
4:32: Thank you, those of you who check in and, and converse and fellowship with one another.  
4:37: Thank you for everyone who comes each week, either live or studying, afterward in the archives.  
4:44: this is important that we are studying God's word line upon line, and it's just amazing when we can come into well-known passages, but to come into them through the context with which they were written.  
4:58: that does really help us get a deeper understanding and just connect the dots.  
5:03: So we are doing Joshua chapter one today.  
5:07: I'll go ahead and share my screen.  
5:12: We'll do that.  
5:14: And we'll get into the scripture.  
5:16: And again, you know, I'm a man who loves a bit of context.  
5:20: We did do a bit of context last week.  
5:23: this week, we'll just pick up a bit of context in the last chapter of Deuteronomy, which then introduces Joshua, and just a couple of verses from Deuteronomy 34.

5:35: we see here that the Lord said unto Moses, this is the land, which I swore unto Abraham.

5:43: Unto Isaac and unto Jacob, saying, I will give it unto your seed.

5:47: So this land belonged to somebody.

5:50: People had settled there.

5:52: And God is telling Moses, all these people that you see settled in this land, the land does not belong to them.

6:00: The land belongs to me.

6:02: And I have sworn I've made an oath and a promise to Abraham, to Isaac, and to Jacob, to give them this land.

6:11: And now this is it, you're, you're, you're on the verge of, of inheriting this land.

6:15: Look at the land.

6:17: And don't worry about the people, and these are very powerful people.

6:20: Don't worry about them.

6:21: I've taken the land from them.

6:23: And the land is for your descendants, and I've sworn this is an oath.

6:27: And we've mentioned before a covenant.

6:30: It's, it's, it's about a relationship between God and His people and the land, and the code or the law of holiness that enables these people to dwell in this land and to replace the original inhabitants of the land.

6:45: I, I, I swore that I, I, I said, I will give it unto your seed, not to somebody else's seed, to your seed.

6:53: I have caused you, Moses, to see it with your eyes.

6:56: Here, here it is, Moses, this is it, you, you get to see it with your eyes, but you're not going to enter it.

7:03: And then verse 5, so Moses, the servant of the Lord, died there in the land of Moab.

7:08: He did see the land, but he never stepped foot in it.

7:11: And, and we talked about that last week, why?

7:14: But he died there in the land of Moab, according to the word of the Lord.

7:18: Then look at verse 9, and Joshua, the son of Nun, was full of the spirit of wisdom.

7:24: This was a special man.

7:26: And, and, and we, we, we saw that when he spied out the land with Caleb, that he was different from the others, very, very faithful man.

7:36: He was the servant of Moses, he was mentored by Moses, and he was very special.

7:43: And we see now that he was full of the spirit of wisdom.

7:48: For Moses had laid his hands upon him.

7:53: And the children of Israel hearkened unto Joshua, the way they hearkened unto Moses, as did, as, and did as the Lord commanded Moses.

8:03: So we see that.

8:07: Then in verse 10, and there arose not a prophet since in Israel, like unto Moses, he was something else.

8:15: He was a special prophet, and we also know that he was an intermedicator.

8:23: Between God and Israel.

8:25: He was the he was the lawgiver, and he was the intermedicator.

8:30: God spoke to him, he spoke to the, the people.

8:33: These people, people spoke to him, he spoke to God.  
8:35: He was this intermediary between God and Israel.  
8:39: And, and God knew him or Moses knew God and God knew Moses face to face.  
8:45: They had a relationship, a personal relationship.  
8:47: Nobody else can say this.  
8:50: In all the signs and the wonders which the Lord sent Him to do in the land of Egypt to Pharaoh and to all his servants and to all his land.  
9:02: And in all that mighty hand, and in all that great terror, which Moses showed in the sight of all Israel.  
9:11: So that is how Deuteronomy or the life of Moses then ends with the children of Israel on the cusp of entering into this promised land, land that was promised to the patriarchs, and they're, they're now on the cusp of entering the land.  
9:29: In fact, as the story plays out,, it's not so easy.  
9:33: There are some, some issues, but they have to fight for this land.  
9:37: It's not just here's the land, and you can go ahead and walk into the land.  
9:43: Now, that brings up an issue.  
9:46: Let me just share another screen here.  
9:51: That brings up an issue from last week.  
9:54: I know that some people are having perhaps, or at least one person, but maybe more than one, is having a bit of trouble with something I said last week.  
10:06: And I think part of the trouble is maybe not listening carefully.  
10:11: If you go back and listen to what I said last week, and this is regarding what happened in Noah's tent.  
10:19: With him.  
10:20: If you go back and you listen.  
10:22: To what I said last week.  
10:25: I did not say categorically.  
10:28: I did not say dogmatically.  
10:31: I did not say with all certitude.  
10:34: That Ham raped his father's wife.  
10:40: I didn't say that.  
10:42: If you go back and listen, What I said was.  
10:46: This, I said, nobody can know for sure.  
10:49: It's, it's just such a vague passage.  
10:52: That there's not any interpretation.  
10:55: That one can be dogmatic about.  
10:57: All the interpretations have holes.  
11:01: What I said Was this interpretation or this understanding that Ham went into the tent and had relations with his father's wife, which could have been his mother, may have been his stepmother.  
11:14: We're not clear on that either.  
11:16: That this explanation was the best interpretation, in my opinion.  
11:22: , I would, I would like to have to be, to be entitled to have an opinion.  
11:28: In my opinion, this is the interpretation that has the best explanation.

11:33: We cannot be dogmatic.

11:35: And I'm surprised when I see people being dogmatic.

11:38: Don't know, this is the way it is.

11:40: Well, be careful.

11:42: Because it's, it's, it's vague, and there's no one interpretation that we can say categorically, with all certitude and dogmatically, this is the way it is.

11:51: We just cannot do that.

11:53: What I said was this is the best interpretation.

11:55: I'm gonna share my screen.

11:56: I'm gonna actually share this document.

11:58: Let me see.

11:59: This is a document I've put together and I'm, I'm gonna share it with you, so that you can have this and you can do your own study.

12:07: And let me see here, yeah, here it is.

12:09: And so what I've done here is there are 5 major interpretations.

12:19: Of this passage.

12:19: I see this is a bit small.

12:21: So, I'll, I'll, I'll, put this in Slack.

12:23: And then if you're not on Slack, if you write to Pastor Murray or myself, we'll make sure that we get this to you.

12:29: And, you know, I, I think if you give yourself 15 to 30 minutes to go through this, you'll get it.

12:35: And you'll be able to come to your own conclusion as to You know, what is the best interpretation of this passage in In Genesis 9.

12:49: So what I've done here is I've shown That There's an interpretation, and there's 5 different interpretations that he was simply looking at Noah's nakedness and, and mocking him.

13:06: That he cast, there's an interpretation that he actually castrated.

13:09: , Noah.

13:12: There's the interpretation that he homosexually assaulted Noah, and that's actually something that was taught to me in my early years in the Church of God.

13:23: There's this interpretation that it was incest, and he took advantage of Noah's wife.

13:31: And there's this final interpretation that it was just his attitude, and that he dishonored, he, he, you know, dishonored his parents.

13:39: And so these are the five different interpretations.

13:42: What I've done for you is beside each interpretation, I, I just say, what is the major claim of the interpretation?

13:51: What are the pros and what are the cons?

13:54: Every one of these interpretations has holes.

13:58: Every one of these interpretations has strengths.

14:01: What I said last week is this interpretation.

14:07: Of a power grab is the interpretation that makes the most sense to me.

14:13: It just really, really clarifies a lot.

14:16: So, I'll share this with you, and you'll see, you know, You know, I, I'll share this with you, but you'll, you'll, you'll get it very quickly.

14:26: And, and you can make up your own mind, which, which interpretation actually makes the most sense.

14:31: But for, for Noah.

14:35: When he, when he, so he's, he's a, he becomes a farmer.

14:38: And he is cultivating this, this vine.

14:43: And he's able to cultivate these grapes in this fertile land.

14:47: , after the flood.

14:50: And he, no doubt he must have learned about winemaking before, but he's cultivating this vine.

14:57: And after the flood, the soil is very rich, and he's able to create these grapes and then create wine from these grapes, and the potency of this wine is so powerful that what perhaps began as a, a nice meal, and enjoying the wine, maybe the wine was so good he took more than he, he should have that it actually was so potent made him drunk, and then he passed out in his tent.

15:19: , it just makes the most sense to me that this was an intimate time with him and his wife.

15:25: He wasn't like he's naked in the tent by himself and his wife is fully clothed.

15:29: And then Ham comes in, and, and, you know, the wife is not mentioned.

15:33: So, so how do we interpret this?

15:35: Whatever way you interpret it.

15:38: The point that I wanted to make and why I went back, so, so I just today I'm starting with Deuteronomy as context for Joshua.

15:46: The reason I went back to Genesis is the ultimate context.

15:53: is we must understand.

15:55: That Canaan was cursed.

15:58: And for Noah to come out of this stupor, and maybe a bit of a hangover and and to realize what was done.

16:04: And the minute he realizes what was done, he doesn't curse ham.

16:11: He doesn't curse Kush.

16:13: He doesn't curse Mizrahi.

16:16: He doesn't curse foot.

16:18: He curses the youngest.

16:21: Canaan, this the, the youngest of them all.

16:23: Why, why, why not curse Ham and all of his children?

16:27: Why curse the grandchild, which is the youngest?

16:32: This, this has to be explained.

16:34: Why does Moses repeatedly say, Ham, don't be confused.

16:39: Ham is the father of Canaan.

16:41: Ham is the every time, Ham Ham is the father of Canaan.

16:43: Why does he repeat this?

16:46: And what is the culture, the idiot, the cultural idiom.

16:50: In the ancient Near East.

16:52: What we call them the Middle East today, primarily the Middle East today.

16:55: What was the culture then?

16:57: You know, my wife and I were, we were talking earlier today, about people, someone who died.

17:04: And in, in the past, old school Jamaicans would say, he's gone home.

17:12: Or she's gone home.

17:14: Well, if we were to write, you know, if they were to write a letter, saying, oh, your loved one has gone home.

17:20: And then, you know, decades later, we're trying to interpret this letter.

17:25: Would we interpret it to say, oh, that's funny.

17:28: Why would they say that she went home, she was living at home when she died.

17:32: Or he was living at home when he died?

17:34: Or does that mean that he got on a plane and he went back to Jamaica?

17:37: What does it mean you went home?

17:38: It's an idiom.

17:39: It's a cultural idiom.

17:41: And what it meant was a loved one who was righteous, has died and gone to heaven to be with the Lord.

17:47: And so if you're reading this letter from, you know, 50, 60, 70 years ago.

17:52: You know, sent by airmail, airmail in these blue envelopes back in the day to tell you that a loved one has gone home.

17:59: If you're gonna be so literal, no, it says he's she's, she's gone home.

18:03: That meant she went home.

18:04: And, and not have any respect or or regard for the culture of the day, and the idioms in that culture.

18:12: Then you're not going to understand what it's actually saying.

18:15: So there's an idiom.

18:17: Not just in in the Hebrew culture, but in the whole ancient Near East.

18:21: of uncovering Your father's nakedness.

18:25: And that's an idiom.

18:27: And so anyway, I'm going to upload that document to Slack.

18:32: Oh, and the other thing that I did in this document.

18:35: So I've laid out this table for you.

18:38: But if you scroll down, I've, there's some article, and these are not long articles, but this will give you a sense of the controversy around this.

18:50: Passage, controversy with scholars.

18:54: That show that you, you just cannot be dogmatic on this passage.

18:59: And I think the only reason we might, and, and so this is a good read, they're, they're not long articles, but they'll give you a good appreciation for The different views and interpretations, and I've laid out this table for you and you can decide.

19:13: This is not salvific, right?

19:15: This is not a matter if you don't believe this, if you don't believe the right interpretation, you cannot enter the kingdom of God.

19:22: No, it's not.

19:23: But I think it is important, and here's why I think it's important, and, and I think people might be sensitive if in fact they are descendants of Ham.

19:32: They may be sensitive to feel like they have to defend Ham's honor because they're descended from Ham.

19:38: Well, I'm descended from Ham.

19:40: And I don't feel any need to defend Ham's honor.

19:44: I think that what is clear is that evil, after, after the flood, and God took care of the evil.

19:53: That evil re-entered the world by Satan through this man Ham.

20:00: And you'll see that his, so these are the patriarchs, the, the flood has wiped out mankind.

20:05: And these are the patriarchs, and the new patriarchs, and they are establishing new civilizations.

20:15: And what we see is in these three patriarchs, Shem, Ha, Japheth, and Ham.

20:24: These are the creator or the, the patriarchs of the new civilizations.

20:28: These are the tribes that are going out to populate the earth.

20:32: That ham.

20:34: Was the evil one.

20:36: He was the ambitious one.

20:39: And his culture was rooted in a depravity, a sexual depravity, and an immorality that was not the same in the other two patriarchs.

20:52: They did not have that depraved foundation.

20:57: They would eventually get there.

21:00: So, so that evil that was pre-flood re-entered the world by Satan through him.

21:08: And that's why Canaan now is cursed.

21:12: And this is very important, I think, for us to understand the book, this is all context for the book of Joshua.

21:18: Canaan is now cursed in such a way that he has nothing, and he will have nothing.

21:24: Despite Ham's ambition.

21:27: So when we see Ham's ambition and then his children, not just Mizrahim, who was of Egypt, but we see Kush, who then fathered Nimrod.

21:37: Who just this is the, the, the, the, the winter solstice.

21:41: This is Nimrodian worship.

21:44: That that came into the world through Ham's descendants.

21:48: And the ambition of Nimrod, what, what is the saying, the, the fruit doesn't fall far from the tree.

21:53: The ambition of Nimrod coming through Kush, coming from Ham.

21:57: The ambition of Mizrahim.

22:00: That the filth and depravity of the Canaanites and and their ambition.

22:04: It just shows you that, you know, there's an alienation that happens between Ham and Noah.

22:09: Noah Ham begins his civilization, his, he's the patriarch of his societies.

22:14: And the, the, the foundation is just filth.

22:18: And ambition.

22:20: The others become equally filthy.

22:25: Even you see the Israelites, who are in covenant with God, are worse than end up worse than Sodom and Gomorrah.

22:33: They become the filthiest.



22:36: So filth evil is there, and it's in all the nations.  
22:39: But what we see after the flood.  
22:41: Is Satan taps ham.  
22:44: To, to reintroduce this evil.  
22:48: And in Ham's ambition, Canaan is cursed Now, why is this important context?  
22:54: Because we're studying Joshua.  
22:57: And so, let's go back to Joshua here.  
23:01: And then I just want to make sure we're, we're clear on why this matters.  
23:06: Why does it matter that we do not try to defend Ham's honor?  
23:10: Ham has no honor.  
23:12: Let's not try to defend him.  
23:13: He is who he is.  
23:17: Noah has honor.  
23:19: And then we see that Shem and Japheth have honor.  
23:23: But Ham has no honor.  
23:25: And the foundation of his society has no honor.  
23:28: That doesn't mean that they're not honorable men, they're honorable human beings in all societies.  
23:35: And that God cannot call out of all societies.  
23:38: We're just talking about the foundation.  
23:40: The, what is the foundation?  
23:42: And this matters.  
23:45: No, Let me go back to the scriptures.  
23:50: So we see this now.  
23:52: Here we see Jeremiah.  
23:54: Thus says the Lord, Let not the wise man.  
23:59: Let me just do this here.  
24:07: Let not the wise man glory in his wisdom.  
24:11: Neither let the mighty man glory in his might, let not the rich man glory in his riches.  
24:17: I'm gonna say this another way.  
24:19: Do not glory in your race.  
24:22: He says, Let him that glories glory in this.  
24:26: That he understands and knows me, that I am the Lord which exercises loving kindness, judgment, and righteousness in the earth, for in these things I delight, says the Lord.  
24:38: So I want to say, I'm saying this to, to, to, to emphasize, let us not get caught up.  
24:44: In trying to defend our race, trying to defend our church, trying to defend ourselves, our family.  
24:52: If we're going to glory, let's glory in this.  
24:56: That we understand and we know Jehovah.  
24:58: That's it.  
25:00: There's no need for me to feel like I need to defend him.  
25:03: I'm not going to try to defend him.  
25:04: I'm just gonna read the scripture for what it says.

25:07: And this is important now because God says he's Jehovah, which exercises loving kindness.

25:15: Now, we have a problem when we come to the book of Joshua.

25:19: To defend our Lord, who exercises loving kindness.

25:25: The Book of Joshua, viewer discretion is advised.

25:30: It is a difficult book.

25:33: The Book of Joshua is a violent book.

25:37: It is a book of slaughter.

25:40: When we say go in and inherit the promised land, it's not everything's prepared for you, go ahead, you know, make yourself comfortable, tell the people you're here, they'll move out, you can then inherit the, the harvest and just set up tents and begin to build your houses because they're waiting for you and they're ready to hand everything over to you.

26:01: Not at all.

26:03: They have to go in and fight.

26:07: Blood is being shed everywhere.

26:10: It is horrendous.

26:12: And Israelites, Joshua has to know he's, he's the general.

26:16: He's sending Israelites into the land, knowing many of them will be slaughtered, but he cannot stop.

26:24: That although they're slaughtered, keep sending more soldiers in, keep sending them in.

26:29: And eventually, God will give you the upper hand, but you're gonna have to fight, and it's gonna come with great sacrifice, and there's gonna be bloodshed everywhere, on order of God.

26:41: And do not shrink back or you're disobeying God.

26:45: Let him who glories glory in this that he understands and knows me.

26:52: That when somebody comes along and criticizes the book of Joshua, and says, what kind of God would do this?

26:58: We better have an answer.

27:00: And that's why I went back to Genesis.

27:03: To show that the civilization.

27:06: That came from ham was pure filth.

27:10: The foundation of Ham's moral compass was gone.

27:15: And he established societies that had no moral compass.

27:20: Hence, his grandchild Nimrod was just an, an, an adversary to God Himself.

27:27: That's what came from him.

27:30: So we need to make sure.

27:33: That we're not trying to act on a carnal level.

27:37: To defend our own, you know, ethnocentric views or even, even spiritually, to try to defend our church against other churches of God or other churches, period.

27:47: And to try to read ourselves as, you know, I think if there's one thing.

27:52: If there's one thing That I think God has blessed me with.

28:00: To try to, to understand the scriptures.

28:03: I would say it's the ability that God gave me to take myself out of the story.

28:08: To not make myself the center of the story and not try to bend the scriptures.

28:13: As if they must revolve around me.  
28:15: And and my church, and all prophecies are about me, because that's the way the human mind works.  
28:21: I think somehow God has just blessed me to say, well, what is the scripture saying?  
28:28: And what if I never existed at all?  
28:32: The scripture still has meaning.  
28:33: What is that meaning?  
28:35: And I think that's how the scripture began to open up to me, is to not be self-centered, not to make it revolve around me and not to have a horse in the race, and, and I need to prove, you know, black Israel, you know, we're the black Israelites or something like this.  
28:51: No, Just what does the scripture say?  
28:55: So We need to understand Joshua because Joshua is a type of Christ.  
29:05: Christ, Moses is a type of Christ, we see this clearly.  
29:10: He says, you know, when you come into the land which the Lord your God gives you, you shall not learn to do the after the abominations of the Canaanites, the abominations of these people, it's a, it's a society that was founded on the filth of Ham.  
29:26: Ham's filthy moral compass, he had no honor.  
29:29: He had a filthy moral compass, and it was about ambition.  
29:33: And his seed inherited that.  
29:37: And that's the culture.  
29:39: That his seed developed.  
29:40: Now, that is just the, the spiritual work of the devil, who then infects the other cultures.  
29:47: They are also corrupted.  
29:48: In fact, Israel becomes worse than Sodom and Gomorrah.  
29:53: But here you see the foundation.  
29:57: When Noah and in this great prophet, Noah.  
30:01: Pronounces the performative word.  
30:04: He says, Blessed be the Lord God of Shem.  
30:09: That's the foundation.  
30:11: Of the Shemite society.  
30:15: That Shem honored his father.  
30:18: And his father's God.  
30:20: And the foundation of the Semitic line is a relationship with the God of Abraham, called here the God of Shem.  
30:31: And Canaan will be nothing.  
30:34: So, Ham, whatever ambition you had, Your seed will be nothing.  
30:41: And God covenants to give all the land of your seed to Jacob's seed.  
30:47: Because of the filth that you displayed.  
30:51: And God will enlarge Japheth, and he shall dwell in the tents of Shem.  
30:56: And Canaan will be his servant as well.  
30:59: Canaan is Canaan will have nothing.  
31:01: So all of Ham's ambition aside, God's determination.  
31:06: Through the pronouncement of Noah.  
31:08: Is that this particular seed, Canaan, will have nothing.

31:12: And whatever interpret, however you interpret Genesis 9, you need to explain why the severity of the curse on Canaan.

31:19: And we need to explain or understand the severity of the curse on Canaan, in order to explain Joshua.

31:28: And the violence that we're going to read about in Joshua.

31:32: God has the right to execute justice, whether by flood or by fire or by sword.

31:38: And so here in Zechariah 14, when we see the millennium ushered in, not long now.

31:46: For 1000 years in that day shall there be upon the bells of the horses holiness unto the Lord.

31:55: And the pots in the Lord's house shall be like the bowls before the altar.

32:01: And I, I've, I've spoken on this in the past.

32:05: Yes, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.

32:13: And all they that sacrifice shall come and take of them and see therein.

32:19: And in that day, There shall be no more.

32:24: The Canaanite In the house of the Lord of hosts.

32:28: This, this is such a severe judgment.

32:31: Why such a severe judgment, if it was just a case of voyeurism?

32:35: And why the severe judgment on this particular child, this seed?

32:40: But even for eternity.

32:43: A Canaanite will never be in the house of the Lord.

32:45: It is, it's an extreme curse.

32:48: And we need to understand that to understand Joshua.

32:53: So, as I was saying before,, Moses is a type of Christ.

32:58: He's the lawgiver, and he is the intermediary.

33:02: Between the, the, the mediator between God and, and Israel.

33:06: So that's, we see that in Deuteronomy 18.

33:08: I think we need to go to Revelation, the end of the story, to see that Joshua, Yehoshua, God saves.

33:17: Is Yeshua.

33:18: is a type of Yeshua Here we see in Revelation 19 verse 11 when Christ returns, and I saw heaven opened.

33:26: And behold a white horse.

33:28: And he that sat upon him was called faithful and true.

33:33: And in righteousness, he does judge and make war.

33:37: We glory in God, that we understand and know Him.

33:41: That he exercises loving kindness and righteous judgment.

33:46: And when we read of the violence in Joshua, we understand it is all done in righteous judgment, and that Joshua, in fact, is a type of Jesus.

33:58: And I've had at least one brother say he couldn't listen to me anymore.

34:03: Because I was teaching that Jesus is a God of war, that he's coming to execute war on the, on the earth.

34:09: And he said, not, not my Jesus, in, in the Church of God, for many years, decades.

34:14: He said, no, I'm not listening to you anymore.

34:16: My, my Jesus is, is peace.

34:19: No, we need to understand God.

34:22: And we need to understand the filth that is in this earth, which, which the root of it after the flood comes through the line of ham.

34:30: It infects all the lines, all tribes of the earth are are infected by this now.

34:35: And in fact, I'll go further and say specifically.

34:40: You know, what we call the, the ancient Near East, which was way back in the day before the Greeks rose to power.

34:50: Now we call it the Middle East, but that whole area of Mesopotamia and what we call the promised land.

34:56: All of those peoples, primarily Canaanites, but there were other tribes there as well.

35:02: All those tribes that were there.

35:04: All of them became corrupt and filthy, and degraded, and, and full of debauchery.

35:11: That's the work of the devil.

35:13: Today, all of those peoples, all of those nations.

35:18: Except for one Is Islamic.

35:22: And what Islam has done is it has consolidated all of the religious practices of all of those cultures.

35:32: And those religious practices are based from the line of ham.

35:37: Nimrod And Mizrahi, Egypt and Sodom.

35:43: And Nimrod and Samarraus.

35:46: All of those worship systems spread into these different cultures and had different expressions.

35:53: And all of those expressions.

35:55: Muhammad came along and just consolidated them into one overall practice.

36:00: And instead of worshiping all these different deities, let's get rid of all of them and just worship the, the, the one at the top, Allah.

36:08: But all those practices are from the tribes of hell.

36:13: In those Canaanite cultures.

36:17: And that's why you have incredible sexual immorality.

36:22: In those cultures.

36:24: It is the immorality of him.

36:26: Is the immorality of the Canaanites.

36:29: And that's what God is coming to crush.

36:32: So this is how we have to understand.

36:35: What Joshua did is a foreshadowing of what Christ will do.

36:40: He judges and he makes war.

36:42: His eyes were as a flame of fire.

36:45: Christ is furious.

36:47: If we're looking for some gentle lamb to return, we're, we're not reading the Bible.

36:53: The Jews missed Christ because they were expecting this Christ to put down their enemies.

36:58: They didn't realize how corrupt they were.

37:01: And that they they needed the perfect Lamb of God as the Holy One of Israel to be sacrificed on their behalf.

37:08: But now that that mistake was made, the mistake we are at risk of making.  
37:14: is that we are expecting that same lamb to come back.  
37:17: To come back as a, a lowly servant, riding on a donkey, coming with, with full of gentleness.  
37:27: That's not who's coming back.  
37:28: That was a necessary step in the plan of God.  
37:32: Yeshua is coming.  
37:34: And he is furious because of the filth that has the filth from Ham and Ham's line that has spread throughout the whole world.  
37:42: And don't try to defend Ham's honor.  
37:44: He has no honor.  
37:46: Christ is coming.  
37:47: His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but himself, and he was clothed with a vesture dipped in blood.  
38:01: And his name is called the Word of God.  
38:04: And the armies which were in heaven followed him upon white horses clothed in fine linen white and clean, and out of his mouth goes a sharp sword.  
38:13: That with it he will smite the Gentiles.  
38:17: And he shall rule the Gentiles with a rod of iron.  
38:20: He's going to put down this depravity.  
38:23: And he treads the wine press of the fierceness and wrath of Almighty God, and he has on his vesture and on his thigh a name written.  
38:36: King of kings, and Lord of Lords, this is the God we serve.  
38:41: And, and in, in understanding Joshua, Joshua is to take his people into the land, and to clear the land of the Canaanites.  
38:49: To remove them completely.  
38:52: And to establish Shalom.  
38:54: For Israel.  
38:56: And to establish the kingdom of God in the land.  
38:59: And he, he failed.  
39:01: When we get to the end of Joshua, we'll see that he, it's very hard to say he failed, the people failed.  
39:06: They failed him.  
39:07: But it, it, the Shalom was not accomplished.  
39:10: But there remains yet a rest for the people of God.  
39:13: And it's going to be accomplished by the fierceness of the wrath of Almighty God.  
39:20: In the sword of Jesus Christ.  
39:23: So Joshua is a type of Christ.  
39:24: The two, when you, when you, when you look at Moses and Joshua together, you have a good understanding of Yeshua.  
39:31: OK, all of that, let's now get into, it's a short chapter, chapter one.  
39:37: We won't do any cross-referencing for the 1st 9 verses.  
39:41: We did that last week.  
39:44: Joshua chapter one, verse one.

39:47: Now, after the death, 00, you know what, one other thing, sorry, just before I start, I did get a number of requests for the Isaiah study.

39:58: And I'm really heartened by that because the Isaiah study is such an important study.

40:02: So what I'm gonna do, it's not available on the CGI platform, but what I'll do is I'll just put it in the chat here.

40:11: That it is on our Canadian website.

40:13: So I'll just put it in the chat so that you can have access to that if you, if you are so inclined.

40:19: And it's just a good idea.

40:20: Isaiah is this sort of The key to unlocking Genesis to Revelation because it's all there.

40:26: So, let's get into Joshua chapter one.

40:30: Now, After the death of Moses, which we just read about in Deuteronomy, the servant of the Lord, it came to pass that the Lord spoke unto Joshua, the son of Nun, Moses's minister, saying, Moses, my servant, is dead.

40:43: Now therefore arise, go over this Jordan, you and all this people, unto the land which I, I do give to them.

40:52: And that's again, very important that we understand the depravity of the Canaanites, the depravity of, of, of Ham, their patriarch, and that for this filth, Everything is being taken away from them and given to the line of Shem.

41:07: Now When we read Leviticus, the Holiness Code, these practices.

41:14: That God is warning the Israelites against.

41:17: These are all the practices of the Canaanites.

41:20: Israel wouldn't know these things unless they went into the land.

41:23: That's why they were to clear the people out of the land.

41:25: They didn't do that.

41:26: In fact, they ended up adopting these practices.

41:29: And of course they adopted it under the guise of, well, you know, we need to eat and in order for the rain to come, we need to have these sexual practices and that will cause it to rain and, and so they got caught up in it.

41:40: But they weren't supposed to.

41:41: And then the holiness code in Leviticus, all of that holiness, the opposite, the abominations is what the children of Ham were doing in the land.

41:51: Why, why God was bringing in Joshua and Israel to slay them and wipe them out.

41:57: They were not innocent.

41:59: And whether by flood, by fire, or by sword, God is the judge, and he judges righteously.

42:04: And we need that understanding of what happened in Genesis.

42:07: Genesis is a book of origins, to then be able to come into Joshua and to be able to explain why the violence.

42:15: You and all these people into the land which I do give to them, even to the children of Israel, not to the Canaanites.

42:20: I'm taking them out.

42:22: You, they have no claim on the land.

42:24: Every place that the sole of your foot shall tread upon that I have given that I have, have I given unto you, as I said unto Moses from the wilderness and this Lebanon, even unto the

great river, the river Euphrates, all the land of the Hittites, these are filthy people, child pornography, all of it.

42:43: Child sacrifice and unto the great sea toward the going down of the sun shall be your coast.

42:49: There shall not any man be able to stand before you all the days of your life.

42:54: Unbelievable.

42:55: These are powerful people.

42:58: This is a powerful, very sophisticated civilization.

43:02: And, and God is telling Joshua, they won't be able, they'll they'll be, they'll melt before you.

43:07: As I was with Moses, so I will be with you.

43:11: I will not fail you, nor forsake you.

43:14: Be strong and of a good courage.

43:16: This is gonna be a fight.

43:18: Blood is gonna be shed all over the place.

43:21: You're going to lose loved ones in Israel.

43:24: You're the general, keep going.

43:26: Never, never flinch.

43:29: You're going to inherit this land.

43:32: And God is the God of resurrections.

43:34: Be strong and of a good courage, for unto this people shall you divide for an inheritance the land which I swore unto their fathers to give to them and which I swore, i.e., to take from Canaan.

43:49: And to take from him Only and, and to establish every Ham's ambition is frustrated, and it's going to come to nothing.

43:59: And even now we see them getting the upper hand.

44:01: It's going to come to nothing.

44:03: Only be you strong and very courageous, that you may observe to do according to all the law which Moses, my servant, commanded you.

44:12: Turn not from it to the right hand or to the left, that you may prosper wherever you go.

44:17: You're going into this land of debauchery.

44:19: Hold on to the law.

44:21: Don't, don't get sucked into it.

44:25: This book of the law shall not depart out of your mouth.

44:29: But you shall meditate therein day and night, keep your soul pure.

44:34: Don't let them infect you.

44:36: Be overtaken with the holiness of God, because that's, that's the whole purpose.

44:41: These people are being taken out of the land because of their debauchery.

44:46: You're being established in the land because of holiness.

44:51: If these people become no better than the, the Canaanites that were before them, they can't stay in the land.

44:57: They're gonna be taken captive, they're gonna be taken out of the land.



45:01: But not forever, as Moses said, that they'll be forced to repent and because God is a God of covenant, he's going to bring them back and he's going to have his relationship with them in the land.

45:14: That you may observe to do according to all that is written therein, for then you shall make your way prosperous, and then you shall have good success.

45:22: Haven't I commanded you?

45:25: Be strong and of a good courage.

45:27: Do not be afraid.

45:29: Neither be thou dismayed.

45:30: You're gonna lose people, Joshua, it's gonna be a very bloody battle all over the place, it's gonna go on for maybe decades.

45:36: Do not be discouraged, do not be dismayed, for the Lord your God is with you wherever you go.

45:43: So Joshua got the command directly from God after Moses died.

45:47: Then Joshua commanded the officers of the people, saying, Pass through the host.

45:53: And command the people saying, prepare you victuals, for within 3 days, you shall pass over this Jordan.

46:00: Now, they're still receiving manna.

46:03: And they're going to continue to receive man until we get to chapter 5.

46:07: But at the same time, these, they're being told to prepare victuals.

46:11: They're, they're now crossing over, the relationship is gonna change, they need to be ready, and then they, they, this is a battle.

46:19: So they need to be ready.

46:20: So prepare your victuals for within 3 days, you shall pass over this Jordan.

46:24: Finally, they're gonna cross over.

46:27: To go in to possess the land, which the Lord your God is giving you to possess it.

46:33: Now, if we correspond to what Moses was, was taught, hear, O Israel, you are to pass over Jordan this day, to go in to possess nations greater and mightier than yourself.

46:46: This, this is understood.

46:48: These nations are powerful, they're very sophisticated, they, they, they are well armed, with their cities are well defended.

46:55: Don't worry about any of that.

46:57: They do not have a right to the land.

46:59: God is stripping them of the land because of their debauchery.

47:02: And the land is now going to belong to Israel because of the holiness covenant.

47:06: So, Moses telling them, these nations, of course, these nations are greater and they're mightier than you.

47:11: Cities great and fenced up to heaven.

47:14: They, they understand war, and they are fully fortified.

47:19: And it's, it's humanly it's impossible to overcome them.

47:23: But this is not about human affairs.

47:25: This goes back to Genesis, and this is a designed by God to take this land away from them.

47:32: Joshua 1:12, and to the Reubenites.

47:36: And to the Gadites.  
47:38: And to half the tribe of Manasseh.  
47:41: Joshua spoke to them specifically, the tribe of Reuben.  
47:46: The tribe of Gad And half the tribe of Manasseh, 2.5 tribes.  
47:51: So there's 12 tribes, but these 2.5 tribes, Joshua had a specific message for them.  
47:58: He said to them, Remember the word, which Moses, the servant of the Lord, commanded you, saying, The Lord your God has given you rest, and has given you this land.  
48:09: So this is called the Transjordan.  
48:11: So before they crossed over into Jordan, they overcame the people that were on this side of Jordan.  
48:18: And they, the east side of Jordan, they, they overcame them, and the land was very fertile.  
48:27: And the people, these two tribes and, and half Manasseh, Manasseh is a big tribe, but half of Manasseh, they saw how fertile this land was.  
48:36: And it's like, you know, forget crossing over the Jordan, this land is perfect.  
48:42: And so they wanted to stay there and they didn't want to cross over Jordan.  
48:46: And so they made a deal with Moses, or Moses made a deal with them.  
48:50: And Joshua, now that it's time to cross over, and to go into fierce battle, to claim the promised land, Joshua, Joshua's reminding them that, OK, you 2.5 tribes, you have rest.  
49:03: You've you've obtained your rest.  
49:06: That we, we've cleared out the enemy.  
49:08: The land is fertile, you're able to have your family safe there, and you're succeeding and prospering there.  
49:15: So, so you've achieved, you've attained the rest.  
49:21: He says, your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side of Jordan.  
49:29: So we're not expecting your children and your wives to go into battle.  
49:33: They get to stay in the land that you've achieved this rest.  
49:37: But you, military aged men.  
49:40: You shall pass before your brethren armed.  
49:44: You need to go into battle.  
49:46: And you might not come back either.  
49:48: So, this is the, this is the deal that was made with Moses.  
49:53: You're gonna go in front, and you're gonna go to fight.  
49:57: All the mighty men of valor, and you're going to help your brethren.  
50:00: Yeah, you've achieved your rest, they haven't gotten theirs.  
50:03: So the deal is, you've got to help them get theirs.  
50:06: Until the Lord has given your brethren rest, as he has given you.  
50:11: So don't be so self-centered that you just want to get the rest.  
50:15: And they also have possessed the land which the Lord your God gave them.  
50:21: Then you can return to the land of your possession on this side of Jordan and enjoy it, which Moses, the Lord's servant, gave you on this side of Jordan toward the sun rising.  
50:34: So you can't enjoy your land as military aged men until you help your brethren, the other 9.5 tribes, until you help them get their rest.

50:45: Once everybody has rest, then you can come back and enjoy your wives and your children in the land.

50:51: And this is it, you can read this in Numbers 32.

50:53: We'll just pick up a few verses again, just to see what is Moses, what is Joshua talking about.

51:00: Numbers 32:5, wherefore, said they, if we have found grace in your sight, let this land, that's this Transjordan on the east side of the Jordan, let this land be given unto your servants, excuse me, for a possession.

51:15: And don't bring us over Jordan.

51:16: We, we don't want, we don't want to go over Jordan.

51:18: We're quite happy with what we see here.

51:21: And Moses said unto the children of Gad and the children of Reuben, shall your brethren go to war?

51:27: And shall you sit here?

51:29: What are you talking about?

51:32: You're just gonna enjoy the fruit of this land and this rest.

51:36: And you're gonna let your brethren do all the fighting, while you, you know, make wine and bread and milk and honey.

51:46: And, and why are you discouraging the heart of the children of Israel from going over into the land, which the Lord has given them?

51:53: So it's like, everyone's gonna say like, well, why, why should we go over?

51:56: Why don't we all just camp out here?

51:58: And then nobody inherits the promises.

52:01: Surely None of the men That came up out of Egypt from 20 years old and upward shall see the land, and as I'm just skipping ahead to verse 11 here, that he's basically saying your ancestors were cursed because of this, not believing the promise, and they were cursed that none of them, 20 years, all the military aged men, none of them.

52:22: would, would see the land which God swore to Abraham, unto Isaac and Jacob, because they have not wholly followed me.

52:29: And he's saying to me like, guys, you, you're doing the same thing.

52:32: Are you crazy?

52:34: The only two, except Caleb, the son of Jefonah, the Kenezite, and Joshua, the son of Nun.

52:42: So, we see Caleb is from Judah, and Joshua is from Ephraim, and Judah and Ephraim become the most powerful tribes.

52:50: In the north and in the south, for they have wholly followed the Lord.

52:55: So there, so be careful, there's a precedent here.

52:57: Are you, are you guys crazy?

52:59: , verse 16, and they came near to Moses and said, we will build sheepfolds here for our cattle, and cities for our little ones.

53:09: But we ourselves will, we know, we're not gonna defect.

53:14: We just want, we want this land for our families, but we ourselves will go ready armed before the children of Israel.

53:21: Until we have brought them into their place.

53:24: And our little ones shall dwell in the fenced cities because of the inhabitants of the land.

53:30: So we'll make sure that our, our, our family is looked after while we go to war.

53:34: We will not return to our houses until the children of Israel have inherited every man his inheritance.

53:41: For we will not inherit with them on this side of Jordan, or on, on, on crossing over Jordan or forward, because our inheritance has fallen to us on this side of Jordan eastward.

53:54: So they're making a deal with Moses.

53:56: But the, the element of the deal is, we really want this land, we're happy with this land, we don't need to cross over, but we understand there's, it's a battle.

54:05: It's going to be a bloody battle to get this land.

54:09: And all of us military aged men, we're gonna go and we're going to partake in this battle.

54:14: And only when all of Israel has captured the land and there's rest, will we come back to enjoy our rest.

54:22: Verse 20 Moses said unto them, if you will do this thing, If you will go armed before the Lord to war.

54:31: And we'll go all of you armed over Jordan before the Lord until he has driven out his enemies from before him and notice these Canaanites are the enemies of God.

54:42: They're not, it's not just that they're Israel's enemies, and they've given the most grief to to Israel.

54:48: No, they're the enemies of the Lord.

54:50: So, so God is using Israel to drive out his enemies from before him.

54:56: And the land be subdued before the Lord.

54:59: Then afterward, you can return.

55:03: And you will be guiltless before the Lord and before Israel.

55:07: And this land on the east side of the River Jordan shall be your possession before the Lord.

55:13: But if you will not do so, behold, you have sinned against the Lord, and be sure your sin will find you out.

55:22: So that's, you can read number 32, I just picked a few of the verses.

55:29: Just to give a sense of the passage.

55:32: But that was the deal.

55:34: So now, it's like, you know, people sometimes make these deals, and they don't really understand what they're getting themselves into.

55:41: And when it comes time to cash the check, it's like, oh no, the money is not in the account.

55:46: Well, the money had better be in the account for this one.

55:49: So, Joshua reminds them of this deal that they made with Moses is dead now.

55:54: And now we're really going into the land, and now the battle begins.

55:57: Remember the deal that you made with Moses.

56:00: And they answered Joshua, saying, all that you command us, we will do.

56:06: And wherever you send us, we will go.

56:11: According as we hearkened unto Moses in all things, so will we hearken unto you.

56:17: Only the Lord your God be with you as he was with Moses.

56:22: Well, you know what?  
56:24: I've got to give them a ton of credit here.  
56:27: This is absolutely amazing.  
56:30: They are showing complete faithfulness.  
56:33: It's like, Joshua, yes, we gave our word, and we are ready to go, you tell us where you want us to go.  
56:38: We, we don't care how powerful these people are.  
56:40: You just tell us where we need to fight, and we'll go, we'll do whatever you, you say, just, you be courageous, you be faithful to the Lord, we'll be faithful to you.  
56:49: So that is quite a remarkable response.  
56:53: Whosoever he be, he says, whosoever he be.  
56:59: That rebels against your commandment.  
57:02: And will not hearken unto your words in all that you command him, he shall be put to death.  
57:09: Only be strong and of a good courage.  
57:14: So that is chapter one.  
57:18: Of The book of Joshua.  
57:22: So we are in, we are properly into the book of Joshua now, and it's a different book, and you know, we wanna go from any, we want to go to the prophets, we go to the Torah, go to the, the, the minor prophets, the major prophets, the book of Revelation, Isaiah pulls it all together, but we go wherever we go, we go line upon line, and we want to make sure we understand it.  
57:44: And so, I think there's gonna be a lot of treasures here for us over the next few weeks and months.  
57:50: As we uncover the book of Joshua, line upon line.  
57:55: So with that, I will pause here and I'll just check the chat to see if there's anything that I need to be covering.  
58:05: This Sabbath.  
58:08: I was trying to think, who is speaking this Sabbath?  
58:11: And then I remembered, it's me.  
58:13: So, God willing, you'll be able to join us this coming Sabbath.  
58:17: And I, I realized there was a sermon that I gave recently, we stand by faith part two, and we had some technical problems, so it did not, transmit.  
58:26: , so sometime in the future, God willing, I will revisit that.  
58:30: I think there's some important teaching in that, passage, we, we're focusing on Romans 8 to 11, and, hopefully I'll have a chance to revisit that.  
58:41: this coming Sabbath, we are going to be spending, eventually, I think in this, this coming Sabbath, I haven't quite worked out how I'm gonna do this.  
58:49: We're gonna be spending some time in the Book of Revelation, and I do want to cover the resurrections.  
58:54: , that's something that I've touched on previously, and I wanna go back and, and revisit it.  
58:59: OK, let me, just go ahead and check the chat and see if there's anything for me to respond to.  
59:08: And Thank you Blackjack 49.

59:16: Nice to see you.

59:17: Not sure if that's a new handle or if that's a new brother that's joining us.

59:21: Very, very good.

59:22: All right, brethren, thank you so much for joining.

59:25: I will, post the, table showing the different interpretations of what happened in Genesis 9.

59:34: I will go ahead and, I'll post that table in Slack, put in the general channel, and you know, just do your study and again, none of us can be dogmatic.

59:46: There's 5 different interpretations among the scholars as to what happened there, and all of them have holes.

59:54: All of them have holes.

59:55: The one that I think answers the most questions and addresses all aspects and dimensions is the one that I mentioned around Ham's incest, but I can't be dogmatic.

1:00:07: nobody can.

1:00:08: So, hopefully that was helpful to you, and you're enjoying the fact that we do study these scriptures line upon line, and God willing, you'll be able to join us on Sabbath.

1:00:18: And always, we're going to end giving praise to Yeshua, our Messiah.

1:00:24: He is King, He is Lord, and he's, he's returning to establish the kingdom of Israel.

1:00:29: God bless you, brethren.