

JOSHUA'S FAREWELL ADDRESS (2)

JOSHUA 24



T. M. Moore

A Scriptorium Study from The Fellowship of Ailbe

The Fellowship of Ailbe

Joshua's Farewell Address (2)
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Joshua 24: Introduction

We might wish for a somewhat higher note on which to end the book of Joshua, but it is what it is. Joshua and Eleazar are dead. The generation of elders that served with them are dead. And the people are adrift, as the book of Judges demonstrates. Much has been accomplished, but much remains to be done.

Many positive and encouraging lessons can be gained from the book of Joshua, especially the lesson that gaining the promises of God is difficult and ongoing work. By remembering that we are the people of God's covenant, and being renewed in Him as necessary, we can carry on the work of "settling the land" and enjoying the blessings of God in every area of our lives.

But we need good leadership, and we must be faithful followers. And above all, Joshua's charge to hold fast to, love, fear, and serve the Lord must be our guiding commitment. Joshua did not quite bring the people of Israel into the promised rest of God, but he helped them make a start. Only in Jesus – our greater Joshua – is the perfect rest of God finally attained.

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1 Back to the Future

Read Joshua 24.1-13.

Reflect.

1. Joshua reminds the people of Israel that they must not lose sight of their past. Why is this important?
2. We note that Joshua now speaks as God's mouthpiece. Why do you suppose God chose to do this at this time?

Think about it.

Now Joshua assembles the people at Shechem, where, centuries before, Jacob had called his sons to put away all their household deities and to renew their covenant with God. Read Genesis 35.1-7. This entire chapter serves as the backdrop for Part 2 of Joshua's farewell address. It includes reminders, exhortations, admonitions, charges, and deaths of leaders. And it precedes the catalog of pagan nations surrounding Israel and the beginnings of Israel's forfeiture of the land of promise and sojourn in Egypt.

The history of God's work with His people unfolds like a repetitive cycle, moving along a line, in progress toward the new heavens and new earth. The better we understand this pattern of history: the more we will appreciate God's work in the past, the better prepared we will be to bear fruit in the present, and the greater will be the likelihood of our leaving a positive legacy for the generations to come.

Joshua is deliberately appealing to Israel's past in the hope that, by doing so, he will affect the choices God's people make for the future. He wants them to be clear about who they are, from whom they are descended, Whom they are called to serve and what He has done for them, and what is required of them if they are to avoid another lengthy and unhappy captivity.

We will not be able to fulfill our calling to lay hold on the promises of God and bring His Kingdom into being on earth as it is in heaven if we don't know who we are, where we've come from, or what God has done for us in the past. Christians who have no regard for their past will not have much of a future. We need the lessons of our forebears, and the examples of God's faithfulness to them, to help us in planning and working to obtain the promises of God in our present and for the generations to come.

Meditate and discuss.

1. Why do you suppose so few Christians care much about our Christian past? What are we missing by ignoring the work of our forebears in the faith, and God's faithfulness to them?
2. In verse 2 Joshua assumes a role similar to that of Moses, where he conveys verbatim the words of God to His people. Why is this significant? Why is it significant that God Himself chose *these* words by which to exhort and admonish His people?
3. How might you use these verses as a guide to prayer, in remembering the faithfulness of God to you?

"Therefore, what Joshua said to the people when he settled them in the holy land, the Scripture might also say now to us."
Origen of Alexandria (185-254 AD)

I am surrounded by a great company of witnesses! Forgive me, Lord, for being so indifferent to their sufferings and triumphs, and help me to...

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Pray Psalm 44.1-8.

Let this psalm guide you to thank God for His faithful work in previous generations, both those recorded in Scripture and to the present.

Psalm 44.1-8, 23-26 (*Faithfulness: Great is Thy Faithfulness*)

O God our ears have heard, ancients have taught us,
All that You did for them long years ago,
How by Your hand You defeated the nations,
And to the promised land let Israel go.

Refrain vv. 23-26

Rise up, awake, O Lord! Hide not Your face from us,
See our affliction, our suffering and pain!
See how our soul is sunk down with oppression;
Rise up and help and redeem us we pray!

Not by their sword did they drive out the nations;
Not by their arm did they settle the land.
Your saving mercy and light triumphed for them:
Victories for us, our King, please now command.

Refrain

Through You shall we all our enemies vanquish;
Them will we trample in Your mighty Name.
We will not trust in our strength or our wisdom;
Jesus will save us; we'll boast of His fame!

Refrain

2 Make Up Your Mind

Read Joshua 24.14, 15.

Reflect.

1. What is the connection between fearing the Lord and serving Him? Isn't it enough to hold fast to the Lord and love Him? Do we also need to fear Him?
2. Joshua implies that everyone is going to serve something beyond themselves, either the Lord or some pagan deity. Do you agree?

Think about it.

Having already charged the people to hold fast to the Lord and love Him (23.8-11), Joshua explains more fully what that entails. The people of Israel will be holding fast to the Lord and loving Him when they fear and serve Him in every aspect of their lives (vv. 14, 15). We do not truly love the Lord if we do not fear Him. We do not love the Lord unless we serve Him according to all His Word. Merely saying that we love the Lord means very little; only by fearing and serving Him do we prove our love and carry out the obligations of our covenant and Kingdom calling.

The people had a choice to make. Rather, the people were in the midst of making a choice, and as Joshua saw it, their choice was not what it should be. If they did not make a conscious and sincere choice to serve the Lord, they would end up serving some lesser deity, which is no god at all. Everyone is religious in that everyone has some sense of ultimate good which they will pursue. If that ultimate good is not the God of Scripture, then it will be some idea of the good concocted out of the mind of man. That way leads to disillusionment, decay, and death (cf. Rom. 1.18-32).

Joshua may be nearing his death, but he is determined to serve the Lord for as long as he lives (v. 15). We do not "retire" from service to the Lord or pursuing His Kingdom and promises. Our calling may change, and our capacities may diminish, but our focus must always remain on the Lord and His Kingdom and glory (1 Thess. 2.12). By his own example, Joshua exhorts the people to get on with the work of laying hold on the promises of God. Whom will you encourage to this end by your example today?

Meditate and discuss.

1. What does it mean to *serve* the Lord? How can we tell when our time and strength are being used to serve other "deities"?
2. Why does it "seem evil" to some people to devote themselves wholeheartedly and entirely to serving the Lord?
3. What "gods" do people serve today who do not serve the Lord? Are Christians ever tempted to serve those "gods"? Following Joshua's example, how can we help one another keep our focus true?

"If, therefore, the one who breaks agreements with men is outside any truce and alien to safety, what must be said of those who by denying make null and void the agreements they made with God, and who run back to Satan, whom they renounced when they were baptized?" Origen of Alexandria (185-254 AD)

Guard my heart and mind, Lord, so that I do not seek out other "gods" but always remain faithful to You. Thus I will...

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Pray Psalm 115.

Pray for those who are trapped in the snares of false gods, and for yourself, that in your part of the "earth" – your Personal Mission Field – you may bring glory to God today.

Psalm 115 (*Plainfield: Nothing but the Blood of Jesus*)

Not to us, O God, not us, but unto Your Name give glory!
For Your love and faithfulness, ever to Your Name be glory!
Why should the nations cry, "Where is their God on high?"
You rule us, Lord, on high: Ever to Your Name be glory!

Idols made by men's own hand – ever to Your Name be glory –
See nor hear nor understand – ever to Your Name be glory!
They neither feel nor walk, nor can they speak or talk;
All those who serve them fall, but unto Your Name be glory!

All who trust in Jesus yield – ever to His Name be glory! –
Find in Him their help and shield – ever to Your Name be glory!
O Israel, trust the Lord! He helps us evermore!
Fear Him obey His Word: Ever to Your Name be glory!

Blessings from our gracious Lord – ever to Your Name be glory –
Will attend us evermore – ever to Your Name be glory!
Bless all who fear You, Lord, all who obey Your Word,
All who Your Name adore: Ever to Your Name be glory!

Grant us, Savior, great increase: Ever to Your Name be glory!
Bless us with eternal peace: Ever to Your Name be glory!
Heaven and earth are Yours; let every soul adore
And bless You evermore: Ever to Your Name be glory!

3 We Will Serve the Lord!

Read Joshua 24.16-21.

Reflect.

1. What reason do the people give for resolving to serve the Lord? Do you hear any echoes of the Law in their response?
2. Why do you think Joshua challenged them about their decision?

Think about it.

The people declare themselves to be on the same side as Joshua, and for the same reasons. They seem almost incredulous that anyone would think they would do other than serve the Lord. But Joshua challenged their commitment, suggesting that the people were practicing sins God in His holiness would not forgive. The people reiterate their determination to serve the Lord.

In essence, Joshua wrested three confessions from the people about serving the Lord, verses 16, 18, and 21. Was he just trying to make sure they understood what they were saying? Is there something about repeating one's commitment publicly that reinforces it? We can imagine the volume of their commitment getting a little louder each time, as by asserting and reasserting it, with increasing intensity, it might have more impact on their own hearts.

God will not forgive the sin of turning away from Him to pursue other gods, which are no gods at all. How can He? All who *forsake* the Lord deny His goodness and love, renounce His many benefits, and flout His holiness. There is a sin that leads to death, and this is it.

Meditate and discuss.

1. What does it mean to say that God is holy? What is holiness?
2. For what is God *jealous*? What does it mean that God is jealous for this? How did Joshua intend the jealousy of God to affect the people of Israel?
3. Joshua is leading the people into yet another act of covenant renewal. Why? Is this something believers today should do? Why or why not?

"Here Joshua seems to act altogether absurdly in crushing the prompt and alert zeal of the people, by suggesting ground of alarm. For to what end does he insist that they cannot serve the Lord, unless it be to make them, from a sense of their utter powerlessness, to give themselves up to despair, and thus necessarily become estranged from the fear of God. It was necessary, however, to employ this harsh mode of obtestation, in order to rouse a sluggish people, rendered more lethargic by security." John Calvin, Commentary on Joshua (1509-1564 AD)

Lord, every day I will confess my love for You and my determination to serve You only. Help me to...

Pray Psalm 141.

As you pray this psalm, think of the day ahead and the temptations you are likely to face. Use this psalm to reinforce your commitment to the Lord, to serve and obey Him in all things.

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Psalm 141 (*Truro: Shout, for the Blessed Jesus Reigns*)

O Lord, we call to You in prayer! To us come quickly; hear our cry!
Receive our prayer as incense sweet, our lifted hands as a sacrifice!

Lord, set a guard upon my mouth; let not my heart to evil bend,
Nor let me work iniquity in company with wicked men.

Lord, let a righteous man rebuke – a kindness this shall surely be.
Like healing oil upon my head, Your sweet rebuke shall be to me.

When to the judgment wicked men by God are cast, our words shall tell:
Like broken sod or fresh plowed ground, so shall their bones be cast to hell!

We lift our eyes to You, O Lord, and refuge seek; Lord, save our soul!
From every trap and snare redeem; deliver us and make us whole.

4 Next Steps

Read Joshua 24.22-24.

Reflect.

1. Every good leader needs to understand where those he leads *are* and where they *need to be*. Is Joshua a good leader?
2. A fundamental principle of leadership is that intentions are not enough. They must be coupled with action. To what actions does Joshua point the people of Israel?

Think about it.

Having led them three times to declare their determination to serve the Lord, Joshua now invites them to reflect on what they've heard: They and the people around them have all confessed their commitment to God, and they are witnesses of the fact. To which, the people render hearty agreement. The implication seems to be that, as witnesses together, they owe a debt of mutual encouragement and accountability to one another. That's good leadership on Joshua's part.

Further, Joshua understands that, while you have to give people some distant horizons for their journey, you lead most effectively when – those horizons clearly in view (“serve the Lord”) – you help people know and take their next step. As Joshua saw their need, the next steps for Israel were outward and inward. They needed to get rid of whatever household idols they had gathered as booty (cf. Gen. 35.2). As long as those idols were in their possession, they would not devote themselves wholeheartedly to God. At the same time, the people needed to *incline* their hearts to the Lord. That word has various connotations, including, setting up a tent, reaching out one's hand, craning the neck, setting a plumb line, bending and bowing, and several more (cf. Ps. 119.112). The form of it here is causative and implies extra intention and effort. It's not enough just to remove outward stimuli to disobedience; we must also consciously, deliberately, intentionally, and *especially* pay attention to the incline of our hearts. Joshua understood that, and it is a mark of his leadership that he commanded the people accordingly.

The people understood and enlarged their commitment to say that they would serve the Lord by obeying Him (v. 24). This is where they needed to be. Whether they would fulfill that commitment remained to be seen. But Joshua made sure to lead them this far.

Meditate and discuss.

1. Do you think it would be a good idea for local church members all to renew their vows or covenant together on a regular basis? Explain. What might be some benefits of so doing?
2. Good leaders know they must not only cast vision but lead people each step of the way. How does this apply to your work in your Personal Mission Field?
3. Effective leaders like Joshua lead from the inside-out. Explain.

“The meaning, therefore, simply is, that they are to renounce all idols, and clear themselves of all profanity, in order that they may purely worship God alone. This seems to be the purport of the clause, incline your heart unto the Lord, which may be taken as equivalent to, rest in him, and so give up your heart to the love of him, as to delight and be contented only with him.” John Calvin, *Commentary on Joshua (1509-1564 AD)*

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Show me how I can more consistently incline my heart to You, O Lord, so that...

Pray Psalm 139.23, 24.

Ask the Lord to incline your heart to Him, using all the senses of that verb mentioned in today's lesson. Ask Him to show you your next steps along His righteous path, and then begin taking them right away.

Psalm 139.23, 24 (Ripley: *Hallelujah, Praise Jehovah, O My Soul*)

Search my heart, O Lord, and know me, as You only, Lord, can do.

Test my thoughts and contemplations, whether they be vain or true.

Let there be no sin in me, Lord, nothing that Your Spirit grieves.

Lead me in the righteous way, Lord, unto everlasting peace!

5 The Covenant Reaffirmed

Read Joshua 24.25-28.

Reflect.

1. The Hebrew text says literally that Joshua “cut” a covenant with Israel. To what does that refer?
2. Why do you suppose the text mentions both a stone and an oak tree?

Think about it.

This passage recalls certain important events in Israel's history. Let's explore them in chronological order. First, there is the mention of the oak tree (Hebrew, אֵלֶךְ, aleh). Why should we care about an oak tree? First, because it was under an oak tree, or a *terebinth*, where Abram first encountered the Lord in the land of promise, and where he built his first altar to the Lord. It was also under a different oak or terebinth that Jacob buried the idols his children forfeited at his command in Genesis 35.4. This oak was also in Shechem, the very place where Joshua assembled the people in Joshua 24.

Second, we note the curious phrase *cut a covenant* in verse 25, which the NKJV translates *made a covenant*. In Genesis 15.8, Abram asked the Lord how he would know that the land promised by God would actually come to him. Read Genesis 15.9-21, in which God *cut* a covenant (v. 18) with Abram by creating a pathway from the carcasses of dead animals. The way into the promises of God is through blood (cf. Ps. 50.5).

Finally, we note the mention of “a large stone” to be a witness between the Lord and the people. This recalls the vow of Jacob, which he took at Bethel, and confirmed on a stone, when God promised to give him the land which Israel was now inheriting under Joshua's leadership (Gen. 28.10-22). Joshua's bringing together all these solemn and sacred events from Israel's past gave a significance to the people's witness that every one of them would have understood. They were the heirs of the faith of their forebears, and they must be as faithful as those who had gone before them in following and obeying the Lord.

Finally, Joshua “wrote these words in the Book of the Law of God” (v. 26). It's not clear which words are intended here, but by writing them in the Book of the Law of God, Joshua conveyed the solemnity and irrevocability of this situation. He wanted the people to know that the words they had spoken to God were as binding on them as God's Word is on Him.

Imagine how these events resonated in the souls of the people of Israel as they departed Shechem and made their way to their inherited lands.

Meditate and discuss.

1. What do Joshua's actions here suggest about the importance of understanding the history of our faith?
2. How does the idea of *cutting* a covenant point forward to the work of Christ? In what sense did Jesus, like Joshua before Him, *cut* a covenant for God's people?
3. What promises have you made to the Lord? Are you willing to have Him regard those promises to be as binding on you as His Word is on Him?

“This passage demonstrates the end for which the meeting had been called, namely, to bind the people more completely and more solemnly to God, by the renewal of the covenant. Therefore, in this agreement, Joshua acted as if he had been appointed on the part of God to receive in his name the homage and obedience promised by the people.” John Calvin, *Commentary on Joshua*

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(1509-1564 AD)

Lord, You Who faithfully keep all Your Word to me, grant me mercy and grace to keep my word to You, so that...

Pray Psalm 19.12-14.

Daily seek the Lord's cleansing and renewal, that the words you speak to Him may be true and binding, and that you may know His strength and redemption increasingly.

Psalm 19.12-14 *(St. Christopher: Beneath the Cross of Jesus)*

Who, Lord, can know his errors? O keep sin far from me!

Let evil rule not in my soul that I may blameless be.

O let my thoughts, let all my words, before Your glorious sight
be pleasing to You, gracious Lord, acceptable and right!

6 End of an Era

Read Joshua 24.29-33.

Reflect.

1. The book of Joshua ends in death. Joshua is dead. Eleazar is dead. The elders who served with Joshua and Eleazar are dead. Joseph's bones are interred. Is this way of ending the book of Joshua significant?
2. There is something uncertain and foreboding about verse 31. Do you agree?

Think about it.

Contrast the ending of the book of Joshua with the ending of Deuteronomy (Deut. 34.5-12). Whereas Deuteronomy ends with a clear, Spirit-filled leader to carry on the work of Moses, the book of Joshua does not. Is this a failure of leadership on Joshua's part? What does this portend for the people of Israel?

We're left under a cloud of uncertainty at the end of this book. Will Israel continue to subdue the land? Who will lead them? Will the tribes fight alone or together? Will they make accommodation with paganism or persevere in the Law and ways of the Lord? Will they live up to their witness or forget about it?

We'll have to wait and see. Joshua and Eleazar were great men and effective leaders. Now they are gone, and we're left with a mood of uncertainty. The burying of Joseph's bones within the territory of the people of Ephraim makes yet another bridge with the past. But it's a buried past: Will the people of Israel live up to the promise of God's covenant? Or will they bury and forget their heritage and the privileges and obligations it entails?

It's the end of an era, and a new era is about to dawn. But will the new era be one of increasing promise and blessing?

Meditate and discuss.

1. Dying and burying are prominent ideas in these five verses. Besides merely reporting the facts, is the author trying to make a point? Explain.
2. In many ways, as the book of Judges reports, Israel buried their covenant relationship with God with the burial of Joshua, Eleazar, and the bones of Joseph. Is there a warning here for us?
3. How would you describe the mood at the end of the book of Joshua? Does this mood make you want to read on, to find out what happens next? What does this suggest about the ultimate authorship of the book of Joshua and the books that follow it?

"The title by which Joshua is distinguished after his death, when he is called the servant of the Lord, took away all excuse from those miserable and abandoned men who shortly after spurned the Lord, who had worked wonders among them. Accordingly, attention is indirectly drawn to their inconstancy, when it is said that they served the Lord while Joshua survived, and till the more aged had died out. For there is a tacit antithesis, implying lapse and alienation, when they were suddenly seized with a forgetfulness of the Divine favors." John Calvin, Commentary on Joshua (1509-1564 AD)

Let me not forget Your many blessings, Lord. Help me to recount them frequently, so that...

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Pray Psalm 145.

As you pray, ask the Lord to show you how you can fulfill the commitments mentioned in this psalm.

Psalm 145 (*Brother James' Air: The Lord's My Shepherd, I'll Not Want*)

I will extol You, God, my King, and ever praise Your Name!
I bless You, Lord, for everything each day, and e'er the same!
Great are You, Lord, my praise I bring; unsearchable Your fame!

To ev'ry generation we Your wondrous works shall tell.
The splendor of Your majesty we contemplate full well.
We speak of all Your mighty deeds and all Your greatness tell!

Then shall we all the glorious fame of Your great goodness sing –
Your righteousness, Your gracious Name, Your mercy: praise we bring!
Your steadfast love remains the same, mercy our covering.

Your works shall thank You; all Your saints shall bless and praise You, Lord.
Your reign we bless without restraint; Your power fills our words.
Our children we shall educate in all Your splendor, Lord.

Your Kingdom evermore shall be; You reign forever, Lord!
Your works You do so faithfully, according to Your Word.
The falling You uphold and the oppressed You rescue, Lord!

The eyes of all look up to You to meet our needs each day.
Open Your hand, provide the food we need, O Lord, we pray!
Kindness and righteousness You do, O Lord, in every way!

Be near to all who call on You; all those who fear You, bless.
Preserve all those whose love is true; save us in our distress.
Our mouths will speak with praise of You; Your holy Name we'll bless!

7 Joshua's Farewell Address (2)

Review Joshua 24.

Reflect.

1. How did Joshua regard the role of history in the life of faith? Why is it important to remember the works God has done for His people in previous generations?
2. Joshua used several terms to exhort Israel in their relationship with the Lord: Hold fast to, love, fear, and serve. In what ways does each of these describe your walk with and work for the Lord?

Think about it.

The book of Joshua provides the historical account of Israel's conquest and settlement of Canaan. The work was not finished in Joshua's lifetime, but enough had been accomplished that the entire land could be parceled among the tribes, so that we end the book with a feeling of completion. God promised the land of Canaan to His people from the earliest days of His covenant with them, and the book of Joshua shows us that, while God's promises may sometimes be long in coming, they will not fail.

The promises of God's covenant – that we may know Him and make Him known to the world – are before us every day, and every day we take up a work of conquest in our own Personal Mission Fields, to lay hold on God's promises and bring His *shalom* to the people and places to which He sends us.

Our study of Joshua has provided us much guidance and many important admonitions and examples concerning how to remain faithful to the Lord. We need to learn the lessons of our forebears, and to remember the works God has done in the past, so that we may live faithfully and obediently before Him in all our ways.

God's promises are exceedingly great and precious (2 Pet. 1.4). As Joshua led Israel to lay hold on those promises in the Old Testament, Jesus leads us into God's promises by drawing us to Himself, giving us His Spirit, and calling us to abide in Him. In Jesus, all the promises of God are "Yes!" and "Amen!" But we have to work hard at our salvation so that we may overcome every influence of unbelief and enjoy the pure and abounding rest that is ours in Jesus. Joshua led the people of God into the beginnings of His rest, but Jesus takes us all the way there, now and forevermore.

Meditate and discuss.

1. Why did Joshua think it was important that Israel should reaffirm their covenant relationship with God?
2. Joshua deliberately connected the people of his day with their covenant history. Why? What should we learn from this?
3. Why do you think the book of Joshua ends with such a mood of *incompletion* and uncertainty?

"Joshua, in a regular and solemn manner, invoked the name of Jehovah, and, as in his presence, addressed the people, so that each might consider for himself that God was presiding over all the things which were done, and that they were not there engaged in a private business, but confirming a sacred and inviolable compact with God himself." John Calvin, Commentary on Joshua (1509-1564 AD)

Thank You, Lord, for the book of Joshua, and for what I have learned from this study, especially...

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Pray Psalm 145.

Let's use this psalm again today as an appropriate prayer for concluding our study of the book of Joshua. Praise God for His works, and seek His mercy and grace to help you in carrying out your calling to lay hold on His promises in your Personal Mission Field.

Psalm 145 (*Brother James' Air: The Lord's My Shepherd, I'll Not Want*)

I will extol You, God, my King, and ever praise Your Name!
I bless You, Lord, for everything each day, and e'er the same!
Great are You, Lord, my praise I bring; unsearchable Your fame!

To ev'ry generation we Your wondrous works shall tell.
The splendor of Your majesty we contemplate full well.
We speak of all Your mighty deeds and all Your greatness tell!

Then shall we all the glorious fame of Your great goodness sing –
Your righteousness, Your gracious Name, Your mercy: praise we bring!
Your steadfast love remains the same, mercy our covering.

Your works shall thank You; all Your saints shall bless and praise You, Lord.
Your reign we bless without restraint; Your power fills our words.
Our children we shall educate in all Your splendor, Lord.

Your Kingdom evermore shall be; You reign forever, Lord!
Your works You do so faithfully, according to Your Word.
The falling You uphold and the oppressed You rescue, Lord!

The eyes of all look up to You to meet our needs each day.
Open Your hand, provide the food we need, O Lord, we pray!
Kindness and righteousness You do, O Lord, in every way!

Be near to all who call on You; all those who fear You, bless.
Preserve all those whose love is true; save us in our distress.
Our mouths will speak with praise of You; Your holy Name we'll bless!

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Questions for reflection or discussion

1. Explain each of these terms as they relate to your calling to follow Jesus: Hold fast to, love, fear, serve.
2. Was Joshua an effective leader of God's people? In what ways? How might he have done a better job?
3. How can the book of Joshua serve as a guide for you in laying hold on the promises of God?
4. How does the book of Joshua encourage you in understanding God's works throughout history?
5. What's the most important lesson you've learned from Joshua 24 and the book of Joshua as a whole? How are you putting that lesson to work in your walk with and work for the Lord?

For prayer:

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Thank you.