

## Trinity Home Teams

Sermon Notes / Jan. 11, 2026

The Book of Joshua / **For His Great Name**

**Joshua 7:10-26**

1. Was the sin of Achan a sin of omission (accident) or commission (deliberate)? Why?
2. Looking back on your life/choices, does this story help you see in retrospect maybe why God allowed events?
3. How is the *consecration* called for in 7:13 different from 3:5? How does this apply to us, or does it?
4. In the call to repent, why are *tribe, clan, household and man* all called together?
5. Achan's family was punished along with him. Why a pile of stones there?

Maybe the last half of this chapter is Yahweh's answer to Joshua's question in v9: "*what will you do for your great name?*" He will vindicate his name – to Joshua, to Israel, and to the inhabitants of the land. He is a holy, righteous God who is not to be trifled with – by anyone.

### Yahweh's righteousness in revelation of sin

Yahweh's perceived breach of covenant with his people by Joshua was shown to be a result of ignorance: Israel had sinned; it had "broken faith;" it had 'acted unfaithfully;' it had "transgressed the covenant."

The term [acted unfaithfully in v1] is used to describe a wife's adultery (see Num 5:12–13), a betrayal of a trust. Term often refers to trust broken between God and humans. By taking devoted things, Achan broke the covenantal relationship between God and Israel.

**6:18** "*keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel a thing for destruction and bring trouble upon it.*"

V13 -- Yahweh commands Joshua to instruct the people to consecrate themselves. This is the second time. Consider 3:15, where Joshua ordered the people, "*Consecrate yourselves, for tomorrow the Lord will do wonders [amazing things] among you.*" Same?

"*The Lord will by no means clear the guilty.*" (Numbers 14:18; Exodus 34:7; Nahum 1:3). To 'clear the guilty' means to allow unrighteousness to go unpunished, to dismiss sin. To do this would make Yahweh unrighteous. He knows the guilty; he will punish sin, according to his righteousness. What does this say about God?

### Yahweh's glory in the confession of the sin

Yahweh revealed the presence of sin and the guilty party, but no specifics. His accusation is validated in the confession of sin; his name would be praised in the revelation of the truth.

Joshua approaches Achan as a fatherly leader: "My son, give glory to the Lord God of Israel and give praise to

him. And tell me now what you have done; do not hide it from me." Confessing and giving glory were not two separate acts; in his confession, Achan was giving Yahweh glory by extolling his righteousness and affirming his holiness.

Achan confessed his sin. Though Yahweh had given a general description of the sin (Achan took devoted things), he left it to Achan to give specific confession. Achan's confession was revealing: he hid the things, but he could not hide them from Yahweh.

**Luke 8:17** *Jesus said, "For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light."*

**Hebrews 4:13** "*And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.*"

**Joshua 7:21** "*when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of silver, and a bar of gold weighing 50 shekels, then I coveted them and took them...*"

Read **Genesis 3:6-8**

- THOROUGH -- Achan was not vague or broad in his confession; he was forthright and very specific.
- HONEST -- There was no attempt at deceit; the One who 'took' him out of Israel knew thoughts, actions.
- RELUCTANT -- We don't know Achan's heart, but we can observe his actions.

Confession of sin is not primarily about the sinner; it is primarily about the glory of God. We err when our confession and contemplation of our sin leads us to focus on ourselves and not the glory and holiness of God.

### Yahweh's holiness in the consequence of the sin

Yahweh acted in a manner consistent with his character and covenant regarding Israel's sin: "*I will be with you no more, unless you destroy the devoted things from among you.*" Because of his holiness, his presence demanded the holiness of his people.

**1 Chronicles 2:7** "*Achan, the troubler of Israel, who broke faith in the matter of the devoted thing.*"

The taking of that which was devoted to destruction meant that all Israel became *herem*; all Israel was devoted to destruction. As *herem*, it fell to Israel to do to Achan (and kin) as they had done to Jericho.

**Proverbs 15:27** "*Whoever is greedy for unjust gain troubles his own household.*"

**Deuteronomy 24:16** "*Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.*"

In the end, we trust that Yahweh will always act righteously. Otherwise, we impugn the character of God, as Joshua came perilously close to doing. See Gen. 18:25.