

Trinity Home Teams

Sermon Notes / Oct. 5, 2025

Faith & Leadership / *Joshua 1:10-18*

1. When God tells Joshua, *"you shall cause this people to inherit the land that I swore to their fathers to give them,"* what exactly does He mean?
2. When you seek the Lord for direction, do you ask for timing? Can you remember missing His timing?
3. Read **Luke 9:57-62** and answer: what obstacles and excuses have hindered your obedience?

God has set Joshua in charge of His people. He has replaced Moses. God instructed Joshua to *"be strong and courageous."*

Urgency in Joshua's leadership

God's command is clear: *arise and enter the land.* Joshua's command to the officers to command the people to prepare is *"without delay."* He is commissioned, so he commands. He is decisive in his command. Yahweh told him to move!

Judges 6:14 -- *"The Lord said, "Go in this might of yours and save Israel from the hand of Midian; do not I send you?"*

Judges 6:36-40 -- *"Then Gideon said to God, "If you will save Israel by my hand, as you have said, ³⁷ behold, I am laying a fleece of wool on the threshing floor. If there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you will save Israel by my hand, as you have said."³⁸ And it was so. When he rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. ³⁹ Then Gideon said to God, "Let not your anger burn against me; let me speak just once more. Please let me test just once more with the fleece. Please let it be dry on the fleece only, and on all the ground let there be dew."⁴⁰ And God did so that night..."*

There was urgency in Joshua's response to God's command, but there was also **prudence**. Urgency isn't recklessness. Urgency is responsive, not reactive. Urgency doesn't necessarily imply a swift conclusion; only *swift action*.

Unity under Joshua's leadership

Compare w/Numbers 32; Moses warned against another rebellion like that at Kadesh-Barnea, but the Transjordan tribes vowed to fight with all Israel.

Forty years earlier, the people of Israel, under Moses's leadership, had the opportunity to enter and possess Canaan. The spies were divided; 10 who were moved by fear rather than faith convinced the people they could not enter the land. Yahweh judged that generation for their *lack of faith and disunity*.

The unity displayed was a product of faith in the promises of Yahweh. He had provided rest and an inheritance for the 2½ tribes east of the Jordan, and

all Israel had been involved in taking the land from Sihon and Og. They would fight – not only because of the oath they had made, but because it was right. All Israel must receive its inheritance and enter its rest.

Biblical unity exists only in accordance with God's ord. Man may be of one mind [i.e. Babel], but if that mind is in opposition to the word and will of the Lord, it is not unity; it is rebellion.

Unity is rooted first in love for God and then in love for others. Unity testifies that we are in Christ Jesus, whom the Father sent. [See **John 17:20-21**]

Ultimacy of Joshua's leadership

One of the implicit questions that lingers throughout the book of Joshua is, "Will Joshua be a suitable successor to Moses?" Joshua was a proven military leader – a significant advantage given what the nation was about to undertake. But leading a nation is not the same as leading an army.

One scholar: "Yahweh's fidelity does not hinge on the achievement of men, however gifted, nor does it evaporate in the face of funerals or rivers."

The ultimacy of Joshua's leadership rests wholly with his divine appointment and his obedience to divine commands.

See this in the leadership structure in v10: Joshua > the officers > the people.

The acknowledgement of the ultimacy of Joshua's leadership can be seen in the words of the people in v16: *"All that you have commanded us we will do, and wherever you send us we will go. ¹⁷ Just as we obeyed Moses in all things, so we will obey you."*

Their obedience to Joshua as their leader had less to do with Joshua and more to do with their faith in Yahweh. They would obey Joshua because he had been appointed by Yahweh. That Joshua's leadership did not rest on his credentials but on Yahweh's word is clear: *"Only may the Lord your God be with you, as he was with Moses!"*

His ultimacy was not only in his divine appointment, but in the ultimacy of the task he was to lead in: "you shall cause this people to inherit the land that I swore to their fathers to give them" (v6).

Joshua's call was the culmination of more than 400 years of anticipation; Yahweh was fulfilling his promise to Abraham, and he was doing it through Joshua. He was preparing the way for Messiah, his Son, to become the perfect sacrifice, the ransom for sin, the redeemer of the earth, and the King of Kings.