



Talmid תלמיד a Hebrew word that means "a true disciple who desires to be what the Rabbi Jesus is."

*Whoever claims to live in Him must walk as Jesus did. 1 John 2:6 (NIV)*

VOLUME 2, ISSUE 11

NOVEMBER 1, 2007

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY  
DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15

## Spiritual Defeat Because of Sin

Pastor Eddie Ildefonso

### THE CONQUEST OF THE PROMISED LAND [Joshua 6:1-22:24](#)

*Continued from last issue*

#### 3. ([Joshua 7:6-26](#)) The remedy for sin and defeat: a confrontation with the Lord.

**Sin, Remedy to— Defeat, Remedy for—  
Intercession, Results of— Word of God,  
Duty— Exposure, of Sin— Judgment,  
Caused by:** the remedy for sin and defeat  
is a confrontation with the LORD. As soon  
as the retreating, defeated soldiers returned  
to camp, Joshua took immediate action. He  
did exactly what he needed to do: he con-  
fronted the LORD seeking the reasons for  
the defeat. Four remedies to sin and defeat  
are gleaned from what happened.

1. The first remedy for sin and defeat is  
intercession ([Joshua 7:6-9](#)). Joshua was  
stunned, bewildered, confused, shaken,  
utterly dumbfounded over the shocking  
defeat of the soldiers he had sent out  
against the enemy. He and the leaders im-  
mediately went to the Tabernacle and  
sought the LORD in prayer. Note that they  
fell face down before the Ark of the LORD  
and remained there until evening. Joshua

acknowledged his utter dependence upon  
God, addressing God as "**Sovereign  
LORD**" (**Adonay, Yahweh**). Joshua was  
perplexed, dumbfounded. He asked God,  
"Why?"

- a. Was Israel now to be destroyed by  
the Amorites?
- b. Should they have stayed in East  
Jordan?

Some commentators interpret Joshua's  
words here as saying that he actually  
wished he had kept Israel on the east side  
of the Jordan River. However, this is most  
unlikely, for Joshua had held the hope of  
the promised land throughout his life. He  
was simply seeking the face of the LORD  
for the answer for the defeat. He was ask-  
ing God if he had misread the will of God,  
if he had perhaps moved the people across  
the Jordan too soon.

What could Joshua now say to the people?  
Was he to continue as leader?

Note that Joshua's major concern was the  
honor of God's name ([Joshua 7:9](#)). He  
feared that the enemy would soon wipe out  
Israel and ridicule God's name. They  
would call the LORD weak, powerless, un-  
able to save and deliver His people and to  
fulfill His promises to them. God's great  
name and His reputation were at stake.  
Therefore, above all else, Joshua begged  
God to protect His own name, to protect

the strong witness of the LORD before the peoples of the earth.

**Thought** Intercession is the answer to sin and defeat. When we sin and suffer defeat, we must seek the LORD in prayer. If we seek the LORD in prayer, He will hear us and meet our needs.

**"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).**

**"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).**

**"Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13).**

**"But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deut. 4:29).**

**"Seek ye the LORD while he may be found, call ye upon him while he is near" (Isaiah 55:6).**

**"And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).**

**"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you" (Hosea 10:12).**

2. The second remedy for sin and defeat is that of hearing the Word of God (**Joshua 7:10-15**). By seeking the LORD until evening, Joshua proved his sincerity and earnestness, that he was totally dependent upon God to conquer the enemies of the promised land. Thus the LORD confronted Joshua and met his every need.

a. The LORD encouraged Joshua by telling him to stand up, questioning why he was lying down on his face (**Joshua 7:10**). The confrontation was straightforward and direct: it was now time to act, to arise and begin to handle the situation.

b. God then launched a charge against Israel, a charge of sin (**Joshua 7:11**). Throughout this charge, note the corporate, community responsibility and guilt. Note how God builds up charge after charge against the people. They had committed sin after sin: God's covenant had been violated by the people. They had stolen some of the things given to the Tabernacle, things that had been set apart, devoted to God. Moreover, the people had lied about the theft by secretly hiding it among their own belongings.

c. God then explained the defeat of Israel by the enemy: they were defeated because the sin had doomed them to destruction, had alienated them from God (**Joshua 7:12**). And note the warning of God: He would not be with them anymore until they destroyed the things among them that had been set apart, devoted for destruction.

d. God then commanded Joshua to go and tell the people to sanctify or purify themselves (**Joshua 7:13-15**).

Three actions had to be taken for sanctification or purification:

- The people were to seek out the sin and sinner and remove the accursed thing from their presence (**Joshua 7:13**).
- The people were to present themselves before the LORD in the morning: tribe by tribe, clan by clan, family by family, man by man (**Joshua 7:14**). As the people appeared before the LORD, He would identify the guilty person.
- The people were to execute the guilty person and destroy all his possessions (**Joshua 7:15**).

**Thought.** One remedy for sin and defeat is that of hearing the Word of God. When we sin, we must listen to the Word of God and do exactly what He says.

**It is the Word of God that tells us how to deal with sin and defeat, that tells us.....**

- how to approach God
- how to receive the mercy of God
- how to receive forgiveness of sins
- how to repent and be restored to God
- how to dedicate and recommit our lives to God

- how to renew our covenant with God

We must hear the Word of God and do exactly what God tells us. Obeying God, heeding His Word is the remedy for sin and defeat.

"Now ye are clean through the word which I have spoken unto you" ([John 15:3](#)).

"Sanctify them through thy truth: thy word is truth" ([John 17:17](#)).

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" ([Romans 15:4](#)).

"That he might sanctify and cleanse it with the washing of water by the word" ([Ephes. 5:26](#)).

"Above all, taking the shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" ([Ephes. 6:16-17](#)).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" ([2 Tim. 3:16](#)).

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" ([Hebrews 4:12](#)).

"The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes" ([Psalm 19:8](#)).

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" ([Psalm 119:9](#)).

"Thy word is a lamp unto my feet, and a light unto my path" ([Psalm 119:105](#)).

"The entrance of thy words giveth light; it giveth understanding unto the simple" ([Psalm 119:130](#)).

**"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life" ([Proverbs 6:23](#)).**

**"Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces" ([Jeremiah 23:29](#)).**

3. The third remedy for sin and defeat is that of uncovering and identifying the sin ([Joshua 7:16-23](#)). As this point is studied, note how the sinner remained silent throughout the entire investigation. He was unwilling to confess his sin unless it was discovered.

a. Joshua began the investigative process early in the morning ([Joshua 7:16-18](#)). The clans of Judah were investigated first, the clan of Zerahite and the family of Zemri were singled out. Then the guilty man was singled out. The scene of soldier after soldier walking by Joshua and the leaders of the nation must have been a dramatic picture. Finally when Achan's turn came to appear before the court officials, God indicated that he was the guilty offender. Note the spirit of Joshua as he examined the defendant.

b. Joshua urged Achan to confess the truth before God, that he no longer try to hide the terrible sin ([Joshua 7:19](#)). The sin had been committed against God; therefore, confession needed to be made to God. Achan needed to give glory to the LORD and humble himself before the LORD, for he had refused to step forth prior to being discovered. Throughout the entire investigation, Achan had attempted to hide his sin. It was against God and against God alone that the sin had been committed. The sin had been a violation of God's covenant; therefore the only conceivable way for the sin to be forgiven was for confession to be made to God.

c. Achan confessed his sin. However, keep in mind that the confession had been forced upon him. He had refused to step forth prior to the discovery of his sin ([Joshua 7:20-21](#)).

**Note that Achan took the very steps that lead to death and destruction:**

- He "saw" the plunder: a beautiful Babylonian robe, two hundred pieces of silver, and a bar of gold weighing one pound.

- He "coveted" them.
- He then "took" them.
- He "hid" them.

Simply stated, Achan

"saw...coveted...took...and...hid" the items in the ground inside his tent. These were the very steps that caused Eve to fall into sin and later David when He committed adultery with Bathsheba (**Genesis 3:6; 2 Samuel 11:1-27**).

d. Joshua sent messengers to gather the evidence from Achan's tent (**Joshua 7:22-23**). They quickly found the evidence and returned, spreading it out before the court.

**Thought**. Sin cannot be hid, not from God. We may be able to deceive people, commit sin under the cover of darkness, and keep it secret. But not before God. God sees every sinful act, even every single thought that crosses our minds. No sin can be hid from God. When we commit sin, the only remedy is to identify the sin and open it up to God. Confession needs to be made to God while there is still time, so that we can be forgiven our sins.

If we wish forgiveness, we must uncover and unveil our sins before the face of God. Only as we expose and confess our sin will God forgive us.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" (**Luke 12:2**).

"Therefore judge nothing before the time, until the LORD come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (**1 Cor. 4:5**).

"For it is a shame even to speak of those things which are done of them in secret" (**Ephes. 5:12**).

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin,

when it is finished, bringeth forth death" (**James 1:13-15**).

"Be sure your sin will find you out" (**Numbers 32:23**).

"If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity" (**Job 10:14**).

"Who can understand *his* errors? cleanse thou me from secret *faults*" (**Psalms 19:12**).

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy" (**Proverbs 28:13**).

"For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil" (**Eccles. 12:14**).

"For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the LORD GOD" (**Jeremiah 2:22**).

"For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes" (**Jeremiah 16:17**).

"Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The LORD seeth us not; the LORD hath forsaken the earth" (**Ezekiel 8:12**).

"And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them*" (**Ezekiel 11:5**).

"And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face" (**Hosea 7:2**).

"For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*" (**Amos 5:12**).

4. The fourth remedy for sin and defeat is that of routing out and judging the sin and sinner (**Joshua 7:24-26**). What now happened was dramatic, a drama that stands as a great warning to Israel and to all succeeding

generations of people.

a. The judgment had already been pronounced: the accursed thing was to be destroyed (**Joshua 7:24-25**; cp. **Joshua 7:12**). In this case, the accursed thing was Achan himself. It had been his sin that had caused the judgment of God to fall upon the Israelites, a sin that had cost the lives of thirty-six soldiers. Just imagine how the family members of these thirty-six soldiers had felt during the investigative process. Standing there, the family members were bound to be wondering about the death of their loved ones. In some cases the soldiers had been husbands and fathers, and in all cases they had been sons. Hearts were broken and grief-stricken, and tears had flowed from the broken, grieving hearts of the families. A tragic, terrible evil had resulted from the sin of the soldier who had stolen items that had been set apart, devoted to God and His service.

The justice and judgment of God had to be executed. Achan and his entire family and all their possessions were taken out of the camp (**Joshua 7:24**). They were then executed (**Joshua 7:25**). Why were the family members executed along with Achan? Because they were accomplices in the crime: they knew about the stolen goods that were hidden in the tent. They were just as guilty as Achan in bringing the judgment of God upon the nation. Note that everything was burned. This was a symbol of purifying, cleansing the evil of the sin from among God's people.

b. The result was dramatic: the LORD's anger was turned away from His people. The relationship between God and His dear people was restored (**Joshua 7:26**).

c. The valley was renamed Achor which means "**trouble**." Thereafter, the valley was to stand as a warning against sin and its consequences.

**Thought** Sin must be routed out, gotten rid of, removed, forsaken, turned away from. Only as we rout out sin and forsake it will God forgive us. To have our relationship with God restored, to have access into God's presence, to have our sins forgiven and cleansed, to be accepted by God, to renew our covenant and promises with God, to rededicate and recommit our

lives to God—sin has to be routed out of our lives. For a relationship to exist between God and us, sin has to be removed, taken away from us. God is holy, and He cannot dwell in the midst of sin. Therefore, sin has to be removed from us in order for God to dwell with us. Favor with God, access into God's presence, comes by routing out the sin from our lives.

**"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Ephes. 4:22).**

**"Abstain from all appearance of evil" (1 Thes. 5:22).**

**"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11).**

**"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Hebrews 12:1).**

**"If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy Tabernacles" (Job 11:14).**

**"Depart from evil, and do good; seek peace, and pursue it" (Psalms 34:14).**

**"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).**

**"Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked" (Psalms 97:10).**

**"Turn not to the right hand nor to the left: remove thy foot from evil" (Proverbs 4:27).**

