

Joshua 07-11-16a

This is Friday the 16th of November 2007. We continue our study in the book of Joshua. We're in chapter 23 looking at Joshua's farewell address.

There have been a number of famous farewell addresses and this is the one from Joshua. Let's take a moment as we begin to focus our concentration and cultivate the ministry of God's Holy Spirit so that this will be a profitable time for all of us. Father, we are grateful for the preservation of your word and the wealth of resources that we have to draw upon in order to study it and understand it and have a memorable experience as we concentrate on it.

We thank you for the opportunity that we have to assemble and to be blessed through fellowship and through discussion of the truth of your word and we ask your blessing on us now as we seek to improve our understanding of it and our application of it in the days ahead. We ask it in Jesus' name, Amen. Joshua chapter 23.

There is a great tradition of farewell speeches as I mentioned. I was thinking about this earlier where George Washington had a great farewell address to his troops, Robert E. Lee had a great farewell address to his troops, Stonewall Jackson would have had a great farewell address to his troops, but his own troops shot him and he didn't really get the chance. Joshua here is exhorting the Israelites with a final word of warning.

As I mentioned last week, he doesn't really reminisce about the good times and remember when old so-and-so almost fell over the cliff while he was fighting or any of that. It is really a very serious and somber exhortation. He doesn't get sentimental, he doesn't get wishy-washy, he doesn't get teary-eyed.

He says, look, watch out after I'm gone. It sort of reminds you of Paul's exhortation to the Ephesian elders in the latter chapters of Acts where he says, look, after I'm gone, wolves are going to come in and try to eat the flock and you've got to watch out, be careful. This is essentially the same thing here.

I want to focus on something that doesn't really get a lot of attention and yet it occurs throughout the scripture. Joshua called for the elders, their heads, their judges, their officers and he said, I am old, advanced in age, you have seen all that the Lord your God has done to all of these nations because of you. The Lord your God, it is he who has fought for you.

I've divided by lot the nations, the Lord your God will expel them, verse 5, you shall possess their land. So verse 6, therefore be very courageous to keep and to do all that is written in the book of the law of Moses, lest you turn aside from it to the right hand or to the left, lest you go among these nations who remain, you will not make mention of the name of their gods, cause anyone to swear by them, you will not serve them, you will not

bow down to them, you will hold fast to the Lord your God as you have done to this day. Now what did we talk about last week? Primarily we were thinking about the three phases that you find in the book of Joshua, conquest, possession and then living.

They went in and they defeated the enemies and largely drove out the major armies, they still got some clean up to do, it was divided and the tribes and clans took possession of their individual inheritance and now we're in this section that deals with living in the land and we talked about how this actually foreshadows our future. We are fighting the battle now at the judgment seat of Christ, the division of the inheritance is going to take place under God's oversight. God determined the fall of the lot, God decided which tribes got what sections, who was going to fight whom, what the size and nature of their allotment was going to be.

We looked specifically at one example, the tribe of Judah, we traced their entire boundary and saw the elements of warning in each of the landmarks, how they could wind up straying out of their inheritance if they weren't careful. And now we're in the third and final phase of the book and we're in the penultimate chapter where, once you're in the land, you've conquered the enemies by faith, through the presence of God, your inheritance has been allotted and now it is time to possess and live within it, how is that done? And there were regulations for the cities of refuge, regulations for the Levitical cities and so on. Now Joshua is giving his farewell address and he says, in order to remain in the land, in order to maintain possession, you have got to be faithful, remember what got you here and don't forget.

And what intrigues me, in this part that we read, is there any portion of that that kind of catches your eye? The Lord your God will expel these peoples, He will drive them out of your sight? What would be the analogy for us in the future, let's say during the Millennial Kingdom? If we are wrestling and warring against principalities and powers and rulers right now and winning the battle of faith, this is the victory that overcomes the world, the flesh and the devil, even your faith, to be overcomers now is to inherit like Caleb and like Joshua and like those other faithful warriors and there is a division of inheritance. Who currently possesses that inheritance? Who are we driving out? Who are those whose iniquity is full and who are being judged by God? Who are the evil possessors of that which we will one day possess in the heavenly realms? It's the principalities and powers and rulers of the darkness of this age. One third of the angels are being evicted and I suspect that when Jesus said, I go to prepare a place for you and if I go, I will come again and receive you to myself, that where I am, there you may be also, He is surveying the land.

He is determining what the choice areas are, where the fertile pastures are by way of metaphor, by way of analogy, where are the mountains and I truly believe that there is a lot more to the eternal future than we have anticipated in Sunday school and in our traditional church teaching. I think people figure, well, Jesus will come back and we are

all just going to eat manna and celebrate. There was a great celebration when Israel came across the Jordan and there was a renewal of dedication to God and they had the great ceremony at Gilgal, you remember that, and the piling of stones and so on.

And then they went to war and there was a long day where God fought with them and God heeded the voice of a man and so on. And man has been made a little lower than the angels but he has been crowned with glory and honor and I think one of the reasons that you do not have a statement of the disposition of the fallen angels at the end of the tribulation period is that dispossession and disposition is going to take place during the millennial kingdom. While you have resuscitated Israel down here learning how to operate under the ministry of the Holy Spirit, where is the church going to be? Well, in the same way that angels superintend human history now, there are princes assigned to various countries and there is angelic warfare that goes on that affects the course of events on the earth, we are going to move into that realm.

I think scripture is clear that many of the things that are now accomplished by angels, they are going to move on to their next phase of training and we are going to graduate into what they currently do and the realms in which they dwell. And it is at the very limits of our... It reminds me, I saw a great special on the Hubble telescope, the history of the Hubble and how much longer they think they can keep it afloat up there in space and how they gave it glasses and corrected the faulty grinding of the lens and all of the great pictures. But they are already figuring that Hubble is going to be useless in another 5 to 7 years and so they are already planning and designing and building its replacement that is going to go up and it is going to be, I don't know, 8 times more powerful, 9 times more powerful than Hubble to be able to look that much further.

But Hubble greatly expanded the limits of what we can see and if our understanding of physics and the way the universe is built is correct, the further away you see, the earlier you see because this light has been traveling at 186,000 miles a second for however long and so when they do the, what was it called, the deep field thing, where they took a patch of empty space and aimed Hubble at it and took a bunch of long exposures to collect light over a long period of time and what they thought was empty space is peppered with galaxies. The universe is so huge, we have no conception. It is like an ant trying to understand the metropolis.

I mean, it is just way beyond. But the field of vision is limited by our current technology. We started out with the invention of the telescope and we could see a little ways and then we found that the atmosphere limited our vision so we went up to mountain tops where the air is thinner and we had Mount Palomar and all these other observatories that are up high where the air is thinner.

We could still only see so far without distortion and so then we got this telescope up in space and now we can see a lot farther. But we still have limitations and as amazing as

the Hubble telescope is, it is out of date. It is like your wonderful 386 PC that was so wonderful when you first got it and now, you know, I remember when a 386 running at 33 megahertz was the cutting edge and cost thousands of dollars and if you could put 64 megabytes of RAM in a computer that was just vast landscapes of, you know, it just boggles the mind at how the horizon recedes as we advance.

Well, the same thing is true in our understanding of scripture. We have struggled to understand the elementary principles of the doctrine of Christ and right now in our, and that is mostly, you know, it is a lot more important to figure out how do things work on this planet than how many galaxies are there in the deep field. I mean, it is nice to know, but it does not affect us right now so much.

In the same way, things that are at the very limits of our field of vision in scripture, it is that way on purpose because how much difference does that actually make? However, as we advance, you know, I remember when people were saying a gigawhat, a gigabyte, a gigawhat, and now gigabytes are, you know, that is the floppy disk of the, you know, you can get four gigabytes on a little memory stick and people were saying, how do you spell that gigawhat, a giga? Remember, that was not that long ago and now we are already talking about terabytes and everything is getting bigger and so now it becomes an issue. Why? Because we are advanced. We are doing more.

We have more complex programs. We can do more things. You can print your own pictures.

You can catalog your own, you know, digital stuff. You have all of these new capabilities because we are advanced. We are maturing in computer technology.

Same thing is true in the spiritual realm. As we learn and as we come to understand, we are going to find that our horizon, the limits of what we can see is going to expand and right at the limits of what we can see, we begin to see into the future for the church, the body and bride of Christ. It is more than just a frozen smile.

We are going to be busy. There is a civilization into which we are going to be entered. There are angels that have been living up there for however you measure time in eternity.

You can even say that. They have been there a long time. They were there before man and we are going to be moving into that.

We are going to be sort of the newcomers. We are like Israel coming into the land and there are those with whom we can have alliances and with whom we are going to be of like mind. They are going to come and we are going to be of like faith and like attitude toward God.

And then there are those that are full of iniquity and that need to be judged. And by faith

and under the leadership of the Lord Jesus Christ, we are going to go and do the same thing that the first Yeshua did. Go into the place of inheritance and into the place of possession and drive out the infidels who currently hold it.

Now, could God speak a word or think a thought and all of the demons would vanish and Satan along with them? Of course. Could you go through and clean your children's rooms for them? Of course. But what good does that do them? They don't learn anything.

I can do my kids' homework much faster than they can do it and much more accurately and in a much more organized and neat fashion. But what good does that do? The whole purpose of having children as a parent is to train them, to infuse them and imbue them with all of the skills that they need to function independently and to be mature and to come to appreciate greater and grander things. And so I do not do their chores for them.

There are things, tasks, that would be far more efficiently and effectively done if I did them. And I do not. You set the table.

You clean up the kitchen. You do this and do that and do the other. And you learn.

And you develop skills. And you put things into practice that were only theoretical. And you do your homework.

I already went through school. I'm not going through school again. You go through school.

I will encourage you and cheer from the sidelines. And I'll give you help over the rough spots. But I am not going to do your homework.

And I am not going to correct all of your spelling errors. I'll let you turn it in. Get a grade that marks you down because you weren't careful.

And this will rebuke you. And you will get a stinging sense of loss when your grade isn't what you hoped it would be. And you will learn.

This is what God does with us. God could blink the demons out of existence. He's not going to do so.

Why? In the same way that he didn't blink out of existence the Canaanites. It seems like an awful lot of trouble and work to go in there and manually judge these Amorites. Why didn't God just have them all wake up dead one morning? And Joshua and the people just walk in and dig the ditches and bury them all.

And glory to God. Thank you, Lord, for giving us this good land. He said, no, you go in and take it.

And it took them seven years to do what God could have done in a day. Why? Benefits

them. Solidifies in their mind that God is with them.

Teaches them faith and obedience and patience and perseverance and endurance and all of the things that you learn by experience that you can't learn by somebody just saying it. To experience God's grace and to experience God's power is so much better than just reading about it from somebody else. This is what's going to happen.

Just think about it. We think, well, the struggle will be over. I'm just going to have a giant spiritual hammock and I'm just going to swing.

It's going to be like one of those commercials where the people, what is that drink? You know, that bottle they set down and the moon looks like a lemon in the top. Who is it? Yeah, Corona. I love those Corona commercials.

I don't want to buy their product, but I think the commercials are great because it's peaceful. It's calm. It's elegant.

And you're on the beach and the waves are crashing in and your little cool refreshing drink is just sitting there. I can imagine how nice that would be. That is not the eternal future.

We're not just going to sit there in a hammock watching the water go in and out. It's going to be busy. It's going to be great, exciting, challenging experience of learning more and more about God, more than we could learn in this life.

New and better venues. Graduation from kindergarten into elementary school, into junior high, into high school, into college, into greater and greater freedoms and greater and greater opportunities. I say all of that to say this.

This section of Joshua is the pinnacle. It is the deep field showing us what the eternal future is going to be like. This is Yeshua saying, look, you've got to continue to do what you have done in order to hold on to what you get.

You do not want to end up outside where the dogs and the fornicators and those who love and practice a lie are in the realms of the new heaven and the new earth. How could those people still exist? You know, the common understanding is, well, we're talking about the lake of fire. Those people, because they are dogs and fornicators and they practice a lie, they're not saved and they're bobbing around in the lake of fire, even in the new heaven and the new earth.

We've studied this. We went through Revelation. You cannot make that work.

Their portion is in the lake, which burns forever and ever. Their meros, their inheritance, their division of the spoils, they are like the guys back on the other side of the Jordan who don't get the good land flowing with milk and honey, who don't get the promises of

God's presence, who have to cross the Jordan every time they want to assemble and be obedient. They have to relive the crossing of the Jordan three times a year, because they don't live there.

They are not in the good land. They're outside. And I think Reuben and Gad and the half-tribe of Manasseh are sort of representative of those people who are outside, waiting for people to emerge with the healing leaves for instruction, for comfort and encouragement, and all of the things that are inside the walls of the new Jerusalem.

And sadly, an awful lot of people are going to be on the outside. It will be a minority that are in the city that is built four square, because you've got a city, and then you've got the earth. There's a new heaven and a new earth.

There's an entire earth, and then there's one city. So where do you think most of the population of God's kingdom will be? Big city, little earth? Or big earth, little city? What I'm thinking is, big earth, little city. Narrow is the way, straight is the gate, few there be that find it.

We might as well go for the gate, head for that city, be a card-carrying, property-owning citizen of the new Jerusalem. And we are preparing now our battles kind of like little children. Their mistakes, generally speaking, in the household have minor consequences.

We tell them stop when they're fixing to do something that might burn their finger or break a vase, and they learn obedience when the consequences are relatively minor, so that later on they understand that if you get distracted and don't pay attention to red lights, you can die. You can kill others. You need to learn that when something or someone says stop, that's important.

We teach you when you're small, so that later on when the consequences and the effects are much larger, you have the skills and you have the thinking processes to, be that is faithful in that which is least, faithful also in that which is much. We fight our battles now so that we can be great and faithful in the future. And I think when you look at the end of the book of Joshua, the strategic battle has been won.

The conquest was won in the conquering phase. When we are obedient and faithful, remember what Jesus said to the disciples when they came back after the teams went out? And they said, Lord, we cast out demons in your name. And he said, I saw Satan fall like lightning.

This is when we're doing the conquest. This is when we are learning to be victorious. The cleanup and the eradication and the driving out with God at our right hand is going to be in the time of the millennial kingdom.

And the Lord Jesus Christ is going to be the general who does not lose a battle. He will coordinate. He will do the southern campaign.

He will do the northern campaign. And we will then be ready to take possession in the kingdom of the Father. And you remember that there is this intermediate time.

Joshua goes in, and then you have the time of the judges, and everything is kind of confused. And then you have David. And David establishes that great kingdom.

And there's a great foreshadowing there. But before we look too far ahead, let's take a look at what we have before us, because there's one particular phrase that really captured my eye this week in reading this Joshua's words. The Lord your God, verse 5, will expel them from before you and drive them out of your sight.

There is a directional element here. The people under Joshua are going to go to a particular destination, depending on their allotment, on what tribe they're in, what clan, where their boundaries are. They're going to go in.

And Joshua says, we have already conquered, and we have already defeated the major armies. But the Lord your God will expel these remaining artifacts, these remaining remnants. Remaining remnants? I guess that's redundant.

The people that are left, that need to be gone, that are still there, mopping up. God will drive them out from before you. He will drive them out of your sight.

You are facing them. You are head on with them. And God will drive them before you out of your sight.

There is a directionality here. They have a focus. They have a momentum.

They are going in a particular direction. And this is really important for the next verse. Be courageous to keep and to do.

Keep is like the Greek word tereo, same thing in Hebrew, to guard, to hold close to you and not let anything happen to you. Keep and do all that is written in the book of the law of Moses. And here is our phrase for tonight.

Lest you turn aside from it to the right hand or to the left. Now, why didn't he just say, lest you turn aside from it, or lest you depart from it and then move right on? Why is there this extra to the right hand or to the left? If you think about it, you probably remember seeing this same phrase elsewhere in Scripture. And you know that God is never needlessly repetitious.

If he emphasizes a thing or repeats a thing or says a thing, it's for a reason. And here, Joshua says you shouldn't turn aside to the right hand or to the left. And I ask myself, why do we have this amplification of the turning aside idea? He doesn't say, lest you turn back, does he? Lest you turn back? He could have said that.

It's not a matter of turning back. Because what generation are we talking about? These

are the people that have already won the seven years war in Canaan. It's not a matter of them saying, oh, you know, I think these few remaining giants are really too tall.

I'm going back. Let's recross the Jordan. Let's go back to Egypt and see if they'll take us in.

There is no going back. They're beyond going back. And it reminds me of what's going to happen once the Lord Jesus comes with a shout, the voice of the archangel, the trump of God, dead in Christ rise, we who are alive and remain, so shall we ever be with the Lord.

There is no going back. You're not coming back to this life. There is no do-over for this life.

It's now or never. And we are in the land. There is no turning back.

What is there? Turning aside. Getting sidetracked. Getting deflected.

You're still in the land, but you're not maintaining your forward momentum. This is the whole principle of martial arts, isn't it? Those of you that ever had any training at all in martial arts or watched any programs that talk about it, what is the whole principle of whatever you want to talk about? All of the different foreign-sounding martial arts. What's the principle? You do not try to meet force with force.

You deflect. You leverage your opponent's strength against him. You turn his strength into a weakness.

That's why you flip a guy. That's why you trip a guy. That's why you deflect his power in an unproductive direction, exposing his weakness, which you then exploit.

That's the whole principle. Unless you're just a great big Arnold type of guy where you don't have to do that, you just stand there with your fists and let them wear themselves out. But if you're puny, if you're not particularly physically impressive, you can learn skills that will turn the enemy's momentum against him, use his weight against him, use his strength against him.

And it's great. This is how little people defeat big people. Well, we have the advantage.

Listen, we are in Christ. He is victorious. We are on the winning side.

But we can be deflected. We can be turned to the right hand or to the left. We can't be kicked out.

We can't be turned back. But we can be deflected, and our strength can be turned into weakness. That's why it says don't turn aside to the right hand or to the left.

Now, what would these things represent? Why doesn't he say just don't be turned aside?

That would work. It's not turned back. It's just turned aside.

But he specifies the sides. Why? I ask myself. Well, what does the right hand... Let's start with that.

We've got two hands. Let's start with the good hand. Start with the right hand.

It's in Hebrew. It's yamin, ben yamin, son of my right hand. Actually, my right hand would be ben yamini.

Ben yamin means son of the right hand. Well, when you look at this, you have a lot of associations in Scripture. In Greek, it's dexios, which is related to the Latin dexter.

We talk about somebody being dexterious or ambidextrous, meaning you're ambivalent about which hand is your dexter hand. Your left hand can be your right hand if you're ambidextrous. But in Greek, it's dexios, and it distinguishes the right hand from the left.

In Matthew 5, verse 29, Jesus is talking, and he says, remember, in your chapter identification in the Bible, certain chapters you ought to know, 1 Corinthians has the love chapter. Remember that? What chapter is it? 1 Corinthians 13. What is the faith chapter? Hebrews chapter 11.

The Sermon on the Mount chapter is Matthew chapter 5. Matthew chapter 5, Sermon on the Mount. 5.29 of Matthew. If your right eye causes you to sin, and in Greek, as in Hebrew, it's actually your right hand eye, because the word starts out meaning right hand or right-handed, and we say, well, my right hand, in Hebrew even, it'll say the right hand thigh.

When you get to Ehud and his special dagger that he made, and he strapped it to his right hand thigh, his yamin thigh. So, dexter is the same idea. Right eye, right hand, right side of a thing.

In Revelation chapter 10, in verse 5, the angel whom I saw standing on the sea and on the land raised up his hand to heaven, raised up his right hand to heaven. Dexios raised his right hand up toward heaven. You remember he's got his right foot in the sea, and he's got his left foot on the land.

It tells you which way he's facing. In armor, in 2 Corinthians chapter 6, we think about Ephesians talking about the full armor of God and so on, but when Paul is talking about his ministry in 2 Corinthians chapter 6, he says, we give no offense in anything, so that our ministry may not be blamed. We are careful to not let our good be spoken of as evil, in other words.

In all things we commend ourselves as ministers of God, in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in

sleeplessness, in fastings. How? He changes the preposition in verse 6. We commend ourselves in patience, tribulations, distresses, imprisonments, and so forth, by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left. You get armor on both sides, and that's important, because if you lack armor on one side or the other, that's a vulnerability.

We talked about this with Nahash. Remember when Nahash the Ammonite was going to gouge out the right eyes of the Israelites? Why is that a bad thing? If you're a right-handed warrior, and you've got your sword, or your javelin, or your spear, or whatever, in your right hand, where's your shield? It's on your left arm. And you're peeking over your shield, you're protecting your face and neck, and you're peeking over your shield with your right eye.

Well, if your right eye is gouged out, what do you have to do? You've got to lower your guard so that you can see with your left eye, and you're trying to fight, and you're going to be mowed down. You can't fight. You have to switch your shield and become awkward.

It just isn't going to work. That's the principle of it. That's the idea of it.

You've got to have armor on both sides. And Paul talks about this in 2 Corinthians chapter 6. But the right side is the side of favor. You remember this.

Sit thou at my right hand. And this goes back. We've talked about the seating arrangement and how people would sit, because they would lean on their left elbow and eat with their right hand.

Someone who is to your right, as your feet stick away from the table, the person to your right is going to be able to lay their head in your bosom. They're going to be your... We used to talk about a bosom buddy, somebody who's close, and that's the person at your right. They are the person with whom you're going to most easily be able to converse.

The next person, if you're sitting at the head of the table, as Jesus would, and John is at his right hand, John is going to be able to lean in and talk privately with Jesus. Where the person on the left, well, his feet are sticking over here, and his head is away. And he's not going to be so intimate.

Sit down at my right hand. This is the person with whom I want to have close personal conversation. This is who I favor.

And so this comes over, and I've talked about this before, even today in the Middle East and in some other countries, regardless of handedness or how people are born, people will always do clean tasks like eating and shaking hands or touching someone with the right hand, never with the left. The left hand is used for unsanitary tasks. And you can

give great offense if you reach out and touch someone's child with your left hand in many countries in the Middle East, because you are offending, you are defiling.

That's the defiled hand. This is the good hand. This is the hand with which you bless.

This is the hand with which you curse. So how does that translate when Joshua says, look, don't turn to the right hand or to the left? And you know the other associations, right hand of fellowship, and so on. What it tells us is it is possible to be deflected on the good side.

It doesn't say, do not let yourself be turned aside to the left hand, you know, turned aside into cursing, or that would be a real interesting statement if that's what it says. So how does that translate when Joshua says that's what scripture said? Well, obviously you can be corrupted, you can be deflected into that which is not blessed, which is not good, which is not clean and sanctified. But isn't it interesting that there's an equal opportunity to be deflected to the right hand? Good things can trip us up.

Blessings, approval, favor, all of those things associated with the right hand. How does God support us? I will strengthen thee. Yea, I will help thee.

Yea, I will uphold thee. With what? With the right hand of my righteousness. This is, you know, we've heard some of us in the past about the idea that your sinful nature has an area of strength as well as an area of weakness.

Our strengths can trip us up. We can go to the right hand. We can do what we do well, so well that it deflects us off the path.

We can be over right. You can be right in a way that is actually wrong. Paul counseled several times in the New Testament against causing a weaker believer to stumble by being too right.

Don't let your liberty cause a weaker believer to stumble. You know that you have freedom in Christ. You know that all things are good for food.

You know that you can esteem every day alike. You know that you have great freedom and great opportunity in Christ, but there are those who are weaker and your strength can trip them up, can confuse them, can cause them to stumble, can make them react. Well, if that's what a Christian is, I don't want to be one and this sort of thing.

And we have to be careful not to flaunt our understanding in a way that confuses and causes weaker believers to stumble. There are things that adults, and I'm talking now in the traditional America that is fast disappearing in the rearview mirror of history, but used to be adults were careful about what they did around children. They were careful about how they spoke around children.

They did not use foul language. They did not bring up certain subjects around children because it's inappropriate. They shouldn't have to hear these topics of conversation.

They shouldn't hear these adjectives. Let's preserve their innocence. They don't need to know about various kinds of perversion.

They don't need to know about various kinds of aberration. They don't need to know what goes on behind closed doors. The stork brings babies and so on.

We don't include them into a lot of things that are not at their level. Used to be back when we had integrity, back when we had a culture that reflected good traditional Christian values. Now that stuff's all out the windows and you can learn a lot from a third grader.

Believers have a responsibility not to let their strength become dangerous and deflect off the way. Just because we are good at a thing, just because we understand a thing, just because we have knowledge, that should not cause us or anyone else to stumble. Do not depart to the right hand.

And this is the, we understand the left hand, that's elementary. Don't sin. Don't practice evil.

Don't do the wrong thing. If you do, you know how to recover and get back on the road. Where we mess up is more often as intermediate and mature believers, we stray to the right hand.

Our strengths trip us up. I know more than you do. I see more clearly than you do.

I've got this figured out and you don't. And we err and we get off the path and we think we are so right and we think we are, you know, our self-righteousness. Think about the Pharisees.

Think about those who were religious experts, quote-unquote, and their strength became their weakness. Do not depart to the right hand or to the left. And we have to think about that.

There is a difference. Balance, you know, think about politics. I've been talking, you know, our daughters are going through high school and getting the full fire hose of liberal, secular, pinko, communist indoctrination that is just ubiquitous everywhere in public education.

There is very little balance. There is very little accuracy in the depiction of history. It is very, you know, you wouldn't know this if you had not lived through the history and been there.

And there is even an antidote to parental correction of this lefty, pinky kind of

presentation. They say, well, of course, your parents are going to talk about the Cold War and your parents are going to talk about the threat of communism, but don't listen to that because they were in a climate of fear and they were kind of brainwashed by all of that diving under the desk back in the 50s and 60s. And, you know, they are not really objective like we are.

You know, we being, you know, 25 and 30-year-olds that did not live in that and have only read about it in books, and they judge us who did live through it as, well, you know, you can't trust their point of view. I mean, just because they were eyewitnesses, you know, they were brainwashed, they were conditioned, they were a product. We'll give you the straight scoop, you know.

Don't listen to the military veterans on warfare because they've been brainwashed by the military system. So you can't trust your parents and you can't trust veterans. You can only trust your teacher and your textbook to tell you how history was.

I mean, you cannot believe until you see it what's going on. And you wonder why we're, you know, departing to the left. There's a reason.

There's a reason why Christians are pulling their kids out of school because, you know, if they don't have a strong antidotal influence, they're going to be swept into the socialist mentality. At any rate, there is an equal danger. You can say, well, I am an ultra right-wing conservative, and you can be just as wrong as a ultra left-wing liberal.

You can be wrong even when you are right, if you are right in a wrong way. You can fill in the blanks. I don't have to describe.

Look at your ultra right-wing people who decide that it's okay to shoot an abortion doctor with a rifle, or that it's okay to picket and yell through bullhorns at people's homes with whom you disagree politically because you're in the right. And because you're in the right, you can go to the funerals of American servicemen and picket and protest and make a nuisance of yourself and break the hearts of the family who are trying to grieve for someone who has fallen in the line of duty. There are churches full of people who go to the funerals of American servicemen and try to turn them into a circus for their political point of view.

There are parents of fallen servicemen who try to make a national issue of themselves and they think they're right, and because they think they're right, they think anything goes. And you can actually be right and you're the worst advocate for your cause. Do not depart from the way to the right hand or to the left.

It's there for a reason and we have to analyze ourselves. There is balance. There is a calmness and a centeredness and a refraining from extremes on the narrow road that goes through the straight gate.

And if we find ourselves in an extreme, we are probably off the path. Well, this is a good place to pause and take our break. When we come back, we'll resume and take a look at a couple of more very salient points that Joshua makes in this farewell address.

Bye.