



A Course

*In*

**JOSHUA, STUDIES  
IN**

Prepared by the  
Committee on Religious Education  
of the  
**American Bible College**

Pineland, Florida 33945

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# ACKNOWLEDGEMENT

The compiler of this course is seeking to introduce a broad range of fundamental/evangelical commentators on the book of Joshua. It is our intention to present to our readers a variety of early biblical scholars from John Gill (1697-1771), and Adam Clark (1760-1832) to present day biblical scholars David Sorenson and Donald K. Campbell. In each case, we have chosen only those authors from a fundamental perspective who believe in the verbal, plenary and infallible inspiration of the Word of God. Instead of analyzing the comments of these authors and summarizing their thoughts, we choose to direct quote them. However, in so doing, these authors will quote various translations, Hebrew renderings and often use their own translations. Although the American Bible College believes the King James Version is the preserved Word of God, this method of study allows the writer to occasionally condense a passage in his own paraphrase. This should not be construed to imply that the A. B. C. is correcting God's Word.

During this course the student is required to read through the entire Book of Joshua ten times.

It is our desire that this study will be spiritually enlightening and rewarding as you understand Joshua's history and doctrines as relevant to the Church. All references will be footnoted and bracketed.

Respectfully your servant in Christ Jesus,

Dr. Marvin W. Royse

# FOREWORD

## APPROACH TO THE STUDY OF THIS BOOK

Joshua is one of the most profound of all the Hebrew, historical books. A lifetime of study would be too short to master it. The thoughts are deep, and the student who is not willing to do prolonged and patient thinking ought not to undertake the book. Each phrase and each verse is of value, and to get at the meat of this book it must be carefully broken down and analyzed into its component parts. Each part must be studied for itself and then in its relation to the other parts. Analysis is not enough. We must synthesize each phrase to see Joshua as a whole.

### *Suggestions for Study*

As we undertake these studies in Joshua, our primary effort should be to familiarize ourselves with the text itself. This we may do through careful reading and rereading. Following Dr. James M. Gray in his book, *How to Master the English Bible*, we suggest the following five rules for this reading:

- (1) Read the whole book at one time, ignoring chapter and verse divisions.
- (2) Read it continuously, right through at a single sitting, without break or interruption.
- (3) Read it repeatedly, over and over again; not twice, but ten or fifteen times.
- (4) Read it independently, without consulting other people's interpretations until you have direct contact and immediate acquaintance with the book itself.
- (5) Read it prayerfully, seeking your interpretation from the Holy Spirit who is present in the subject matter and also in the heart of the devout reader.

Reading is our First step, but mere reading is not study. Having read the book, we should study it carefully and purposefully, closing the book from time to time to summarize our study. We will use as our guide in this study the comments of various recognized Bible scholars. Additional books should be consulted where available, and a comparative study made of the different interpretations.

### *Some Values to Be Sought*

Closely connected with our purpose in reading and with the problems that we face are the values that we seek. First, we want a working knowledge of the *content* of the book of Joshua. Then, we want to know its *aim* and *purport*. Finally, we want to lay hold of the message of the book both for its original writing and its present century readers. The final test of value will be not how much of the text we have mastered, but how much Christ has mastered our lives through these *Studies in Joshua*.

# ANALYSIS OF THE BOOK OF JOSHUA

**I. Contents.** — This book gives an account of the fortunes of the Israelites from the death of Moses to that of Joshua, the son of Nun. Beginning with the appointment of Joshua to succeed Moses as the leader of the people, it proceeds to describe the arrangements made by Joshua in prospect of passing over Jordan (3); the crossing of the river, and the setting up of a memorial on the further side at Gilgal (3-4); the dismay which this occasioned to the Canaanites (<060501><sup>1</sup> Joshua 5:1); the circumcision of the males among the people that rite having been neglected in the wilderness; the observance of the Passover by them in the camp at Gilgal; the ceasing of the manna on the day after they had entered Canaan (<060502>Joshua 5:2-12); the encouragement given to Joshua to proceed on his enterprise by the appearance of an angel to him (<060513>Joshua 5:13-15); the siege and capture of Jericho (6); the defeat of the Israelites at Ai (7); the taking of Ai (<060801>Joshua 8:1-29); the writing of the law on tables of stone, and the solemn repetition from Ebal and Gerizim of the blessings and the curses which Moses had written in the book of the law (<060830>Joshua 8:30-35); the confederation of the kings of Northern Canaan against the Israelites; the cunning device by which the Gibeonites secured themselves from being destroyed by the Israelites; the indignation of the other Canaanites against the Gibeonites, and the confederation of the kings around Jerusalem against Joshua, with their signal defeat by him (9, 10); the overthrow at the waters of Megiddo of the great northern confederacy, with the destruction of the Anakim (11); the list of kings whose country the Israelites had taken under Moses and Joshua (12); the division of the country, both the parts conquered and those yet remaining under the power of the Canaanites, among the different tribes, chiefly by lot; the setting up of the tabernacle in Shiloh; the appointment of cities of refuge and of cities for the Levites; the return of the Reubenites, the Gadites, and the half tribe of Manasseh, to their possessions on the east of the Jordan, after the settlement of their brethren in Canaan (13-22); and the farewell addresses of Joshua to the people, his death and burial (23-24). The book naturally divides itself into two parts; the former (1-12) containing an account of the conquest of the land; the

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<sup>1</sup> These reference numbers have been left in and are in accordance with Strong's Bible verse referencing: "06" is the sixth Bible book—**Joshua**, and "501" is the verse reference—chapter **5**, verse **1**.

latter (8-24) of the division of it among the tribes. These are frequently cited distinctively as the historical and the geographical portions of the book.

**a.** The first twelve chapters form a continuous narrative, which seems never to halt or flag. The description is frequently so minute as to show the hand not merely of a contemporary, but of an eyewitness. An awful sense of the divine Presence reigns throughout. We are called out from the din and tumult of each battle field to listen to the still small voice. The progress of events is clearly foreshadowed in the first chapter (vers. 5, 6). Step by step we are led on through the solemn preparation, the arduous struggle, the crowning triumph. Moving everything around, yet himself moved by an unseen power, the Jewish leader rises high and calm amid all.

**b.** The second part of the book (ch. 13-21) has been aptly compared to the Domesday book of the Norman conquerors of England. The documents of which it consists were doubtless the abstracts of such reports as were supplied by the men whom Joshua sent out (<061808>Joshua 18:8) to describe the land. In the course of time it is probable that changes were introduced into their reports whether kept separately among the national archives, or embodied in the contents of a book — by transcribers adapting them to the actual state of the country in later times when political divisions were modified, new towns sprung up, and old ones disappeared (comp. the two lists of Levitical towns, Joshua 21 and <130654>1 Chronicles 6:54, etc.).

**II. Design.** — The object of the book is manifestly to furnish a continuation of the history of the Israelites from the point at which it is left in the closing book of the Pentateuch, and at the same time to illustrate the faithfulness of Jehovah to his word of promise, and his grace in aiding his people by miraculous interference to obtain possession of the land promised to Abraham. The ground idea of the book, as Maurer (*Comment.* p. 3) observes, is furnished by God's declaration to Joshua, recorded 1, 5, 6, that the work which Moses commenced [Joshua] should finish by subduing and dividing to the tribes of Israel the Promised Land. The book, therefore, may be regarded as setting forth historically the grounds on which the claims of Israel to the proprietorship of the land rested; and as possessing, consequently, not merely a historical, but also a constitutional and legal worth. As illustrating God's

grace and power in dealing with his people, it possesses also a religious and spiritual interest.

**III. Credibility.** — That the narrative contained in this book is to be accepted as a trustworthy account of the transactions it records is proved alike by the esteem in which it was always held by the Jews; by the references to events recorded in it in the national sacred songs (comp. <194402>Psalm 44:2-4; 78:54, 55; 68:13-15. 114:1-8; <350308>Habakkuk 3:8-13), and in other parts of Scripture (comp. <071831>Judges 18:31; <090103>1 Samuel 1:3, 9, 24; 3:21, <232821>Isaiah 28:21; <440745>Acts 7:45; <580408>Hebrews 4:8; 11:30-32, <590225>James 2:25); by the traces which, both in the historical and in the geographical portions, may be found of the use by the writer of contemporary documents; by the minuteness of the details which the author furnishes, and which indicates familiar acquaintance with what he records; by the accuracy of his geographical delineations, an accuracy which the results of modern investigation are increasingly demonstrating; by the fact that the tribes never had any dispute as to the boundaries of their respective territories, but adhered to the arrangements specified in this book; and by the general fidelity to historical consistency and probability which the book displays (Hävernick, *Einl.* sec. 148 sq.). Some of the narratives, it is true, are of a miraculous kind, but such are wholly in keeping with the avowed relation to the Almighty of the people whose history the book records.<sup>2</sup>

J. Sidlow Baxter outlines Joshua as follows:

- Chapter i. Joshua Charged.
- Chapter ii. Jericho Spied.
- Chapter iii. Jordan Crossed.
- Chapter iv. Memorials Raised.
- Chapter v. Gilgal Occupied.
- Chapter vi. The Fall of Jericho.
- Chapter vii. The Sin of Achan.
- Chapter viii. The Sack of Ai.
- Chapter ix. The Guile of Gibeon.
- Chapters x.-xii. The Route of the kings.
- Chapters xiii-xix. The Dividing of Canaan.
- Chapter xx. The Cities of Refuge.
- Chapter xxi. The Portion of Levi.
- Chapter xxii. The Altar of Witness.
- Chapters xxiii-iv. The Farwell of Joshua.<sup>3</sup>

<sup>2</sup> John McClintock and James Strong, *CYCLOPEDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE*, Vol. IV, The Book of Joshua, pp. 275-276, 284-285. Hereafter referred to as [MCCLINTOCK].

<sup>3</sup> J. Sidlow Baxter, *EXPLORE THE BIBLE*, Volume One, The Book of Joshua (3) and (4), (Zondervan Pub.

## OUTLINE ANALYSIS OF THE BOOK OF JOSHUA<sup>4</sup>

By B. H. Carroll

### PART I. THE CONQUEST OF CANAAN, 1-12

#### Section 1.— The Preparation.

##### 1. The Summons of the War.

(1) The command of God to Joshua, <060101> Joshua 1:1-9.

(2) The command of Joshua to the people, <060110> Joshua 1:10-18.

##### 2. The Mission of the Spies to Jericho.

(1) The sending of the spies, <060201> Joshua 2:1-7.

(2) Their reception by Rahab, <060208> Joshua 2:8-21.

(3) Their return to Joshua, <060222> Joshua 2:22-24.

#### Section 2. — The Passage of the Jordan.

##### 1. The Divine Guidance.

(1) The preparation of Joshua, <060301> Joshua 3:1-13.

(2) Jordan turned backward, <060314> Joshua 3:14-17.

(3) Completion of the passage, <060401> Joshua 4:1-18.

(4) The memorial at Gilgal, <060419> Joshua 4:19-24.

##### 2. The Consecration of the Holy War.

(1) Renewal of the rite of circumcision, <060501> Joshua 5:1-9.

(2) Celebration of the Passover, <060510> Joshua 5:10-12.

(3) Appearance of the Prince of Jehovah's Host, <060513> Joshua 5:13-15.

(4) Instruction as to the capture of Jericho, <060601> Joshua 6:1-5.

#### Section 3. — The Conquest of Central and Southern Canaan.

##### 1. The Capture of Jericho.

(1) The preparations, <060606> Joshua 6:6-14.

(2) The capture and destruction of the city, <060615> Joshua 6:15-27.

##### 2. First Advance Against Ai.

(1) The sin of Achan, <060701> Joshua 7:1.

(2) The repulse from Ai, <060702> Joshua 7:2-5.

(3) Joshua's prayer, <060706> Joshua 7:6-15.

House, Grand Rapids, MI., 1960), pp. 259 and 267. Hereafter referred to as [BAXTER].

<sup>4</sup> B. H. Carroll, *AN INTERPRETATION OF THE ENGLISH BIBLE*, Vol. 3, NUMBERS—RUTH, (PHOTO-LITHO PRINTED BY GUSHING, 1974 MALLOY, INC. ANN ARBOR, MICHIGAN) pp. 123-128. Hereafter referred to as [CARROLL]

(4) Detection and punishment of Achan, <060716> Joshua 7:16-26.

**3. Second Advance Against Ai.**

(1) Stratagem of Joshua, <060801> Joshua 8:1-13.

(2) Capture and destruction of the city, <060814> Joshua 8:14-29.

(3) Renewal of the covenant at Ebal, <060830> Joshua 8:30-35.

**4. The Battle of Beth-horon.**

(1) League of the Canaanite kings against Israel, <060901> Joshua 9:1-2.

(2) The fraud of the Gibeonites, <060903> Joshua 9:3-15.

(3) The league with Gibeon, <060916> Joshua 9:16-27.

(4) Investment of Gibeon by the Five Kings, <061001> Joshua 10:1-15.

(5) Flight and destruction of the Five Kings, <061016> Joshua 10:16-43.

**Section 4. – The Conquest of Northern Canaan.**

**1. The Northern League.**

(1) The gathering of the kings, <061101> Joshua 11:1-5.

(2) The battle of the waters of Merom, <061106> Joshua 11:6-9.

(3) The defeat of Jabin, <061110> Joshua 11:10.

(4) Subjugation of the north, <061111> Joshua 11:11-23.

**2. Review of the Conquest. Catalogue of the Conquered Kings.**

(1) Of eastern Palestine, <061201> Joshua 12:1-6.

*PART 2. THE DIVISION OF CANAAN, 13-21*

**Section 1. – The Partition of Eastern Canaan.**

**1. The Mosaic Settlement.**

(1) The divine command to divide the land, <061301> Joshua 13:1-7.

(2) Provision for the tribe of Levi, <061308> Joshua 13:8-14.

(3) Possessions of the tribe of Reuben, <061315> Joshua 13:15-23.

(4) Possessions of the tribe of Gad, <061324> Joshua 13:24-28.

(5) Possessions of the half-tribe of Manasseh, <061329> Joshua 13:29-33.

**2. Commencement of the distribution,** <061401> Joshua 14:1-5.

**3. The possessions of Caleb,** <061406> Joshua 14:6-15.

**Section 2. – Division of Western Palestine.**

**1. Territory of the Tribe of Judah.**

(1) Its boundaries, <061501> Joshua 15:1-12.

(2) Petition of Achsah, <061513> Joshua 15:13-20.

(3) Cities in the south, <061521> Joshua 15:21-32.

(4) Cities in the lowlands, <061533> Joshua 15:33-47.

(5) Cities in the mountains, <061548> Joshua 15:48-60.

(6) Cities in the wilderness, <061561> Joshua 15:61-63.

**2. Territory of the Tribes of Ephraim and Manasseh.**

(1) Boundaries of the territory, <061601> Joshua 16:1-4.

(2) Territory of the tribe of Ephraim, <061605> Joshua 16:5-10.

(3) Territory of the tribe of Manasseh, <061701> Joshua 17:1-13.

(4) Complaint of the sons of Joseph, <061714> Joshua 17:14-16.

(5) Reply of Joshua, <061717> Joshua 17:17-19.

**3. Territory of the Seven Remaining Tribes.**

(1) The tabernacle set up at Shiloh, <061801> Joshua 18:1-10.

(2) Territory of Benjamin, <061811> Joshua 18:11-28.

(3) Territory of Simeon, <061801> Joshua 18:1-9.

(4) Territory of the tribe of Zebulun, <061910> Joshua 19:10-16.

(5) Territory of the tribe of Issachar, <061917> Joshua 19:17-23.

(6) Territory of the tribe of Asher, <061924> Joshua 19:24-31.

(7) Territory of the tribe of Naphtali, <061932> Joshua 19:32-39.

(8) Territory of the tribe of Dan, <061940> Joshua 19:40-48.

(9) Joshua's possession, <061949> Joshua 19:49-51.

**Section 3. – Appointment of the Cities of Refuge.**

**1. The Divine Command,** <062001> Joshua 20:1-3.

(1) Choice of the cities, <062004> Joshua 20:4-6.

(2) Three east of the Jordan, <062007> Joshua 20:7.

(3) Three west of the Jordan, <062008> Joshua 20:8-9.

**Section 4. – Appointment of the Priestly and Levitical Cities.**

**1. The Demand of the Levites,** <062101> Joshua 21:1-3.

(1) The Compliance, <062104> Joshua 21:4-8.

(2) Cities of the Kohathites.

(a) The sons of Aaron, <062109> Joshua 21:9-19.

(b) The Other Kohathites, <062120> Joshua 21:20-26.

(3) Cities of the Gershonites, <062127> Joshua 21:27-33.

(4) Cities of Merarites, <062134> Joshua 21:34-42.

(5) Conclusion, <062143> Joshua 21:43-45.



*PART 3. JOSHUA'S FAREWELL, 22-24*

Section 1. – Release of the Two Tribes and a Half.

1. The Departure,

(1) The exhortation of Joshua, <062201>Joshua 22:1-8.

(2) Return of the tribes, <062209>Joshua 22:9.

2. The disagreement.

(1) Erection of the altar, <062210>Joshua 22:10.

(2) Embassy of Israel, <062211>Joshua 22:11-20.

(3) The explanation, <062221>Joshua 22:21-31.

(4) Return of the embassy, <062232>Joshua 22:32-34.

Section 2. – The Parting of Joshua.

1. The First Address.

(1) Exhortations to fidelity, <062301>Joshua 23:1-11.

(2) Warnings against apostasy, <062312>Joshua 23:12-16.

2. The Second Address.

(1) The last counsels, <062401>Joshua 24:1-15.

(2) Renewal of the Covenant, <062416>Joshua 24:16-28.

(3) Death of Joshua, <062429>Joshua 24:29-31.

(4) Burial of the bones of Joseph, <062432>Joshua 24:32.

(5) Death of Eleazar, <062433>Joshua 24:33.

# Introduction by John Gill

## INTRODUCTION TO JOSHUA

The Jews distinguish the prophets into former and latter; the first of the former prophets is Joshua, or Sepher Joshua, the book of Joshua, as it is commonly called in the Hebrew copies; the Syriac inscription is, "the book of Joshua, the son of Nun, the disciple of Moses:" in the Arabic version it is reckoned a book of the judges, which adds, "the first among the judges of the children of Israel was Joshua, the son of Nun, the twenty eighth from Adam, who reigned over Israel after the Prophet Moses."

This book bears the name of Joshua, either because it is concerning him, his actions and exploits in the land of Canaan, or because it was written by him, or both; though some ascribe it to Ezra, and others to Isaiah; but it must have been written before the times of Ahab, as appears from 1 [Kg 16:34](#); and even before the times of David, as is clear from [Jos 15:63](#), compared with 2 [Sa 5:6](#); for though mention is made in it of the mountains of Judah and of Israel, from whence some have concluded, that the writer must have lived after the times of Rehoboam, in whose days the kingdom was divided; yet we find the distinction of Israel and Judah took place before, even in the times of David and Asaph, [Psa 76:1](#); It is most likely that this book was written by Joshua himself, as the Jews in their Talmud (a) assert; and, indeed, who more fit for it than himself? and if written or put together by another, it is most probable that it was taken out of his diary, annals, or memoirs; and though there are some things recorded in it, which were done after his death, these might be inserted under a divine direction and influence by Eleazar, or Phinehas, or Samuel, to each of whom some ascribe the writing of this book, just as Joshua is supposed to add some verses concerning Moses at the end of the Pentateuch: however, be it wrote by whom it may, there is no doubt to be made of the divine inspiration and authenticity of it by us Christians, since some histories recorded in it are taken from it, or referred to, in [Heb 11:30](#); and the promise made to Joshua is quoted, and applied to every believer, [Heb 13:5](#); and the Apostle James refers to the case of Rahab, her character and conduct in it, [Jam 2:25](#). The subject matter of this book is Joshua's taking upon him the government of the children of Israel, after the death of Moses, by a divine commission, exhortation, and encouragement given him to engage in war with the Canaanites; his conquests of them, the division of the land of Canaan to the children of Israel, and their

settlement in it. It is of great use not only to give us the geography of the land of Canaan, and the history of the [Jews] of God, from the death of Moses to the times of the judges; but shows the exact fulfilment of prophecy, and the faithfulness of God to His promises in giving the land of Canaan to Israel, according to those made to their fathers, and the justice of God in punishing the Canaanites for their abominable sins, as had been foretold; and the wonderful care, of God, and His love to the people of Israel in preserving and protecting them, and in settling them in such a good land, notwithstanding all their murmurings, ingratitude, and unbelief, in the wilderness; and may serve to lead us to Christ, whose type Joshua was in the whole affair here related: his name has the signification of the salvation of the Lord in and he is by the Greek writers, and so in the New Testament, called Jesus, a Saviour, [Act 7:45](#), [Heb 4:8](#); and as they agree in their name, so they do in their state, condition, and character; Joshua was a servant of Moses, Christ was made under the law, and became subject to it, both moral and ceremonial; and also in their office, Joshua was the governor of Israel, and the commander of their forces, for which he was well qualified with wisdom, courage, and integrity; Christ is King of saints, the Leader and Commander of the people, who has fought their battles for them, being abundantly qualified, having the spirit of wisdom, counsel, might, and of the fear of the Lord, resting on Him. Joshua was a type of Christ in various actions of his; in leading the people through the river Jordan, an emblem either of baptism, or of afflictions, or of death itself, in which Christ is with His people, and carries them through; in saving Rahab and her family, so Christ saves the worst and chief of sinners; in receiving the Gibeonites, who submitted to him, as Christ does all that come to Him; in his conquest of the several kings of the Canaanites, so Christ has conquered all the spiritual enemies of His people, sin, Satan, and the world; in bringing and settling the people of Israel in the land of Canaan, their rest, and dividing it to them by lot, which Moses might not do; so Christ only brings souls into the true rest, into spiritual rest here, and eternal rest hereafter; in whom they obtain the inheritance of the heavenly glory by lot, and by whom only they enjoy salvation and eternal life, and not by the works of the law. This book contains a history of Joshua, of his government, his acts and deeds, from the death of Moses to his own; how long that was is not certain; the Jewish chronologers (b) observe, that the

time of his principality we find not in the text; though they (c) say he succeeded Moses when he was eighty two years of age, and governed Israel twenty eight years; Eupolemus (d), a Heathen writer, says thirty years. Christian writers commonly make his reign to be twenty seven years (e); but an Arabic writer (f) stretches it further to thirty one years; he says, he took the government of the people in the seventy ninth year of his age, and reigned thirty one; but it seems more probable that he was ninety three years of age when Moses died, who lived to be a hundred ten, so that only seventeen years intervened between the death of the one and of the other; seven years Joshua was in subduing the land, and ten years more were taken up in dividing it to the people, and settling them in it, and in the government of them; after which Eleazar might rule ten years more, whose death is mentioned in it; so indeed the book may be reckoned an history of twenty seven years, though Joshua lived only seventeen of them. The Chronicle, to which the Samaritans give the name of the book of Joshua, is a spurious work; an epitome of which Hottinger (g) has compiled, and translated out of the Arabic exemplar into Latin.<sup>1</sup>

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<sup>1</sup> John Gill's commentary on the entire Bible can be found on the Internet at [StudyLight.org](http://StudyLight.org). This is our source for his commentary on the Book of Joshua. Hereafter, referred to as [GILL].

# COMMENTARY ON THE BOOK OF JOSHUA

## *PART I. THE CONQUEST OF CANAAN, 1-12*

### Section 1.—The Preparation.

#### 1. The Summons of the War.

(1) The situation, 1:1

(2) The command of God to Joshua, 1:2-9.

(a) vs. 1—The book commences in English with the word “now” also translated “and.” It is a connective conjunction that expresses the continuation of the historical books (Joshua—II Chronicles) from a completed action (the first five books of Moses – the Pentateuch).

(b) vs. 1b – Moses died in 1405 B.C.

It is forty years after leaving Egypt in the spring of the year, in the month of Abib. [after the Captivity], that month is called Nisan, and it comes nearer to answering to our April than any other time. The Jews had lunar months and we have calendar months; hence every one of our months covers a part of two of their months.

The time of the year – One is that the harlot Rahab had on the top of her house spread out the stalks of flax. That was an April harvest. Flax stalks are dried out and the fibrous covering of the stalk is used to make thread and other things. Another circumstance is that it is stated that after they got over into the Promised Land they ate the new corn. Our text says old corn, but it doesn't mean old corn. It means the produce of the fields, which was barley. The barley harvest and the flax came in the spring of the year, in April.

Moses is called the “servant of the Lord” and Joshua is called “the minister of Moses”: “Jehovah after the death of Moses, the servant of the Lord, spoke unto Joshua, Moses' minister.” To call one “the servant of Jehovah” is the highest title you can confer on him. “Minister” means attendant. It is a different word in the Hebrew. It means Moses' attendant. In other words, just as the apostles were attendants of Christ (they were about with him while he prepared them to take his place after he is gone), so Joshua was Moses' attendant or minister. “Servant” was later applied to Joshua in Joshua 24:29.

These are the circumstances – Moses, Aaron, and Miriam are all dead. The entire generation of grown men that set out from Egypt except two [Joshua and Caleb] are dead. It is a new generation. But while Moses is gone, God is still present, and under a new

leader they are to proceed with their history, and they have already conquered all the territory east of the Jordan River, Moab and Gilead, and have settled there two tribes and a half, Reuben is the land of Moab, Gad in the land of Ammon, and the half-tribe of Manasseh in Gilead further up. Their organization is compact, they have just sworn to renew the covenant.

The passages showing how Joshua has been prepared, appointed, qualified, and charged for this work are Numbers 27:15-23, Deuteronomy 31:7-8, 14-15; and Deuteronomy 34:9. These passages show that a provision was made while Moses was yet well and the leader, to designate a successor, to appoint that successor, qualify that successor and to deliver solemn charges from both God and Moses to that successor.

An analysis of Jehovah's command to Joshua can be seen in its imperative conditions, its promises, its exhortations, and the meaning of “this book of the law:”

It is very imperative, very peremptory: “Go over this river and take this land that I promised to Israel.” And the exhortation is “be strong; don't be a weakling; be courageous; don't get rattled and scared.” And the promises are (1) “I will be to you as I was to Moses.” (2) “I will never forsake you,” and (3) “I will put high honour on you.” Those are the promises. Those promises are to you and to any Christian preacher. Now, the conditions were, “You take this book of the Law.” That shows that the Pentateuch had been written, that everything was recorded at that time, that the Pentateuch was the constitution of Israel and its statute book as well. “You take this book of the Law and meditate on it night and day and observe to do exactly as it says. Don't you go to the right hand or to the left hand; plumb the track; keep in the middle of the road.” These are the conditions. “Now, if you will rigidly obey orders I will never leave you nor forsake you; never under any circumstances shall enemies be able to stand up before you.”

It is said that preachers are the most disobedient of all Christians; that they understand less than any other class of Christians the principles of rigid obedience. One man asked Wellington concerning a certain mission, “What are we to do about it in view of that difficulty?” Wellington said, “What are your marching orders?” And they turned to the commission and read it and he said, “There is nothing to ask questions about. Do what you are told to do. Don't stop to consider the difficulties.” I have just been reading of the education

of Frederick the Great, and there isn't a preacher in Texas that could have stood it three days; what he had to go through with from the time he was five years old until he became a grown man. Now I will give you one of the rules, and his whole life had to be according to rule. At six o'clock he had to be waked up, and if it was a week day, had just fifteen minutes in which to say his prayers, bathe, and dress and eat his breakfast, while the servant dressed his hair – just fifteen minutes) not a second over; as soon as the servant touched him to wake him up, he must bounce out of bed and say prayers and bathe, dress, and eat his breakfast while they were dressing his hair. Then for every half-hour there was a duty: "You take up grammar there, mathematics here, etc." After a while in the day would come a rest spell, but there was no vacation, year in and year out.

Now, Joshua was a soldier like Wellington. When God gave him this command, "Go across the Jordan; keep this book in your hand; meditate on it day and night, just obey! obey! obey!" from the day that he was commended until he died he never swerved. This is one of the most remarkable cases of implicit obedience of which we have any record. The meaning of "this book of the Law" is the Pentateuch.

(1) The command of God to Joshua, 1:2-9.

Israel was camped in what is called the "Valley of the Acacias," near the upper part of the Dead Sea and opposite the river Jordan.

(a) This is the first mention of the Jordan in the book of Joshua, which more frequently than any other book of the Bible (seventy times) refers to the Jordan River. Springing from the foothills of the Lebanon mountains, the Jordan flows into the Sea of Galilee, which is approximately seven hundred feet below sea level. From there its seventy-mile journey to the Dead Sea, approximately 1300 feet below sea level, actually covers two hundred miles because of its serpentine curves. This descent in elevation from the Sea of Galilee to the Dead Sea gives rise to the name Jordan (Heb *yardejun*), which means "descender."<sup>1</sup>

(b) The Promise Land described, vss. 3-4

Vs. 3. "Namely, every place that the sole of your foot shall tread upon," i.e. I have given you the whole land, not excepting a single foot's breadth. The perfect, "I have given," refers to the counsel of God as having been formed long before, and being now about to be carried into execution. These words, which are connected with Deut. xi. 24, so far as the form is concerned, rest upon the promise of God in 27:5, 6., to which the words "as I said unto Moses" refer. — Ver.

<sup>1</sup> Jerry Falwell, executive editor; Edward E. Hinson and Michael Kroll Woodrow, general editors, *KJV Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1994. Hereafter referred to as [FALWELL].

4. The boundaries of the [promised] land are given as in Deut. xi. 24, with the simple difference in form, that the boundary line from the desert (of Arabia) and Lebanon, i.e. from the southern and northern extremity, is drawn first of all towards the east to the great river, the Euphrates, and then towards the west to "the great sea, toward the going down of the sun," i.e. the Mediterranean; and then between these two *termini ad quem* the more precise definition is inserted, "all the land of the Hittites;" whereas in Deuteronomy the southern, northern, and eastern boundaries are placed in antithesis to the western boundary, and the more precise definition of the country to be taken is given by an enumeration of the different tribes that were to be destroyed by the Israelites (ver. 23). On the oratorical character of these descriptions, see at Gen. xv. 18. The demonstrative pronoun "this," in connection with Lebanon, may be explained from the fact that Lebanon, or at all events Antilibanus, was visible from the Israelitish camp. The expression "*the Hittites*" (see at Gen. x. 15) is used here in a broader sense for Canaanites in general, as in 1 Kings x. 29; 2 Kings vii. 6; Ezek. xvi. 3. The promise in ver. 5a is adopted from Deut. xi. 25, where it was made to the whole nation, and specially transferred to Joshua; and ver. 5b is repeated from Deut. xxxi, 8, as compared with ver. 6.<sup>2</sup>

(c) God's assurance to Joshua, v. 5

In like manner did the Lord prepare Joshua for the undertaking to which he was called. First, He gave him the threefold assurance, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (1:5). The time had arrived when he was to lead the people of Israel across the Jordan and marshal their forces for the conquest of the promised land. On the threshold of that difficult and dangerous task Jehovah had thus encouraged and animated His servant. Great were the obstacles and perils confronting them. but great too were the consolations here vouchsafed him. ...So far from using them as a couch for him to rest upon, they were designed as a girdle wherewith to gird up his loins for future activities.<sup>3</sup>

#### END OF SAMPLE

<sup>2</sup> C. F. Keil and F. Delitzsch, *BIBLICAL COMMENTARY ON THE OLD TESTAMENT, JOSHUA, JUDGES, RUTH*, (Wm. B. Eerdmans Pub. Co., Grand Rapids, MI., 1950), pp. 28, 29. Hereafter referred to as [KEIL].

<sup>3</sup> Arthur W. Pink, *GLEANINGS IN JOSHUA*, (Moody Press, Chicago, 1964), p. 33. Hereafter referred to as [PINK].