

LESSON 18
"Be Strong and of a Good Courage"
Joshua 1-6; 23-24

OVERVIEW:

Joshua prepares Israel to enter the promised land. Two spies are sent to Jericho. They are housed by Rahab. The people are afraid of Israel. The spies promise Rahab that her and her household will be spared. Israel crosses Jordan on dry ground. Males are circumcised. Jericho is taken. Joshua gives his farewell talk. Joshua and Eleazar die. Joseph's bones are buried in Shechem.

The book of Joshua is similar to what New Testament book and why? The Book of Acts.

“The Book of Joshua is one of the most important writings in the old covenant, and should never be separated from the Pentateuch of which it is at once both the continuation and completion. Between this Book and the five Books of Moses, there is the same analogy as between the four Gospels and the Acts of the Apostles. The Pentateuch contains a history of the Acts of the great Jewish legislator, and the Laws on which the Jewish Church should be established. The Book of Joshua gives an account of the establishment of that Church in the Land of Canaan, according to the oft-repeated promises and declarations of God. The Gospels give an account of the transactions of Jesus Christ, the great Christian legislator, and of those Laws on which his Church should be established, and by which it should be governed. The Acts of the Apostles gives an account of the actual establishment of that Church, according to the predictions and promises of its great founder. Thus, then, the Pentateuch bears as pointed a relation to the Gospels as the Book of Joshua does to the Acts of the Apostles.” (Clarke, Bible Commentary, 2:4)

Joshua was a type of Jesus. In the original Hebrew, Joshua and Jesus were the same name. Joshua led Israel into the promised land like Christ leads us into the Celestial Kingdom.

SCRIPTURES:

THE BOOK OF
JOSHUA
CHAPTER 1

The Lord speaks to Joshua—He is commanded to be of good courage, to meditate upon the law, and to keep the commandments—He prepares Israel to enter Canaan.

1 NOW after the ^adeath of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the ^aland which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this ^aLebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great ^bsea toward the going down of the sun, shall be your ^ccoast. (ie boundary, border) (Although the Israelites who went into the promised land with Joshua were generally faithful and obedient, as a nation Israel soon returned to their old ways and lost the blessings promised to them of winning the whole land. Not until the time of David and Solomon (about two hundred years later) did

Israel control the land given in the original covenant and then only for a short while, for they soon lost the outermost parts of it again. Old Testament Study Manual, p. 236)

5 There shall not any man be able to stand before thee all the days of thy life: as I was with ^aMoses, so I will be ^bwith thee: I will not fail thee, nor ^cforsake thee.

6 Be strong and of a good ^acourage: for unto this people shalt thou ^bdivide for an ^cinheritance the ^dland, which I swear unto their fathers to give them.

7 Only be thou strong and very ^acourageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: ^bturn not from it *to* the right hand or *to* the left, that thou mayest ^cprosper whithersoever thou goest.

8 This book of the ^alaw shall not depart out of thy mouth; but thou shalt ^bmeditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the ^aLORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded ^athe officers of the people (ie the heads of the families and the tribes), saying,

11 Pass through ^athe host (Heb the camp, encampment), and command the people, saying, Prepare you ^bvictuals; (Heb bread or food provisions) for within three days ye shall pass over this Jordan, to go in to ^cpossess the land, which the LORD your God giveth you to possess it. (Prepare to enter the Promised land.)

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the ^aword which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you ^brest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. (The people respond favorably. Encouraged to be strong and of a good courage. In order to magnify our callings in the priesthood, three things at least are necessary: One is that we have a motivating desire to do so. Another is that we search and ponder the words of eternal life. And a third is that we pray. Over and over again the scriptures teach that men receive from the Lord according to their desires. Marion G. Romney, Ensign, July 1973, p. 89)

18 Whosoever *he be* that doth ^arebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to ^bdeath: only be strong and of a good courage.

CHAPTER 2

Joshua sends spies to Jericho—They are received and concealed by Rahab—They promise to preserve Rahab and her household.

1 AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named ^aRahab, and lodged there. (Two spies are sent to Jericho. Where did they go? Was Rahab really a harlot? The house of such a woman was the only one to which they, as perfect strangers, could have had access, and certainly the only one in which they could calculate on obtaining the information they required without danger from male

inmates. Josephus says that she was an innkeeper. Rahab may not have been a harlot. The Hebrew word used for harlot is zonah, which is from the same root as mazon meaning "food." A more correct translation might be to call her a "woman of zonah or 'food'," that is, a "woman innkeeper." Ancient inns often did provide harlots. However, just because a woman operated a tavern or inn did not necessarily mean she was a prostitute. (See Adam Clarke, Clarke's Bible Commentary [New York: Abingdon Press, n.d.] 2:11.) Unlocking the Old Testament Victor L. Ludlow)

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. (The king of Jericho finds out there are spies.)

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: (Rahab hides the spies.)

5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot (know) not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your ^aterror is fallen upon us, and that all the inhabitants of the land ^bfaint (Heb melt away, i.e. with fear) because of you. (How does Rahab feel about these men? She knows they are God's chosen people.)

10 For we have ^aheard how the LORD dried up the water of the Red ^bsea for you, when ye came out of Egypt; and what ye did unto the two kings of the ^cAmorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. (Israel's reputation preceded them.)

11 And as soon as we had ^aheard these things, our ^bhearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is ^cGod in ^dheaven above, and in earth beneath.

12 Now therefore, I pray you, ^aswear (or covenant) unto me by the LORD, since I have shewed you ^bkindness, that ye will also shew kindness unto my father's house, and give me a true token: (Does she believe in the Lord? "If we are concerned for the morality of Rahab, the best proof of her reformation is found in the fact of her subsequent marriage to Salmon, this implies her previous conversion to Judaism, for which indeed her discourse with the spies evinces that she was prepared." (Fallows, Bible Encyclopedia, 3:1424) That Rahab's faith in Jehovah was sincere is supported by the fact that both Paul and James cited her as an example of faith. Old Testament Study Manual, p. 237 (Hebrews 11:31- By ^afaith the harlot ^bRahab perished not with ^cthem that believed not, when she had received the spies with peace.; James 2:25 -Likewise also was not ^aRahab the harlot ^bjustified by works, when she had received the messengers, and had sent them out another way?) And from Rahab came who? Rahab married Salmon who's line included Jesse, David, Solomon, and Jesus. See Ruth 4:21-22 - 21 And Salmon begat ^aBoaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David., Matthew 1:5-6 - 5 And Salmon begat ^aBooz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat ^aSolomon of her that had been the wife of Urias; When the Lord sustains his leaders, we should sustain them also. Do you believe that this is The Church of Jesus Christ of Latter-day Saints? Do you believe that Joseph Smith was a prophet of the Lord? Do you believe that the man who stands at the head represents our Heavenly Father? He may make mistakes. The Prophet Joseph made his. Moses, the greatest leader of ancient times, made his mistakes. But I want to say that as long as the Lord sustains his leaders we should sustain them. Today the men who stand at our head are unselfishly giving of their time that not only we but also the world in general may be blessed. As long as the Lord gives them physical strength, mental power and spiritual light, if we are

wise we will follow their advice and counsel. George Albert Smith, CR, Oct 1936, p. 76)

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a ^acord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* ^ablameless (Heb pure; ie innocent, free from blame in this covenant) of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy ^afather, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath ^adelivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

CHAPTER 3

Joshua leads Israel to Jordan—The Lord cuts off the water of Jordan; it stands up as a heap, and Israel passes over on dry ground.

1 AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ^aark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the ^away by which ye must go: for ye have not passed *this* way heretofore.

5 And Joshua said unto the people, ^aSanctify yourselves (ie make yourselves clean, holy, by ritual washings and proper behavior): for to morrow the LORD will do wonders among you. (Israel prepares to enter the promised land. Sanctify yourselves. Symbolic of entering the Celestial Kingdom.)

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to ^amagnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. (These events occur in the spring, probably

the month of March. The Jordan was most likely flooded.)

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the ^aliving God *is* among you, and *that* he will without fail drive out from before you the ^bCanaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an ^aheap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over (the) Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the ^awaters which came down from ^babove (ie up the river) ^cstood (or stopped) *and* rose up upon an ^dheap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* ^ethe salt sea (ie the Dead Sea), failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on ^adry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. (As soon as the priests feet touch Jordan, the waters will stop. They had to exercise faith before the blessing was given. It became dry ground. Israel passed over the River Jordan on the first day of Passover. Old Testament Study Manual, p. 237)

CHAPTER 4

Israel places twelve stones to commemorate crossing of Jordan—Joshua is magnified before Israel as they cross Jordan—After priests bearing the ark pass over, the river returns to its course.

1 AND it came to pass, when all the people were ^aclean (Heb completely) passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, ^atwelve ^bstones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the ^atwelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your ^achildren ask *their fathers* in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ^aark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a ^bmemorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which

bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass, when all the people were clean ^apassed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD ^amagnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the ^atestimony, (or covenant) that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in ^aGilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones?

22 Then ye shall let your ^achildren ^bknow, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he ^adried up from before us, until we were gone over:

24 That all the people of the earth might ^aknow the hand of the LORD, that *it is* mighty: that ye might ^bfear the LORD your God for ever. (Israel passes over Jordan, they mark the event with 12 stones. For religious Jews, immersions are favored below ground level in flowing water that emanates from bedrock – the Rock of Salvation. Consider that the lowest spot on the face of the earth where water that originates in bedrock flows, is where the children of Israel crossed into their erstwhile homeland. Judaism and Christianity agree that it is also the likely spot where Jesus came to John in Judea to be immersed. (Old Testament Supplement Study Material, p. 42) The Jordan has its source in three headstreams whose waters are drawn mainly from the precipitation on top of Mount Hermon and also from scores of springs. The three streams --- Nahal Senir, issuing from the foot of the Hermon, Nahal Hermon emerging from the cave of Baniyas, and Nahal Dan emerging from Tel Dan, merge into one river in the Huleh Valley. The most common explanation for the name of the river is that it derives from the Hebrew words yored Dan ("descending from Dan"). From its sources, the Jordan flows into the Kinneret, rapidly falling below sea level. South of the Kinneret, it flows down the Jordan valley, a dry area far below sea level which can be one of the hottest places on earth. The Jordan is for most of its length a narrow meandering stream, impossible to navigate by boat. Since the tribes of Israel under Joshua crossed the Jordan to enter Erez Israel after the Exodus from Egypt, the Jordan river has come to have a deep significance for Jews, symbolizing the gateway to the homeland after years of wandering in exile in the desert. (Encyclopedia Judaica for Youth))

CHAPTER 5

Inhabitants of Canaan fear Israel—Males of Israel are circumcised—Israel keeps the passover, eats fruit of land, and manna ceases—Captain of the Lord's host appears to Joshua.

1 AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, ^aheard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their ^bheart melted, neither was there spirit in them any more, because of the children of Israel. (The people hear about the crossing of Jordan and are afraid.)

2 ¶ At that time the LORD said unto Joshua, Make thee ^asharp knives (Heb flint knives), and ^bcircumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they ^aobeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the ^bland, which the LORD ^cswore (or covenanted) unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up ^ain their stead (ie in the place of their fathers), *them* Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were ^awhole. (ie completely healed) (Males are circumcised. This is the renewal of the covenant with Abraham. The renewing of the covenant was in preparation for the Passover.)

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called ^aGilgal (ie Rolling) unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept the ^apassover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the ^aold corn (ie grain from the previous year) of the land on the morrow after the passover, ^bunleavened cakes, and parched *corn* in the selfsame day.

12 ¶ And the ^amanna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. (The manna ceased.)

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a ^aman over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* captain of the ^ahost of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? (Although there is a noticeable lack of detail in this account, what is recorded suggests a miraculous vision shown to Joshua. Most commentators assume either a mortal servant of God or an angel came to strengthen Joshua and Israel as they prepared for their first battle. Two things, however, suggest that Joshua may actually have seen Jehovah, the premortal Jesus Christ. First, when Joshua fell down to worship him, no attempt was made to stop him. Yet the mortal servants of God are quick to prevent others from worshipping them, even when they have demonstrated great power. The same thing is true of angels, for twice, when he was awed at the presence of angels and fell at their feet to worship them, John the Revelator was told the same thing, "See thou do it not; for I am thy fellowservant, and of thy brethren the prophets. The angel who appeared to Samson's parents clearly taught them that any offerings were

to be to the Lord. But no attempt was made to prevent Joshua from falling down to worship this being. Second, the personage commanded Joshua to remove his shoes because he was standing on holy ground – the same instructions Jehovah gave to Moses on Mount Sinai. But, since this account in Deuteronomy is very scant on details, it can only be surmised that the being may have been the Lord. Old Testament Study Manual, p. 238. We all believe that the Lord will fight our battles; but how? Will he do it while we are unconcerned and make no effort whatever for our own safety when an enemy is upon us? If we make no efforts to guard our towns, our houses, our cities, our wives and children, will the Lord guard them for us? He will not; but if we pursue the opposite course and strive to help him to accomplish his designs, then will he fight our battles. We are baptized for the remission of sins; but it would be quite as reasonable to expect remission of sins without baptism, as to expect the Lord to fight our battles without our taking every precaution to be prepared to defend ourselves. The Lord requires us to be quite as willing to fight our own battles as to have him fight them for us. If we are not ready for an enemy when he comes upon us, we have not lived up to the requirements of him who guides the ship of Zion, or who dictates the affairs of his Kingdom. Brigham Young, Discourses of Brigham Young, p. 303.)

15 And the captain of the LORD's host said unto Joshua, Loose thy ^ashoe from off thy foot; for the place whereon thou standest *is* ^bholy. And Joshua did so. (Joshua sees an angel. Who was it? Go to Exodus 23:20-23 -20 ¶ Behold, I send an ^aAngel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, ^aprovoke him not; for he will not ^bpardon your ^ctransgressions: for my name *is* in him. 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine ^aenemies, and an adversary unto thine adversaries. 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Angel has a capital A. See Revelation 22:8-9 - 8 And I John saw these things, and heard *them*. And when I had heard and seen, I ^afell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. The angel says not to worship him, he is a fellow servant. But when Joshua falls down to worship the angel, he is not told to stop. Also, Joshua is told to remove his shoes. He sees Jehovah. When we come into the Kingdom of Heaven, we will also there meet Jesus Christ who will be our final Judge.)

CHAPTER 6

Jericho is taken and destroyed—Only Rahab and her household are saved.

1 NOW ^aJericho was straitly shut up because of the children of Israel: none went out, and none came in. (The inhabitants of Jericho knew full well of the powerful destruction that Israel had directed against the kingdom of the Amorites east of Jordan. Therefore, it is no surprise that they shut up their walled city against Israel. Old Testament Study Manual, p. 238. At first sight it may seem strange, that, when such fear had fallen upon the people of the land, any attempt should have been made to defend Jericho. But a fuller consideration will help us not only to understand this, but also by-and-by to see special reasons, why this one fortress should have been miraculously given to Israel. Not to mention motives of honor, which would at least have some influence with the men of Jericho, it was one of the main principles of heathenism, that each of their "gods many" was limited in his activity to one special object. But what the Canaanites had heard of Jehovah showed Him to be the God of nature, who clave the Red Sea and arrested the waters of Jordan, and that He was so far also the God of battles, as to give Israel the victory over the Amorite kings. But was His strength also the same as against their gods in reducing strong fortresses? Of that at any rate they had no experience. Trivial as such a question may sound in our ears, we have evidence that it was seriously entertained by heathendom. To mention only one instance, we know that a similar suggestion was made at a much later period, not by obscure men, but by the servants

and trusted advisers of Ben-hadad, and that it was acted upon by that monarch in the belief that "Jehovah is God of the hills, but he is not God of the valleys" (1 Kings 20:28). At any rate, it was worth the trial, and Jericho, as already stated, was the strongest fortress in Canaan, and the key to the whole country. Alfred Edersheim, Bible History: Old Testament, 3: Chapter 7.)

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall ^acompass the city (Heb go around), all ye men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ^aark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and ^athe rereward (ie those bringing up the rear) came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the ^aharlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep *yourselves* from ^athe accursed thing (ie those things under a ban for the people to take, or dedicated for a sacrifice to the Lord), lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the ^awall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. (What caused the walls to fall down? Faith. By patterning the conquest of Jericho in sevens, the Lord taught Israel that their success lay in the covenant with Jehovah; his perfect power brought conquest, not their

own. Old Testament Student Manual, p. 239 From limited archaeological excavations of Jericho, it appears that its walls were not as large or as strong when the Israelites attacked as in other times of its history. The small fortified mound of about seven acres was surrounded by two parallel walls, fifteen feet apart, each thirty feet high and six feet thick. These walls were made of sun-dried brick without binding straw and with dried mud filling gaps in the construction. The wall foundations were the remnants of earlier partially destroyed walls. However, in spite of these deficiencies, the walls provided an imposing barrier to the ill-equipped Israelites, who had no battering rams, catapults, or other machinery. Two possible answers explain how the walls fell under the hand of the Lord on the seventh day as the Israelites completed their seventh march around the mound. First, their own marching and the vibrations or resonance it created would have weakened the walls, much like the pitch and resonance of a soprano's voice can shatter a goblet. This phenomenon still exists, and modern soldiers in large numbers will cross bridges and other unstable structures in "broken cadence," that is, by not marching in step or in unison with each other. Second, Jericho sits on one of the most active earthquake fault lines in the world. The Jordan fault stretches from Mount Hermon in the north to Ethiopia in eastern Africa. Archaeology and history both record other occasions when earthquakes have destroyed Jericho's walls. (Unlocking the Old Testament, Victor L. Ludlow)

21 And they utterly ^adestroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. (It lies on the surface of the Scriptural narrative that "a notable miracle," unparalleled in history, had in this case been "wrought" by Jehovah for Israel. As a German writer puts it: It would have been impossible to show it more clearly, that Jehovah had given the city to Israel. First, the river was made to recede, to allow them entrance into the land; and now the walls of the city were made to fall, to give them admission to its first and strongest city. Now such proofs of the presence and help of Jehovah, so soon after Moses' death, must have convinced the most carnal among Israel, that the same God who had cleft the Red Sea before their fathers was still on their side. And in this light must the event also have been viewed by the people of Canaan. But, besides, a deeper symbolical meaning attached to all that had happened. The first and strongest fortress in the land Jehovah God bestowed upon His people, so to speak, as a free gift, without their having to make any effort, or to run any risk in taking it. A precious pledge this of the ease with which all His gracious promises were to be fulfilled. Similarly, the manner in which Israel obtained possession of Jericho was deeply significant. Evidently, the walls of Jericho fell, not before Israel, but before the Ark of Jehovah, or rather, as it is expressly said in Joshua 6:8, before Jehovah Himself, whose presence among His people was connected with the Ark of the Covenant. And the blast of those jubilee-horns all around the doomed city made proclamation of Jehovah, and was, so to speak, the summons of His kingdom, proclaiming that the labor and sorrow of His people were at an end, and they were about to enter upon their inheritance. This was the symbolical and typical import of the blasts of the jubilee-horns, whenever they were blown. Hence also alike in the visions of the prophets and in the New Testament the final advent of the kingdom of God is heralded by the trumpet-sound of His angelic messengers (comp. 1 Corinthians 15:52; 1 Thessalonians 4:16; Revelation 20 and 21). But, on the other hand, the advent of the kingdom of God always implies destruction to His enemies. Accordingly, the walls of Jericho must fall, and all the city be destroyed. Nor will the reader of this history fail here also to notice the significance of the number seven - seven horns, seven priests, seven days of compassing the walls, repeated seven times on the seventh day! The suddenness of the ruin of Jericho, which typified the kingdom of this world in its opposition to that of God, has also its counterpart at the end of the present dispensation. For "the day of the Lord cometh as a thief in the night; and when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Alfred Edersheim, Bible History: Old Testament, 3: Chapter 7)

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swear unto her.

23 And the young men that were spies went in, and brought out ^aRahab, and her father, and her mother,

and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. (This was not a mere mortal conflict: Canaan was to be destroyed by the very God of Israel. This truth was impressively taught to Israel by the presence of the ark. Old Testament Study Manual, p. 239)

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua ^aadjured (ie charged, as by an oath) *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city ^bJericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

27 So the LORD was ^awith ^bJoshua; and his fame was ^cnoised throughout all the country. (Jericho is destroyed and all its inhabitants except Rahab and her household. They circle the city one time each day and then seven times on the seventh day, blow seven rams horns and the people shout and the walls fall. How did the walls fall? James E. Talmage said: "May we not believe that when Israel encompassed Jericho, the captain of the Lord's host and his heavenly trains were there, and that before their super-mortal agency, sustained by the faith and obedience of the human army, the walls were leveled?" (Articles of Faith, p. 222-223))

CHAPTER 23

Joshua exhorts Israel to be courageous; keep the commandments; love the Lord; and neither marry among nor cleave unto remnants of Canaanites who remain in land—When Israel serves other gods, they shall be cursed and dispossessed.

1 AND it came to pass a long time after that the LORD had given ^arest unto Israel from all their enemies round about, that ^bJoshua waxed old *and* stricken in age.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the ^agreat sea westward.

5 And the LORD your God, he shall ^aexpel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very ^acourageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left; (Ezra Taft Benson: First, trust in God; and second, a determination to keep the commandments, to serve the Lord, to do that which is right... The Lord has made it very clear in the revelations that even though times become perilous, even though we be surrounded by temptation and sin, even though there be a feeling of insecurity, even though men's hearts may fail them and anxiety fill their souls, if we only trust in God and keep his commandments we need have no fear. CR, Oct 1950, p. 146)

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their ^agods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them: (Joshua gives his farewell to Israel. He gives them counsel. Be courageous. Don't worship their gods.)

8 But ^acleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath

been able to ^astand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he *it is* that ^afighteth for you, as he hath ^bpromised you. (Is this a prophecy?)

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make ^amarriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and ^ascourges in your sides, and ^bthorns in your eyes, until ye ^cperish from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* going the ^away of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the ^bgood things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God ^apromised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have ^atransgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the ^bgood land which he hath given unto you.

CHAPTER 24

Joshua recites how the Lord has blessed and led Israel—Joshua and all the people covenant to choose the Lord and serve him only—Joshua and Eleazar die—Bones of Joseph, taken from Egypt, are buried in Shechem.

1 AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other ^agods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his ^aseed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I ^aplagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I ^abrought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the ^bRed sea.

7 And when they cried unto the LORD, he put ^adarkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the ^aAmorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I ^bdestroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto ^aJericho: and the men of Jericho fought against you, the

Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the ^ahornet^b before you, which drove them out from before you, *even* the two kings of the Amorites; *but* not with thy ^bsword, nor with thy bow.

13 And I have ^agiven you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore ^afear the LORD, and serve him in ^bsincerity and in truth: and put away the ^cgods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, ^achoose you ^bthis day whom ye will ^cserve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my ^dhouse, we will ^eserve the LORD. (Choose the Lord.

Marvin J. Ashton: Joshua reminds us of the importance of making decisions promptly. Not tomorrow, not when we get ready, not when it is convenient – but this day, straightway, choose whom you will serve. He who invites us to follow will always be out in front of us with His Spirit and influence setting the pace. He has charted and marked the course, opened the gates, and shown the way. He has invited us to come unto Him, and the best time to enjoy His companionship is straightway. We can best get on the course and stay on the course by doing as Jesus did – make a total commitment to do the will of His Father. CR, Apr 1983, p. 41)

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an ^aholy God; he *is* a ^bjealous (ie desiring exclusive devotion) God; he will not ^cforgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange ^agods, then he will turn and do you ^bhurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will ^aserve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to ^aserve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he*, the strange ^agods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great ^astone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. (Joshua was 110 when he died.)

30 And they ^aburied him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel ^aserved the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 ¶ And the ^abones of Joseph, which the children of Israel brought up out of Egypt, buried they in

Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. (Reference is made here to the bones of Joseph. When Joseph, Jacob's son, was dying, he extracted a promise from the children of Israel that they would take his body with them when they left Egypt. Most likely his body had been embalmed in the Egyptian manner. Upon Israel's departure from Egypt, Moses honored the promise and took the bones of Joseph with him. Following Israel's arrival and settlement in the promised land, Joseph's remains were interred, as recorded in Joshua 24:32. Institute Manual, p. 242) 33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in ^amount Ephraim. (Joseph's bones are buried in Shechem.)

Additional Reading:

THE BOOK OF JOSHUA CHAPTER 7

Israel defeated by people of Ai—Joshua complains to the Lord—Achan and his household destroyed because he disobeyed the Lord in taking of spoils of Jericho.

1 BUT the children of Israel committed a trespass in the accursed thing: for ^aAchan, (Heb *achar* means trouble) the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the ^baccursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which *is* beside ^aBeth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. (This hill, about midway between Bethel and Ai, possessed special interest. It was the site of Abram's altar, when he first entered the land (Genesis 12:8). Here also had the patriarch stood with Lot, overlooking in the near distance the rich luxuriance of the Jordan valley, when Lot made his fatal choice of residence (Genesis 13:4, 10). Alfred Edersheim, Bible History: Old Testament, 3: chapter 8.)

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men: and they ^afled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto ^aShebarim, (Heb *the quarries*) and smote them in the ^bgoing down (Heb *descent, or pass*): wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua ^arent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall ^aenviron us round (Heb *surround*), and cut off our name from the earth: and what wilt thou do unto thy great ^bname'?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath ^asinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and ^bdissembled (Heb *deceived, been false*) also, and they have put *it* even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, ^asanctify the people, and say, ^bSanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the ^afamily which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath ^awrought folly (or done a foolish thing) in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, ^aglory to the LORD God of Israel, and make ^bconfession unto him; and ^ctell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD ^aGod of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly ^aBabylonish (Heb Shinar (area of biblical Babylon, famous for fine weaving) garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I ^bcoveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of ^aAchor, unto this day. (The tidings, that the sin of one of their number had involved Israel in judgment, must have rapidly spread through the camp of Israel. But even this knowledge and the summons to sanctify themselves, that on the morrow the transgressor might be designated by the Lord, did not move Achan to repentance and confession. And now all Israel were gathered before the Lord. First approached the princes of the twelve tribes. Each name of a tribe had been written separately, when "the lot" that "came up," or was drawn, bore the name of Judah. We infer that the guilty tribe, kindred, family, and individual household (being the four divisions according to which all Israel was arranged) was designated by the lot, from the fact that the expression rendered "taken" in Joshua 7 is exactly the same as that word in 1 Samuel 10:20, and 14:41, 42. Again, the expressions "the lot came up" (Joshua 18:11) or "came forth" (19:1), seems to indicate that the lot was drawn - probably out of an urn - in the manner described in the text. Thus singled out, the heads of the various clans of Judah next presented themselves, when the lot designated that of Zarhi. And still the solemn trial went on, with increasing solemnity, as the circle narrowed, when successively the families of Zabdi, and finally, among them, the household of Achan was singled out by the hand of God. All this time had Achan kept silence. And now he stood alone before God and Israel,

that guilty one who had "troubled" all. Would he at the last confess, and "give glory to Jehovah" by owning Him as the God who seeth and knoweth all sin, however deeply hidden? It was in the language of sorrow, not of anger, that Joshua adjured him. It wrung from Achan a full admission of his crime. How miserable the whole thing must have sounded in his own ears, when he had put the facts of his sin into naked words; how paltry the price at which he had sold himself, when it was brought into the broad sunlight and "laid out before the Lord," in the sight of Joshua and of all Israel. One thing more only remained to be done. They led forth the wretched man, with all his household, and all that belonged to them, and all Israel stoned him. And then they burned the dead body, and buried all beneath a heap of stones, alike as a memorial and a warning. But the valley they called that of "Achor," or trouble - while the echoes of that story sounded through Israel's history to latest times, in woe and in weal, for judgment and for hope (Isaiah 65:10; Hosea 2:15). Most commentators read Joshua 7:24, 25, as implying that the sons and daughters of Achan were stoned with him, supposing that his family could not have been ignorant of their father's sin. Of the latter there is, however, no indication in the text. It will also be noticed that in ver. 25 the singular number is used: "All Israel stoned him;" "and they raised over him a great heap of stones." In that case, the plural number which follows ("and burned them," etc.) would refer only to the oxen, asses, and sheep, and to all that Achan possessed. Alfred Edersheim, Bible History: Old Testament, 3: Chapter 8)

CHAPTER 14

Land divided by lot among nine and a half tribes—Caleb inherits Hebron as a special reward for faithfulness.

1 AND these *are the* ^a*countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of ^bNun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By ^alot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe. (As regards the lot, we may probably accept the Rabbinical tradition, that two urns were set out, one containing the names of the ten (or rather nine and a half) tribes, the other the designation of the various districts into which the country had been arranged, and that from each a lot was successively drawn, to designate first the tribe, and then the locality of its inheritance. Alfred Edersheim, Bible History: Old Testament, 3: Chapter 11)

3 For Moses had given the inheritance of two ^atribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of ^aJoseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their ^bsuburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD ^asent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless my ^abrethren that went up with me made the heart of the people melt: but I wholly ^bfollowed the LORD my God.

9 And Moses sware on that day, saying, Surely the ^aland whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, ^aas he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 As yet I *am as* strong this day as I *was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* ^afenced: (or fortified) if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of ^aCaleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel. (President Spencer W. Kimball: From Caleb's example we learn very important lessons. Just as Caleb had to struggle and remain true and faithful to gain his inheritance, so we must remember that, while the Lord has promised us a place in his kingdom, we must ever strive constantly and faithfully so as to be worthy to receive the reward. Caleb continued his moving declaration with a request and a challenge with which my heart finds full sympathy. The Anakims, the giants, were still inhabiting the promised land, and they had to be overcome. Said Caleb, now at 85 years, "Give me this mountain." This is my feeling for the work at this moment. There are great challenges ahead of us, giant opportunities to be met. I welcome that exciting prospect and feel to say to the Lord, humbly, "Give me this mountain," give me these challenges. CR, Oct 1979, p. 115.)

15 And the name of Hebron before *was* Kirjath-arba; *which* ^aArba *was* a great man among the Anakims. And the land had rest from war.

Conclusion:

In the strength of God, Joshua and Israel became fearless. Nations trembled at the mention of their name. Courageously they swept over the land of Canaan, east and west of Jordan, and none could stop their conquering spirit – except themselves. They had earned, for the present, at least, the name Jeshurun (righteous Israel) because they had chosen to serve the Lord.

The Saints today also face a world intent on their spiritual destruction. Canaan has long passed from the earth, but Satan, who incited Canaan's wickedness and opposition to Israel, is still determined to destroy those who follow the Lamb of God. (Institute Manual)

Now during this critical period, and it is a critical period that we are passing through, I hope that we will keep ever burning in our hearts the spirit of this great work which we represent. If we do so, we'll have no anxiety; we'll have no fear; we'll not worry about the future because the Lord has given us the assurance that if we live righteously, if we keep his commandments, if we humble ourselves before him, all will be well. I turn to two passages of scripture today which I'd like to read: Joshua 1:9 - 9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the ^aLORD thy God *is* with thee whithersoever thou goest. This was the Lord's admonition to his son, Joshua, encouraging him to trust in God. Joshua answered that admonition in counsel to his people in these words: Joshua 24:15 And if it seem evil unto you to serve the LORD, ^achoose you ^bthis day whom ye will ^cserve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my ^dhouse, we will ^eserve the LORD. Embodied in these two passages of scripture are the two principles essential for security and peace; first, trust in God; and second, a determination to keep the commandments, to serve the Lord, to do that which is right. Latter-day Saints who live according to these two admonitions – trust in God and keep the commandments – have nothing to fear. The Lord has made it very clear in the revelations that even though times become perilous, even though we be surrounded by temptation and sin, even though there be a feeling of insecurity, even though men's hearts may fail them and anxiety fill their souls, if we only trust in God and keep his commandments we need have no fear. President Ezra Taft Benson, CR, Oct 1950, p. 145-46)

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