

LESSON 22

Joshua

OVERVIEW:

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

Getting Ready to Study Joshua

One of the early themes of the book of Joshua is that of strictly following the Lord's instructions. When the armies of Israel were obedient, they were successful. When they were not, they failed. The consequences of obedience helped the Israelites realize that it was the Lord's help that gave them the victory. Student Manual.

“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 Clarke called the Old Testament the Jewish Church, meaning the organization founded by Jehovah among the early Israelites. But Latter-day Saints know that Jehovah was the premortal Christ. This fact explains the remarkable parallels. Both Churches were the Church of Jesus Christ, given in different circumstances and with different priesthood emphasis. But in both cases baptisms were performed, and the principles of righteous living and faith in God were clearly taught. These parallels suggest that the book of Joshua may continue the typology, or symbolism, of Christ, just as did the law of Moses. Indeed, Latter-day Saints are taught that Moses was “in the similitude of [the] Only Begotten” (Moses 1:6; see also McConkie, *The Promised Messiah*, pp. 442–48). Just as Moses, in his role as prophet, lawgiver, mediator, and deliverer, was a type of Jesus Christ, so Joshua, who led Israel into the promised land, was also a type of Jesus, who leads all the faithful into the ultimate land of promise, the celestial kingdom. (See Alma's comparison of the promised land to eternal life in Alma 37:45.) **“Joshua, the son of Nun, of the tribe of Ephraim, was first called *Oshea* or *Hoshea*, . . . [Numbers 13:16], which signifies *saved*, a *saviour*, or *salvation*; but afterwards Moses, guided no doubt by a prophetic spirit, changed his name into . . . *Yehoshua* or *Joshua*, which signifies *he shall save*, or *the salvation of Jehovah*; referring, no doubt, to his being God's instrument in *saving the people from the hands of their enemies, and leading them from victory to victory over the different Canaanitish nations, till he put them in possession of the promised land. . . . By the Septuagint he is called . . . , *Jesus Naue*, or *Jesus son of Nave*: and in the New Testament he is expressly called . . . *Jesus*; [see Acts 7:45; Hebrews 4:8].”*** (Clarke, *Bible Commentary*, 2:3.) In other words, in the original Hebrew both *Joshua* and *Jesus* were the same name. There are further analogies between organizations of the old and new covenants: “On this very ground of analogy Christ obviously founded the Christian Church; hence he had his *twelve disciples*, from whom the *Christian Church* was to spring, as the *Jewish Church* or *twelve tribes* sprang from the *twelve sons of Jacob*. He had his *seventy or seventy-two disciples*, in reference to the *seventy-two elders*, six chosen out of each of the twelve tribes, who were united with Moses and Aaron in the administration of justice, &c., among the

people. Christ united in his person the characters both of Moses and Aaron, or legislator and high priest; hence he ever considers *himself*, and is considered by his *apostles* and *followers*, the *same* in the *Christian Church* that Moses and Aaron were in the Jewish. As a rite of *initiation* into his Church, he instituted *baptism* in the place of *circumcision*, both being types of the purification of the heart and holiness of life; and as a rite of *establishment* and *confirmation*, the holy *eucharist* [the Lord's Supper] in place of the *paschal lamb*, both being intended to commemorate the atonement made to God for the sins of the people. The analogies are so *abundant*, and indeed *universal*, that time would fail to enumerate them. On this very principle it would be a matter of high utility *to read these Old Testament and the New Testament books together*, as they reflect a strong and mutual light on each other, bear the most decided testimony to the words and truth of prophecy, and show the ample fulfilment of all the ancient and gracious designs of God." (Clarke, *Bible Commentary*, 2:5.) Institute Manual, 235-36)

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.
- SCRIPTURE MASTERY:** 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.**

(A WIDE, rich plain at the foot of the mountains of Moab, carpeted with wild flowers springing in luxuriant beauty, watered by many rivulets and rills, here and there covered by acacia trees, where birds of brightest plumage carol, and beyond, to the south, by the banks of streams, where scented oleanders rise to a height of twenty-five feet, their flower-laden boughs bending like those of the willow - such is Abel-Shittim, "the meadow of acacias." Beyond it are the fords of Jordan, and the western heights; in the distance southwards, the hills of Judaea, on which the purple light rests. Climate and vegetation are tropical, on the eastern even more than on the western banks of the Jordan. Many memories hallow the place Somewhere here must Elijah have smitten the waters of Jordan, that they parted, ere the fiery chariot wrapt him from the companionship of Elisha. In this district also was the scene of John's baptism, where the Savior humbled Himself to fulfill all righteousness. And on this "meadow of acacias" did an early summer shed its softness when, about the month of March, forty years after the Exodus, the camp of Israel kept thirty days' solemn mourning for Moses (Deuteronomy 34:8). Behind them rose that mountain-top, from which "that saint of God" had seen his last of Israel and of the goodly land, which they were so soon to possess; before them lay the Land of Promise which they were presently to enter. Such a leader as Moses had been would Israel never more see; nor yet one with whom God had so spoken, "mouth to mouth," as a man with his friend. A feeling of loneliness and awe must have crept over the people and over their new leader, Joshua, like that which Elisha felt, when, alone, he turned him back with the mantle of Elijah that came to him from heaven, to test whether now also the waters would divide at the bidding of the Lord God of Elijah. And the faithful Covenant-God was with Joshua, as he waited, not unbelievably, but expectantly, in that mourning camp of Abel-Shittim, for a fresh message from God. Though he had been previously designated by God, and set apart to the leadership, it was well he should so wait, not only for his own sake, but also "that the people might afterwards not hesitate gladly to follow his leadership, who had not moved a foot without the leading of God." (Calvin) And in due time the longed-for direction came: not in doubtful language, but

renewing alike the commission of Joshua and the promises to Israel. Far as the eye could reach, to the heights of Anti-Lebanon in the extreme distance, to the shores of the Great Sea, to the Euphrates in the East - all was theirs, and not a foeman should withstand them, for God would "not fail nor forsake" their leader. Only two things were requisite: that, in his loving obedience, the word and commands of God should be precious to Joshua; and that in strong faith he should be "very courageous." This latter command was twice repeated, as it were to indicate alike the inward courage of faith and the outward courage of deed. That this call had found a response in the hearts not only of Joshua, but also of the people, appears from the answer of Reuben, Gad, and the half tribe of Manasseh, when reminded of their obligation to share in the impending warfare of their brethren. While professing their readiness to acknowledge in all things the authority of Joshua, they also expressly made the latter conditional on the continued direction of Jehovah, and re-echoed the Divine admonition to be "strong and of a good courage." So much does success in all we undertake depend on the assurance of faith! "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James 1:6, 7). Thus directed and encouraged, Joshua gave orders that the people should provide themselves with the necessary victuals to begin, if occasion should offer, their forward march on the third day. In point of fact, however, it was at least five days before that movement could be made. For Joshua had deemed it prudent to adopt proper preparatory measures, although, or rather just because he was assured of Divine help, and trusted in it. Edersheim, Vol 3, Ch 5)

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 "In the narrative of these transactions Rahab is called *zonah*, which our own, after the ancient versions, renders 'harlot.' The Jewish writers, however, being unwilling to entertain the idea of their ancestors being involved in a disreputable association at the commencement of their great undertaking, chose to interpret the word 'hostess,' one who keeps a public house, as if from the Hebrew word meaning 'to nourish' (Joseph. *Antiq.* v:I; ii and vii; comp. the Targum and Kimchi and Jarchi on the text). Christian interpreters also are inclined to adopt this interpretation for the sake of the character of the woman of whom the Apostle speaks well, and who would appear from Matt. 1:4 to have become by a subsequent marriage with Salmon, prince of Judah, an ancestress of Jesus. But we must be content to take facts as they stand, and not strain them to meet difficulties; and it is now universally admitted by every sound Hebrew scholar that *zonah* means 'harlot,' and not 'hostess.' It signifies harlot in every other text where it occurs, the idea of 'hostess' not being represented by this or any other word in Hebrew, as the function represented by it did not exist. There were no inns; and when certain substitutes for inns subsequently came into use, they were never, in any Eastern country, kept by women. On the other hand, strangers from beyond the river might have repaired to the house of a harlot without suspicion or remark. The Bedouins from the desert constantly

do so at this day in their visits to Cairo and Bagdad. The house of such a woman was also 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. This concurrence of analogies in the word, in the thing, and in the probability of circumstances, ought to settle the question. 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*, s.v. “Rahab,” 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 (see Hebrews 11:31; James 2:5). Institute Manual, 236-37)

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. (DAY 1)

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 (DAY 2) And the second day they compassed the city once, and returned into the camp: so they did six days. (DAYS 3-6)

15 (DAY 7) 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. Men have argued this question for ages. Did the marching feet, the blaring trumpets, and the final shout weaken the walls in some way so that they tumbled in accordance with natural law? Or was some other principle in operation? Did the Lord simply, at a convenient point in time, level the walls by His power? Elder James E. Talmage discussed this question in these words: "May we not believe that when Israel encompassed Jericho, the captain of the Lord's host and his heavenly train were there, and that before their super-mortal agency, sustained by the faith and obedience of the human army, the walls were leveled? "Some of the latest and highest achievements of man in the utilization of natural forces approach the conditions of spiritual operations. To count the ticking of a watch thousands of miles away; to speak in but an ordinary tone and be heard across the continent; to signal from one hemisphere and be understood on the other though oceans roll and roar between; to bring the lightning into our homes and make it serve as fire and torch; to navigate the air and to travel beneath the ocean surface; to make chemical and atomic energies obey our will—are not these miracles? The possibility of such would not have been received with credence before their actual accomplishment. Nevertheless, these and all other miracles are accomplished through the operation of the laws of nature, which are the laws of God." (Talmage, *Articles of Faith*, pp. 222–23.)

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 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. (In order to have the Lord's blessings, we have to keep all the commandments.)

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 8

Joshua uses an ambush, takes Ai, and slays its inhabitants—He builds an altar in Mount Ebal—Words of law, both blessings and cursings, are read to people.

1 AND the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto ^aJericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and ^apitched (or set camp) on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and ^atheir liers in wait (ie those in the ambush) on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^awist (or knew) not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or ^aBeth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for ^aa prey (or spoil, booty) unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: (The king was probably killed first then hanged on a tree because the Israelites did not hang people to death.) and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an ^aaltar of whole ^bstones, over which no man hath lift up *any* ^ciron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 ¶ And he ^awrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well as the stranger, as he that was born among them; half of them over against mount ^aGerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he ^aread all the words of the law, the blessings and ^bcursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the ^acongregation of Israel, with the women, and the little ones, and the strangers that ^bwere conversant among them. (Heb went, walked)

CHAPTER 9

Gibeonites by craft obtain a league with Israel—Joshua makes them servants to congregation of Israel.

1 AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great ^asea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*; (This group is going to trick Joshua into making a treaty with them, which, when he finds out their deception, still honors the treaty.)

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

3 ¶ And when the inhabitants of ^aGibeon heard what ^bJoshua had done unto Jericho and to Ai,

4 They did work ^awilily, (or craftily, with cunning) and went and ^bmade as if they had been ambassadors, (Other Heb MSS: made ready provisions) and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And ^aold shoes and clouted upon (or old, patched shoes upon) their feet, and old garments upon them; and all the bread of their provision was dry *and* ^bmouldy. (or had become crumbs)

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a ^aleague (or covenant, treaty) with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have ^aheard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to ^aOg king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take ^avictuals (Heb bread, or provisions) with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals, and asked not ^acounsel at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation ^aswore (or covenanted) unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* ^aGibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation ^amurmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be ^ahewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye ^abeguiled (or deceived) us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to ^adestroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the ^aplace which he should choose.

CHAPTER 10

Israel defeats Amorites and their allies, and the Lord casts stones from heaven upon them—Sun and moon stand still—Divers kings and cities destroyed—The Lord fought for Israel.

1 NOW it came to pass, when ^aAdoni-zedek (Heb Lord of righteousness) king (This king may have adopted a name which was similar to the names used in Israel as to mimic the true priesthood authority.) of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because ^aGibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have ^adelivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD ^adiscomfited (or put them to flight) them before Israel, and slew them with a great slaughter at ^bGibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great ^astones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, ^aSun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the ^asun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of ^bJasher?* So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. (Like numerous other books mentioned in the Old and New Testament but not contained within their pages, the book of Jasher appears to have been a source that contained accounts of heroic deeds in ancient Israel. It is thought by many to have been written in verse, but it likely contained some prose as well. A book with this title is currently available, but it is of doubtful origin, according to most scholars, and probably is not the one mentioned in the Old Testament. Institute Manual, 240)

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD ^afought for Israel.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the ^aking of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and ^aput their feet upon the necks of them. (This symbolized triumph of one people over another)

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. (It was also customary that the tree would be cut down also so that the standing tree would not be a reminder or a memorial to the slain people hung on the tree.)

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took ^aMakkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against ^aLibnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of ^aGezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to ^aDebir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the ^avale, (or lowland, foothill area) and of the springs, and all their kings: he left none remaining, but utterly ^bdestroyed all that breathed, as the LORD God of Israel commanded.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel ^afought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAPTER 11

Joshua and Israel conquer whole land, destroying many cities and nations.

(This chapter summarizes the conquest of northern Canaan. The destruction of these northern kingdoms, however, required a long time (see v. 18). The note in verse 22 is of interest because the Anakim were a race of giants (see Numbers 13:32–33) and because Goliath came from Gath (see 1 Samuel 17:4). Institute Manual, 241)

1 AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab ^aking of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of ^aDor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for tomorrow about this time will I ^adeliver them up all slain before Israel: thou shalt ^bhough (or hock, cut the hamstring of) their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire. (To hough a horse is to cut the leg tendons above and behind the tarsal joint or ankle, thus rendering the horse useless. The Israelites were foot soldiers rather than charioteers. The fear seems to have been that should the horses and chariots be used as vehicles of war, Israel would turn from faith in God and trust in the arm of flesh (see 2 Samuel 8:4; Isaiah 31:1). Institute Manual, 241)

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly ^adestroyed them, as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these ^acities, and the cattle, the children of Israel took for ^ba prey (or booty, plunder) unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the ^aLORD to (destroy them utterly, because they) harden(ed) their hearts, that they should come against Israel in battle, ~~that he might destroy them utterly, and~~ that they might have no favour, ~~but~~ that he (they) might destroy them (in battle), as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in ^aGath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

CHAPTER 12

Two kings on east of Jordan, and thirty-one on west, are conquered by Israel.

1 NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 ^aSihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the ^asalt sea (or Dead Sea) on the east, the way to ^bBeth-jeshimoth; and from the south, under ^cAshdoth-pisgah: (or the slopes of Pisgah)

4 ¶ And the coast of Og king of Bashan, *which was* of the remnant of the ^agiants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it *for* a ^apossession unto the ^bReubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these *are* the ^akings of the country which ^bJoshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ¶ The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one;

10 The ^aking of Jerusalem, one; the king of Hebron, one;
 11 The king of Jarmuth, one; the king of Lachish, one;
 12 The king of Eglon, one; the king of ^aGezer, one;
 13 The ^aking of Debir, one; the king of Geder, one;
 14 The king of ^aHormah, one; the king of Arad, one;
 15 The ^aking of Libnah, one; the king of Adullam, one;
 16 The ^aking of Makkedah, one; the ^bking of Beth-el, one;
 17 The king of Tappuah, one; the king of Hopher, one;
 18 The king of ^aAphek, one; the king of Lasharon, one;
 19 The ^aking of Madon, one; the king of Hazor, one;
 20 The king of Shimron-meron, one; the king of Achshaph, one;
 21 The king of Taanach, one; the king of Megiddo, one;
 22 The king of Kedesh, one; the king of Jokneam of Carmel, one;
 23 The ^aking of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
 24 The king of Tirzah, one: all the kings thirty and one.

CHAPTER 13

There remains some lands yet to be possessed—Some inhabitants not expelled—Inheritance of Reuben, Gad, and one half of Manasseh confirmed.

1 NOW ^aJoshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.
 2 This *is* the land that yet remaineth: all the borders of the Philistines, and all ^aGeshuri,
 3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: ^afive lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:
 4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:
 5 And the land of the ^aGiblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.
 6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only ^adivide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.
 7 Now therefore divide this land for an ^ainheritance unto the nine tribes, and the half tribe of Manasseh,
 8 With whom the ^aReubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;
 9 From Aroer, that *is* upon the bank of the river ^aArnon, and the city that *is* in the midst of the river, and all the plain of ^bMedeba unto Dibon;
 10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;
 11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;
 12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.
 13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.
 14 Only unto the tribe of Levi he gave none ^ainheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of ^aReuben *inheritance* according to their families.
 16 And their ^acoast (or border) was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;
 17 Heshbon, and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,
 18 And Jahazah, and Kedemoth, and Mephaath,
 19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,
 20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,
 21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the ^aprinces of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* ^bdukes (or vassal princes) of Sihon, dwelling in the country.
 22 ¶ Balaam also the son of Beor, the ^asoothsayer, did the children of Israel slay with the sword among them that were slain by them.
 23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.
 24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.
 25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;
 26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;
 27 And in the valley, Beth-aram, and Beth-nimrah, and ^aSuccoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.
 28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.
 29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this was the possession* of the half tribe of the children of Manasseh by their families.
 30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the ^atowns of Jair, which *are* in Bashan, threescore cities:
 31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.
 32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.
 33 But unto the tribe of Levi Moses gave not *any* ^ainheritance: the LORD God of Israel *was* their inheritance, as he said unto them.

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.

CHAPTER 15

Judah given inheritance in Canaan—Jebusites dwell with Judah at Jerusalem.

1 *THIS* then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of ^aZin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the ^asalt sea, from the bay that ^blooketh (or faces) southward:

3 And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and ^afetched a compass (Heb circled about) to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that ^acoast (Heb border) were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the ^astone (Heb thumb rock; apparently a landmark) of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:

8 And the border went up by the valley of the son of Hinnom unto the south side of the ^aJebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:

9 And the border was ^adrawn (Heb inclined) from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim:

10 And the border ^acompassed (ie turned about from) from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the ^awest border *was* to ^bthe great sea, (ie the Mediterranean) and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

13 ¶ And unto ^aCaleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of ^aCaleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the ^anether (or lower) springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and ^aKerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:
 33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,
 34 And Zanoah, and En-gannim, Tappuah, and Enam,
 35 Jarmuth, and Adullam, Socoh, and Azekah,
 36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:
 37 Zenan, and Hadashah, and Migdal-gad,
 38 And Dilean, and Mizpeh, and Joktheel,
 39 Lachish, and Bozkath, and Eglon,
 40 And Cabbon, and Lahmam, and Kithlish,
 41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:
 42 Libnah, and Ether, and Ashan,
 43 And Jiphtah, and Ashnah, and Nezib,
 44 And ^aKeilah, and Achzib, and Mareshah; nine cities with their villages:
 45 Ekron, with her towns and her villages:
 46 From Ekron even unto the sea, all that *lay* near Ashdod, with their villages:
 47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*:
 48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,
 49 And Dannah, and Kirjath-sannah, which *is* Debir,
 50 And Anab, and Eshtemoh, and Anim,
 51 And Goshen, and Holon, and Giloh; eleven cities with their villages:
 52 Arab, and Dumah, and Eshean,
 53 And Janum, and Beth-tappuah, and Aphekah,
 54 And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:
 55 Maon, Carmel, and Ziph, and Juttah,
 56 And Jezreel, and Jokdeam, and Zanoah,
 57 Cain, Gibeah, and Timnah; ten cities with their villages:
 58 Halhul, Beth-zur, and Gedor,
 59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:
 60 Kirjath-baal, which *is* ^aKirjath-jearim, and Rabbah; two cities with their villages:
 61 In the wilderness, Beth-arabah, Middin, and Secacah,
 62 And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.
 63 ¶ As for the ^aJebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the ^bJebusites dwell with the children of Judah at Jerusalem unto this day.

CHAPTER 16

Children of Joseph (Ephraim and Manasseh) receive their inheritance—Some Canaanites continue to dwell among Ephraimites.

1 AND the lot of the children of ^aJoseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,
 2 And goeth out from ^aBeth-el to Luz, and passeth along unto the borders of Archi to Ataroth,
 3 And goeth down westward to the ^acoast (or border) of Japhleti, unto the coast of Beth-horon the ^bnether, (or lower) and to Gezer: and the goings out thereof are at the sea.
 4 So the children of Joseph, Manasseh and Ephraim, took their ^ainheritance.
 5 ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drove not out the ^aCanaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve ^bunder tribute. (Heb as task servants)

CHAPTER 17

Manasseh and Ephraim both receive an additional inheritance—Ephraim to drive out Canaanites from the hill country.

1 THERE was also a lot for the tribe of ^aManasseh; for he *was* the firstborn of Joseph; *to wit*, for ^bMachir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for the rest of the children of ^aManasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before ^aEleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an ^binheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side (of) Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the ^acoast (or border) of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to ^atribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a ^agreat people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and ^acut down for thyself (ie clear forest lands for yourselves) there in the land of the Perizzites and of the ^bgiants, (Heb Rephaim) if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have ^achariots of iron, *both they who are* of Beth-shean and her towns, and *they who are* of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

18 But the mountain shall be thine; for it *is* a ^awood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron ^bchariots, *and* though they *be* strong.

CHAPTER 18

Tabernacle of congregation set up at Shiloh—Benjamin receives inheritance by lot.

1 AND the whole congregation of the children of Israel assembled together at ^aShiloh, and set up the ^btabernacle (Heb tent) of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their ^acoast (Heb border) on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast ^alots for you here before the LORD our God.

7 But the ^aLevites have no part among you; for the priesthood of the LORD *is* their ^binheritance: and Gad, and ^cReuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of ^aBenjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of ^aBeth-aven.

13 And the border went over from thence toward Luz, to the side of ^aLuz, which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the ^bnether (or lower) Beth-horon.

14 And the border was drawn *thence*, and ^acompassed the corner (or turned) of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of ^aHinnom, *and* which *is* ~~in~~ the valley of the giants on the north, and descended to the valley of ^bHinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the ^astone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of ^athe salt sea (ie the Dead Sea) at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and ^aJebusi, which *is* Jerusalem, ^bGibeath, *and* Kirjath; fourteen cities with their villages. This *is* the ^cinheritance of the children of Benjamin according to their families.

CHAPTER 19

Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan receive their inheritances by lot.

1 AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, or Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhem; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of ^aZebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and ^aShunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the ^acoast (Heb border) reached to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the ^afenced (Heb fortified) cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalath,
45 And Jehud, and Bene-berak, and Gath-rimmon,
46 And Me-jarkon, and Rakkon, with the border before Japho.
47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.
48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.
49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:
50 According to the word of the LORD they gave him the city which he asked, *even* Timnath-serah in mount ^aEphraim: and he built the city, and dwelt therein.
51 These *are* the ^ainheritances, which Eleazar the priest, and ^bJoshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER 20

Six cities of refuge appointed for those guilty of manslaughter.

1 THE LORD also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, Appoint out for you cities of ^arefuge, whereof I spake unto you by the hand of Moses:
3 That the ^aslayer that killeth *any* person ^bunawares (Heb by mistake, or by accident) *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.
4 And when he that doth flee unto one of those cities shall stand at the entering of the ^agate of the city, and shall declare his cause in the ears of the ^belders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.
5 And if the ^aavenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.
6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the ^ahigh priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
7 ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah.
8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in ^aGilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
9 These were the cities appointed for all the children of Israel, and for the ^astranger that ^bsojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAPTER 21

Levites receive forty-eight cities with their suburbs—The Lord fulfills all his promises and gives Israel rest.

1 THEN came near the heads of the fathers of the ^aLevites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the ^aKohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these ^acities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they gave them the city of ^aArba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to ^aCaleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of ^aAaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 ^aAnathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of ^aKohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,
 31 Helkath with her suburbs, and Rehob with her suburbs; four cities.
 32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.
 33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.
 34 ¶ And unto the families of the children of ^aMerari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,
 35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.
 36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,
 37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.
 38 And out of the tribe of Gad, Ramoth in ^aGilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,
 39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.
 40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.
 41 All the cities of the ^aLevites within the ^bpossession of the children of Israel *were* forty and eight cities with their suburbs.
 42 These cities were every one with their suburbs round about them: thus *were* all these cities.
 43 ¶ And the LORD gave unto Israel all the ^aland which he ^bswore (or covenanted) to give unto their fathers; and they possessed it, and dwelt therein.
 44 And the LORD gave them ^arest round about, according to all that he swore unto their fathers: and there ^bstood not a man of all their ^cenemies before them; the LORD ^ddelivered all their enemies into their hand.
 45 There ^afailed not ought of any good thing which the LORD had ^bspoken unto the house of Israel; all came to pass.

CHAPTER 22

The two tribes and a half are dismissed with a blessing—They build an altar of testimony by Jordan to show they are the Lord's people—It is not an altar for sacrifices or burnt offerings.

1 THEN Joshua called the ^aReubenites, and the Gadites, and the half tribe of Manasseh,
 2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:
 3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.
 4 And now the LORD your God hath given ^arest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the ^bland of your possession, which Moses the servant of the LORD gave you on the other side Jordan.
 5 But take ^adiligent heed to do the ^bcommandment and the law, which Moses the servant of the LORD charged you, to ^clove the LORD your God, and to ^dwalk in all his ways, and to keep his commandments, and to cleave unto him, and to ^eserve him with all your ^fheart and with all your soul.
 6 So Joshua blessed them, and sent them away: and they went unto their tents.
 7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,
 8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of ^aGilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole ^acongregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might ^brebel this day against the LORD?

17 *Is* the ^ainiquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye ^arebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not ^aAchan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD ^aGod of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that* it *may be* a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* ^aamong us, because ye **(we)** have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar *Ed*: for it *shall be* a witness between us that the LORD *is* ^aGod.

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 Girschites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the ^ahornet before you, which drave 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.

SCRIPTURE MASTERY: 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 ^cserve 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 drave 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.)

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)

(With this event the history of Joshua closes.* Looking back upon it, we gather the lessons of his life and work, and of their bearing upon the future of Israel. Born a slave in Egypt, he must have been about forty years old at the time of the Exodus. Attached to the person of Moses, he led Israel in the first decisive battle against Amalek (Exodus 17:9, 13), while Moses, in the prayer of faith, held up to heaven the God-given "rod." * The deaths of Joshua and Eleazar were, of course, chronicled at a later period. According to the Talmud (Baba Bathra, 15 a), the former was written down by Eleazar, and the latter by Phinehas. It was no doubt on that occasion that his name was changed from Oshea, "help," to Jehoshua, "Jehovah is help" (Numbers 13:16). And this name is the key to his life and work. Alike in bringing the people into Canaan, in his wars, and in the distribution of the land among the tribes - from the miraculous crossing of Jordan and taking of Jericho to his last address - he was the embodiment of his new name: "Jehovah is help!" To this outward calling his character also corresponded. It is marked by singleness of purpose, directness, and decision. There is not indeed about him that elevation of faith, or comprehensiveness of spiritual view which we observed in Moses. Witness Joshua's despondency after the first failure at Ai. Even his plans and conceptions lack breadth and depth. Witness his treaty with the

Gibeonites, and the commencing disorganization among the tribes at Shiloh. His strength always lies in his singleness of purpose. He sets an object before him, and unswervingly follows it. So in his campaigns: he marches rapidly, falls suddenly upon the enemy, and follows up the victory with unflagging energy. But there he stops - till another object is again set before him, which he similarly pursues. The same singleness, directness, and decision, rather than breadth and elevation, seem also to characterize his personal religion. There is another remarkable circumstance about Joshua. The conquest and division of the land seem to have been his sole work. He does not appear to have even ruled as a judge over Israel. But so far also as the conquest and division of the land were concerned, his work was not complete, nor, indeed, intended to be complete. And this is characteristic of the whole Old Testament dispensation, that no period in its history sees its work completed, but only begun and pointing forward to another yet future,* till at last all becomes complete in the "fullness of time" in Christ Jesus. Thus viewed, a fresh light is cast upon the name and history of Joshua. Assuredly Joshua did not give "rest" even to his own generation, far less to Israel as a nation. It was rest begun, but not completed - a rest which even in its temporal aspect left so much unrest; and as such it pointed to Christ. What the one Joshua could only begin, not really achieve, even in its outward typical aspect, pointed to, and called for the other Joshua, the Lord Jesus Christ,** in Whom and by Whom all is reality, and all is perfect, and all is rest for ever. And so also it was only after many years that Oshea became Joshua, while the name Joshua was given to our Lord by the angel before His birth (Matthew 1:21). The first became, the second was Joshua. And so the name and the work of Joshua pointed forward to the fullness in Christ, alike by what it was and by what it was not, and this in entire accordance with the whole character and object of the Old Testament. Edersheim, Vol 3, Ch 12)