

INTRODUCTION TO THE BOOK OF JOSHUA:

1 Cor. 2:9

But just as it is written, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him."

John 14:1-3

Let not your heart be troubled; believe in God, believe also in Me. In my Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.

Hebrews 11:8-10,16

By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow-heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God. But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

God promised through the Abrahamic Covenant that the seed would have a land, and this land is the land of Canaan.

Forty years ago the people were in practically this same place, coming up out of Egypt with the promise that they were going to a land which was their inheritance.

In Numbers 13 Moses sends twelve men to survey the land--a representative from each of the tribes. When they come home, ten of those twelve men said, "We went into the land to which you sent us, and it does flow with milk and honey. Here is its fruit, but the people who live there are powerful and the cities are fortified and very large."

Caleb interrupted by saying, "We should go up and take possession of the land for we can certainly do it." But the other ten continued, "We seemed like grasshoppers in our own eyes, and we looked the same to them."

In chapter 14, then, we read:

That night all the people of the community raised their voices and wept aloud. All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, "If only we had died in Egypt! Or in this desert! Why is the Lord bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn't it be better for us to go back to Egypt?" And they said to each other, "We should choose a leader and go back to Egypt."

It is at this time that Joshua, the son of Nun, and Caleb, the son of Jephunneh, stood before the people and said, "The land we passed through and explored is exceedingly good. If the Lord is pleased with us, He will lead us into that land--a land flowing with milk and honey--and will give it to us. Only do not rebel against the Lord; and do not be afraid of the people of the land, because we will swallow them up. Their protection is gone, but the Lord is with us; do not be afraid of them."

The only response from the assembly is they began to talk about stoning Joshua and Caleb.

The Lord's response to all of this is "not one of the men who saw my glory and the miraculous signs I performed in Egypt and in the desert, but who disobeyed me and tested me ten times, not one of them will ever see the land I promised on oath to their forefathers. No one who has treated me with contempt will ever see it. As surely as I live," declares the Lord, "I will do to you the very things I heard you say. In this desert your bodies will fall. Everyone of you 20 years old or more who was counted in the census and who has grumbled against me--not one of you will enter the land I swore with uplifted hand to make your home--accept Caleb and Joshua. As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. But you, your bodies will fall in this desert. Your children will be shepherds here for forty years, suffering for your unfaithfulness until the last of your bodies lies in the desert; for forty years--one year for each of the forty days you explored the land--you will suffer for your sins and know what it is like to have me against you. I the Lord have spoken, and I will surely do these things to this whole wicked community which has banded together against me. They will meet their end in this desert; here they will die."

There is a dramatic turnaround on the part of the people when they hear the message of the Lord. They presume it is not too late and so they try to go into the land. But Moses said, "Why are you disobeying the Lord's command? This will not succeed. Do not go up because the Lord is not with you. You'll be defeated by your enemies." And because they tried to go up anyway, they were defeated and turned back into the desert.

Now forty years have transpired and we are back on the borders of the land with the next generation.

Now let us approach the Book of Joshua which is the historical record of the children of Israel coming into the land of promise.

There are a number of introductory matters that we need to take care of before launching into the text itself.

Joshua is a book about a land and a people. The land is an inheritance promised by God, waiting to be occupied. The people are the elect nation of God, facing the human obstacles in the way of taking the land. The obstacles are the occasion for battle--a holy war--designed by God to oust the heathen enemies from the land. The account of the book of Joshua is presented in a logical sequence of four sections, the first two of which, comprising the action section of the book, lead up to a peak of attaining the promised goal, as represented by a phrase of the key verse, "So Joshua took the whole land" (11:23). From this midpoint of the book the account then levels off to a plateau, as it were, to present the immediate business of Joshua, that of dividing the inheritances of land among the tribes, followed by a fitting intense appeal and exhortation to the people to fulfill the conditions for anticipated heights of continued blessing in God's rest-land.

pp. 14-15

Joshua: Rest-Land Won by Irving L. Jensen

One of the first things we need to do is to be introduced to Joshua and become a little better acquainted with him before we dig into the book that bears his name.

No greater commendation of Joshua's character was made than that made by God: "a man in whom is the Spirit," that is, Joshua was filled with the Spirit (Num. 27:18; cf. Deut. 34:9). This determined everything else that he was. He feared God utterly, so that he expected Israel to be consumed whenever sin was harbored in the camp. His faith was deep, strong, pure, and enduring--a vital quality in making him the courageous general that he was, undaunted by impossible things. The spirit of obedience which he learned as a devoted follower of Moses was that which he rendered his Commander-in-chief, God, in the mighty tasks given him in Canaan. He was a great ruler, commanding the respect of all his subjects (Deut. 34:9), maintaining order and discipline, putting the worship of God central in the nation's government, encouraging his people to press on

to claim God's best. He was also a great military leader, using his God-given traits of wisdom, confidence, courage, and a spirit of challenge to manipulate his army in strategies that consistently led to triumph.

And last but not least, Joshua was a humble man who thought highly of others and most gloriously of God. Such a man God was pleased to use.

p. 24

Joshua: Rest-Land Won by Irving L. Jensen

If Josephus the historian is accurate, Joshua had lived for forty years in bondage to Egypt. He had known the hardship, the frustration, the cruelty, the intolerance of the taskmasters. For forty more years he had patiently endured the wanderings in the wilderness. In the course of that journey he had fought with and defeated the enemies of God's people, the Amalakites. Joshua had gone into the Promised Land, and he had returned with a minority report. He had seen the giants, but he believed his God was able. And after Joshua's eighty years of faithful service behind the scenes, suddenly God speaks to him and bids him assume the position of leadership of this mighty army.

p. 28

Victorious Christian Living by Alan Redpath

Joshua's name means "Jehovah saves." The same word in the New Testament is Jesus. Joshua was a man of courage, dependence upon God, faith, leadership, enthusiasm, and fidelity. He is a type of Christ in his name and in his work. As another has said, "Joshua shows that a man of average ability may become a leader in the church. Joshua received his call not in flaming letters written across the sky, but from an older man who knew God and knew Joshua, and saw that he was fitted by God to be a leader."

p. 8

Joshua-Judges by J. Vernon McGee

Born in Egypt
40 Rough Years There
40 Rougher Years in the wilderness

Choleric - Melancholy
General Patton OFCT

Joshua was born in Egypt and experienced the extreme oppression heaped upon his brethren by Pharaoh. He was a young man at the time of Israel's exodus from that foreign land (Exodus 33:11), and must have early displayed to Moses his faith in God and a devoted spirit of service. The fact that his grandfather Elishama was captain and head of the tribe of Ephraim (Num. 1:10; 2:18) no doubt helped to bring Joshua to the attention of Moses and subsequently he was appointed Moses' minister.

a. as attendant of Moses

Throughout the wilderness journeys Joshua stood at the side of Moses, ministering to him in the herculean task of leading two million people on their treacherous march to Canaan. Only a few of the special tasks he fulfilled are recorded in the Bible. At Rephidim Moses appointed him to repel the attack of the formidable Amalekites, which task was accomplished in a day (Exodus 17:8-16). At Sinai Moses chose Joshua to accompany him to the mount on the occasion of receiving the law and the commandment (Exodus 24:12-13). From the wilderness of Paran Moses sent Joshua with eleven others to spy out the land of Canaan in anticipation of the forthcoming military engagements between Israel and the enemies in the land (Num. 13:1-16). Joshua and Caleb alone had the faith to believe that Israel could conquer the enemy with God's help, in the face of the human odds against them. This was the crucial test of Joshua's young life, and it determined his career thereafter. Had he joined the other ten in their negative report, he would have reaped the judgment of immediate death by plague (Num. 14:36-37). For standing alone with Caleb, Joshua was granted the privilege of later entering the land of Canaan (Num. 14:26-35). On him also fell the awesome responsibility of leading the younger generation of Israelites into that land.

pp. 21-22

Joshua: Rest-Land Won by Irving L. Jensen

Under Moses, Joshua learned to serve. This was a necessary part of his training. God knew Joshua better than he knew himself or anyone else knew him, so He put him under discipline to Moses and compelled the mettlesome and impatient servant to obey commands and execute orders. It was not until he had spent what seemed the better part of a lifetime taking orders that he was set in a place of command and permitted to issue them.

Some persons are said to be natural leaders, and this often means nothing more than that they are by nature dictatorial and overbearing, enjoying nothing so much as "lording it over God's heritage." God understands the strength and the weakness of such persons and prepares them for usefulness by putting them in the school of obedience. Joshua was such a man. Moses himself had led sheep before he was qualified to lead Israel, and Joshua had to learn to obey Moses before he would be fit to command Israel.

(A. W. Tozer)

p. 1

Promised Land Living, J. Oswald Sanders on Joshua

The battle at Rephidim (Exodus 17:8-16) marked an important step in the training and equipment of the man whom God had chosen to lead His people to victory in the land of promise. There he learned two valuable lessons-- that prayer is mightier than the sword, and that God was committed to the protection and defense of His people. He would not leave unpunished those who defied Him and wantonly molested His people. These lessons were to prove of great value to Joshua in the long campaign that lay ahead.

Between two cryptic sentences: "The Amalekites came and attacked the Israelites," and, "Joshua overcame the Amalekite army," stands a third: "I will stand on top of the hill with the staff of God in my hands" (Exodus 17:8-9,13). The last statement was the fulcrum on which victory turned.

This representation of God's strategy for victory in spiritual warfare is aptly epitomized by the poet William Cowper:

Restraining prayer, we cease to fight,
Prayer keeps the Christian's armour bright,
And Satan trembles when he sees
The weakest saint upon his knees.

While Moses stood with arms spread wide,
Success was found on Israel's side;
But when through weariness they failed,
That moment Amalek prevailed.

pp. 4-5

Promised Land Living, J. Oswald Sanders on Joshua

Joshua was no prophet; he made no claim to the prophetic character; he succeeded Moses only as military leader. Consequently the Book of Joshua contains little matter that would fall under the term "revelation." But both the work of Joshua and the book of Joshua served an important purpose in the plan of Divine manifestation inasmuch as they showed God fulfilling His old promises, vindicating His faithfulness, and laying anew a foundation for the trust of His people. In this point of view, both the work and the book have an importance that cannot be exaggerated.

pp. 12-13

Joshua appears to have come of the principal family of the tribe, for his grandfather, Elishama (1 Chron. vii. 26), was captain and head of his tribe (Num. i. 10, ii. 18), and in the order of march through the wilderness marched at the head of the forty thousand five hundred men that constituted the great tribe of Ephraim; while his son, Nun, and his grandson, Joshua, would of course march beside him. Not only was Elishama at the head of the tribe, but apparently also of the whole "camp of Ephraim," which, besides his own tribe, embraced Manasseh and Benjamin, being the whole descendants of Rachel (Num. ii. 24). Under their charge in all likelihood was a remarkable relic that had been brought very carefully from Egypt--the bones of Joseph (Exod. xiii. 19).

pp. 22-23

The Expositor's Bible - The Book of Joshua by William Garden Blaikie, D.D., LL.D.

Joshua was born in the land of Egypt and with the sole exception of Caleb he was the only adult Israelite in the great exodus who survived the forty years wanderings in the wilderness and actually entered Canaan. He is mentioned for the first time in Ex. 17:9, where he is introduced to our notice most abruptly, nothing being told us there of his parentage, early history, or his piety. It was on the occasion when Amalek came and fought against Israel at Rephidim: "Moses said unto Joshua, Choose out men and go fight with Amalek". From that brief statement we gather that our hero had already attracted the notice of Moses, gained his confidence and was therefore a man of valour and competent to be captain over others. The following verse also represents him in a favourable light: "So Joshua did as Moses had said to him": he made no demur, objected not to receive orders from his superior, but obediently complied with his instruction. "And Joshua discomfitted Amalek and his people with the edge of the sword" (v. 13): thus success attended his efforts.

p. 13

Gleanings in Joshua by Arthur W. Pink

The next thing we need to talk about is the AUTHORSHIP of the book.

J. Vernon McGee points out, "The Talmud says that Joshua wrote all but the concluding five verses, which were written by Phinehas."

Military log book. A Diary

Many of the passages demand an eye-witness account, and Joshua certainly fulfills all these requirements.

The next thing that we can consider is an OUTLINE for the 24 chapters. The outline would be as follows:

- I. The INVASION of the land - chaps. 1-5
- II. The SUBJECTION of the land - chaps. 6-12
- III. The DIVISION of the land - chaps. 13-22
- IV. The CONCLUSION - chaps. 23 & 24

The KEY VERSE to the whole book is:

chap. 1:3 I will give you every place where you set your foot, as I promised Moses.

Irving Jensen holds to the position that a better key verse would be chap. 11:23:

As suggested earlier, a fitting key verse for the book of Joshua is 11:23, a verse containing four important elements of this era of Israel's story:

- 1) the conquest: "So Joshua took the whole land"
- 2) the fulfillment of promise: "according to all that Jehovah spake unto Moses"
- 3) the allotment to the people: "and Jehovah gave it for an inheritance unto Israel according to their divisions by their tribes"

4) the rest: "And the land had rest from war"

p.17

Joshua: Rest-Land Won by Irving L. Jensen

Joshua is complementary to the five books of Moses, and introductory to the new historical group of twelve (Joshua to Esther). The five books of Moses lead Israel up to Canaan; and Joshua complements these by leading Israel into Canaan. The further twelve books cover Israel's history inside Canaan; and Joshua introduces these by describing the Israelite settlement in Canaan. It is thus the link book between the two historical groups in the Old Testament. It covers a period of about twenty-five years, and describes one of the most memorable conquests in history. "The occupation of this small strip of territory scarcely larger than Wales, though it led to no further results in the way of conquest, has nevertheless to a great extent moulded the moral and religious history of the world."
p. 237

Joshua is a book of graphic movement, of campaign, and conquest and subjugation. We see Israel going up, winning through and settling in. The account is distributed in three phases, thus:

1. Entering the Land (1-5).
2. Overcoming the Land (6-12).
3. Occupying the Land (13-24).

p. 238

Explore the Book - Vol. 1 by J. Sidlow Baxter

In the book of Genesis Israel was born. In the book of Exodus Israel was chosen. In the book of Numbers the nation was proven. In the book of Leviticus it was brought nigh by the blood. In Deuteronomy it was instructed. Now in the book of Joshua it faces conflict and conquest.

The book of Joshua completes the redemption of Israel that was begun in Exodus. Exodus is the book of redemption out of Egypt; Joshua is the book of redemption into the Promised Land.

The key word in the book of Joshua is possession. God had given the children of Israel their land in an unconditional covenant. To Abraham He had said, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Genesis 17:8). However, Israel's possession of the land was conditional. There was conflict and there was conquest. They had to fight battles and lay hold of their possessions. And, as Joshua reminded them in his final message before his death, their obedience to the Word of God would determine their continued possession of the land.

p. 7

Joshua-Judges by J. Vernon McGee

No book is more full of encouragement, wisdom and invigoration for the spiritual soldier. This land to be possessed, these deadly enemies, the conditions of successful occupation, the Jordan-crossing, the successive conflicts, the division of the land--all these things are of intense interest to the instructed Christian mind.

p. 33

Studies in Joshua by W. R. Newell

THE STATE OF THE NATION

1. Leadership of the nation had just passed over to Joshua at the death of Moses 30 days before, March 1, 1405 B.C. The Jordan crossing took place just before Passover, a time when the Jordan overflowed its banks.
2. The entire population (c. two and one-half million) were all in high spirits to invade Canaan after their successful conquest of East Jordan. Though two and one-half tribes negotiated with Moses to remain in Trans-Jordan, they sent 40,000 troops to participate in the conquest of Canaan.

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Knowing God's Word by Stanley A. Ellisen

THE CONDITION OF CANAAN

2. Racially, the land was populated by a mixed group who appear to be descendants of Canaan the son of Ham and Noah (Gen. 10:15-20). Many Bible listings are given of them (Gen. 10; Deut. 7:1; Josh. 3:10). They may be further identified by their localities:
 - a. Hittites --from the sons of Heth who settled in Asia Minor.
 - b. Girgashites--from the region west of the Sea of Galilee.
 - c. Amorites --a mountain people in the highlands west and east of the Dead Sea.
 - d. Canaanites --technically, from the northern section.
 - e. Perizzites --associated with the Canaanites in the north.
 - f. Hivites --the peaceful Gibeonites near Jerusalem.
 - g. Jebusites --the warlike tribe settled around Jerusalem.

3. Politically, Canaan had been dominated by Egypt since 1468 B.C. They established garrisons and royal cities throughout the land and set up native princes, educated in Egypt, to rule as puppet monarchs. In 1400, however, Egypt's foreign power had deteriorated, making the land ripe for invasion. Canaan's cities, however, were well-fortified. Jericho, for instance, was on a high mound, surrounded by two brick walls, one 12 feet thick and the other 6 feet thick.
4. Religiously and morally, the land was infested with completely debased idolatry. This may be seen by recalling the pantheon of gods worshiped:
 - a. El was the supreme deity. Ugaritic poems describe him as a bloody and cruel tyrant, of uncontrolled lust.
 - b. Baal was the son of El and his successor. Baal dominated the Canaanite group and was considered the "Lord of heaven." He was the god of rain and vegetation.
 - c. Anath was sister of Baal and one of three goddesses who were patronesses of sex and war. Concomitant with her cult of sacred prostitution was child slaughter.
 - d. Ashtoreth (Astarte) and Asherah were also consorts of Baal and goddesses of sex and war.
 - e. Molech and Milcom were Ammonite gods of orgy as Chemosh was the national deity of the Moabites.

These gods of sexual perversion and violence reflect the cruelty and corruption of the people who made gods like themselves (Ps. 115:8).

p. 59
Knowing God's Word by Stanley A. Ellisen

* An air of joyful optimism pervades the book of Joshua. Its keynote is the fulfilment of the promise made to the forefathers regarding the possession of the land of Canaan. From the opening of the book, which records God's words regarding the impending crossing of the Jordan, to its end, with the burial of various persons in the soil of the longed-for promised land, sustained emphasis is given the accomplishment of God's "words." One of the most central passages in this regard is 21:43-45; cf. also 11:23.

Joshua has been compared by several commentators with the book of Acts. One should use due caution in such comparison. The earlier and the later in God's dealings with his people should be recognized. No mere equation between the two should be attempted. Yet an unmistakable similarity can be seen. Joshua depicts the Conquest of the land promised to the fathers, whereas Acts shows the Church moving forward in conquest of the then known world. Both books pause from time to time to sum up what has already been accomplished (cf. Acts 6:7; 9:31; 12:24).

p. 32

The New International Commentary on the Old Testament
The Book of Joshua by M. H. Woudstra

While the predominant note of the book is God's faithfulness to promises made long ago, another emphasis is made also. It concerns the "not yet" of the complete fulfilment of these promises. The author's reminders that much remains to be done appear side-by-side with the theme of the fulfilment of God's promises. The allotment section, chs. 13-19, clearly speaks of land not yet possessed (see 13:1-7). Within this section are recurring notes concerning the failure of certain tribes to possess a part of their allotment (cf. 15:63; 17:12, etc.). This gives the book a certain open-endedness. It reaches toward the future and suggests to the readers the feeling that their task is not yet done.

p. 33

The New International Commentary on the Old Testament
The Book of Joshua by M. H. Woudstra

~~A~~ ~~#~~ What an exciting project awaits us now as we prepare ourselves to launch into the study of this magnificent Book of Joshua!

It would be well for us to consider the words of Moses as he describes the land that has been prepared for this people:

~~A~~ ~~#~~ Deut. 8:7-20

For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; a land where you shall eat food without scarcity, in which you shall not lack anything; a land whose stones are iron, and out of whose hills you can dig copper. When you have eaten and are satisfied, you shall bless the Lord your God for the good land which He has given you. Beware lest you forget the Lord your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; lest, when you have eaten and are satisfied, and have built good houses and lived in them, and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, then your heart becomes proud, and you forget the Lord your God who brought you out from the land of Egypt, out of the house of slavery. He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. Otherwise, you may say in your heart, 'My power and the strength of my hand made me this wealth.' But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. And it shall come about if you ever forget the Lord your God, and go after other gods and serve them and worship them, I testify against you today that you shall surely perish. Like the nations that the Lord makes to perish before you, so you shall perish; because you would not listen to the voice of the Lord your God.

STUDIES IN THE LIFE OF JOSHUA

STUDY NUMBER ONE - Joshua 1:1-18

TEXT:

1 After the death of Moses the servant of the LORD, the LORD said to Joshua son of Nun, Moses' aide: ²"Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them—to the Israelites. ³I will give you every place where you set your foot, as I promised Moses. ⁴Your territory will extend from the desert and from Lebanon to the great river, the Euphrates—all the Hittite country—and to the Great Sea^a on the west. ⁵No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you or forsake you.

⁶"Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them. ⁷Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. ⁸Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. ⁹Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go."

¹⁰So Joshua ordered the officers of the people: ¹¹"Go through the camp and tell

the people, 'Get your supplies ready. Three days from now you will cross the Jordan here to go in and take possession of the land the LORD your God is giving you for your own.'"

¹²But to the Reubenites, the Gadites and the half-tribe of Manasseh, Joshua said, ¹³"Remember the command that Moses the servant of the LORD gave you: 'The LORD your God is giving you rest and has granted you this land.' ¹⁴Your wives, your children and your livestock may stay in the land that Moses gave you east of the Jordan, but all your fighting men, fully armed, must cross over ahead of your brothers. You are to help your brothers ¹⁵until the LORD gives them rest, as he has done for you, and until they too have taken possession of the land that the LORD your God is giving them. After that, you may go back and occupy your own land, which Moses the servant of the LORD gave you east of the Jordan toward the sunrise."

¹⁶Then they answered Joshua, "Whatever you have commanded us we will do, and wherever you send us we will go. ¹⁷Just as we fully obeyed Moses, so we will obey you. Only may the LORD your God be with you as he was with Moses. ¹⁸Whoever rebels against your word and does not obey your words, whatever you may command them, will be put to death. Only be strong and courageous!"

INTRODUCTION:

Once Pizarro, an explorer of South America, had to challenge his tired and discouraged companions. Drawing a line in the sand and pointing south where lay unexplored regions, Pizarro said, "On that side are toil, hunger, nakedness, the drenching storm, desertion, and death. On this side are ease and pleasure. Choose each man what becomes a brave Castilian. For my part, I go to the south." His men responded to that challenge and ventured south with him.

A good title for this chapter would be: THE COMMISSION.

In outlining our thoughts:

- I. THE LORD SPEAKS - verses 1-9
- II. JOSHUA SPEAKS - verses 10-15
- III. THE PEOPLE SPEAK - verses 16-18

There is a striking parallel between Acts chap. 1 and Joshua chap. 1.:

In Acts chap. 1 we see all the PRELIMINARY PREPARATIONS FOR PENTECOST,

and

in Joshua chap. 1 we see the PRELIMINARY PREPARATIONS FOR THE ENTRANCE INTO THE LAND OF PROMISE.

Dr. Donald K. Campbell has just become the new president of Dallas Theological Seminary. In taking his place of leadership, these were some of his meaningful remarks:

The book of Joshua is one of my favorite Biblical books because I can relate to Joshua and his career change. After many years as an understudy, Joshua was appointed to replace Moses as Israel's leader. God said, "Now, Joshua, the transition is over. Your time has come." Many people have asked me how I feel about assuming the presidency of Dallas Seminary. I have told them I feel challenged, excited, and awed. Joshua felt the same challenge as Israel's new leader. As Joshua faced the tremendous challenge of conquering Canaan, he relied on the promises of God to enable him. As we face life's challenges, sometimes pleasant experiences, sometimes painful crises, we too must rest on God's promises. From struggling as a teenager with the assurance of salvation to struggling as a college student with God's will for my life, to raising a family and facing illness, I have found that God can be trusted to keep His word.

As the new leader of Dallas Seminary, I am trusting Him for the wisdom, grace, and strength that He has promised. We must also obey God's Word, as Joshua did. It is extremely important to take God's Word seriously and to obey it fully and implicitly.

And finally, along with Joshua, we must remember to rely on God's presence. God is present in the pleasant moments as well as the painful ones. It's the realization and sense of His presence that makes all the difference for the believer. Joshua realized the war was not his but the Lord's. He knew he would not have to bear the burden of leadership alone. My confidence is the same.

I am deeply honored and humbled to be the president of Dallas Seminary. I love the Seminary and I believe God's hand is upon it. With your help and your prayers its ministry will continue and can be expanded in its effectiveness and outreach here and around the world.

Dallas Insider, June, 1986. Vol. 9, No. 3.

INSIDE CMS: SOUTH CENTRAL NEWSLETTER

FALL (September) 1986

FORMER GENERAL DIRECTOR DIES

Joseph T. Bayly, age 66, General Director of CMS from 1979-1981 died following heart surgery on July 16, 1986.

Joe was a personal friend. It was through his friendship that I began my ministry in CMS. Joe had a profound impact on both my life and as well as countless others. Whether it was through his uncommon ability to relate to the common person as a friend, through the prophetic voice or through his penetrating sermons, his life made a powerful statement.

He is best known for his books, The Gospel Blimp, The Last Thing We Talk About, (the subject of death) and a gripping novel on medical ethics, Winterflight.

Joe and his wife Mary Lou were well acquainted with death as they had three sons who died prior to Joe's death.

When I attended his memorial service in Wheaton on July 20, a simple tapestry hung over the pulpit; the words, "A servant gone home" embroidered the side facing the congregation. Joe would have liked that. He saw himself as a servant. "Thank you, Joe, for sharing your life with us, and thank you, Mary Lou, and your precious family for sharing your husband and father with us."
Hal Habecker.

v. 1 After the death of Moses the servant of the Lord, the Lord said to Joshua son of Nun, Moses' aide:

The word "after" tells us that life still goes on, as does God's work and program after physical death.

The work of God must go on. His servants die, but God does not die, no less His divine program. "Moses my servant is dead," God said to Joshua; "now, therefore . . . thou . . ." (1:2). Joshua was now sovereignly appointed as the man of the hour, but he was not to forget the one he was succeeding.

p. 30

Joshua: Rest-Land Won by Irving L. Jensen

The little word "now" with which this book begins is the Hebrew "and." It links the book with Deuteronomy and the other books of the Pentateuch. It also shows that the previous books were in existence, for the mention of Moses, his death, and Joshua, the minister of Moses, presuppose that the reader knows all about them. But there is a stronger evidence in the eighth verse of the chapter, that the Pentateuch was then completely written. The term "This book of the law" applies to the five books written by Moses.

p. 10

The Annotated Bible - Vol. II by Arno C. Gaebelin

"After the death of Moses, the servant of the Lord"

Moses is mentioned 11 times in this first chapter, and what a great title: "Moses, the servant of the Lord."

I am confident that Moses heard those words: "Well done, thou good and faithful servant. Enter into the joys I have prepared for thee."

In the aftermath of a bloody battle during the Korean War, a war correspondent paused to watch a young Army nurse who was caring for some of the wounded. Standing over her shoulder, he leaned forward for a closer look just as she was removing the bandage from the leg of a badly injured soldier. He was caught off-guard by a glimpse of the gaping, oozing wound and the stench of blood and infection. He had to turn away to avoid becoming sick.

Thinking no one could hear him, the newsman muttered under his breath, "I wouldn't do that for a million bucks!"

"I wouldn't either," said the nurse, looking kindly up at him. "I do it for Jesus Christ."

Intrigued by her response, the correspondent began to talk with this nurse. He discovered she had lost her husband in an accident some months earlier. Her grief and loneliness seemed too much to bear. But during this time she made a choice to offer her nursing experience to God. This led her to service in Korea, just a few miles from the battlefield. "Once, all I cared about was financial security, a nice car, a nice house. Now I'm surrounded by all this blood, pain, and devastation-- but I've never been more fulfilled. If I was home right now, I'd be clean and comfortable, but awash in self-pity. Here, my life has meaning." This nurse had learned one of the most important lessons in life: Christlike servanthood is the healing choice for the hurt of loneliness.

p. 81

The Healing Choice by Ron Lee Davis

"After the death of Moses, the servant of the Lord, the Lord said to Joshua son of Nun, Moses' aide:"

well-done good & Faithful Servant... -

- ① Servant leadership that will take the towel and wash another's feet.
- ② the sheer joy of having a part in making someone else successful.

Joshua, son of Nun, of the tribe of Ephraim, was originally named Hoshea (Num. 13:8), which means literally "salvation." At some time during the wilderness journey (Num. 13:16) Moses changed the name to Yehoshua (Jehoshua), which is printed in our Bibles in the contracted form of Joshua. Jehoshua, or Joshua, means literally "Jehovah is salvation." Moses' choice of this name reflects the spiritual qualities which he must have seen in his attendant Joshua, and also reveals the sacredness which he identified with Joshua's ministry, aware that his own mantle of service to God would very likely be transferred to his understudy at his decease.

p. 21

Joshua: Rest-Land Won by Irving L. Jensen

Joshua could not hope to be another Moses. Moses was unique among the prophets of God in the sense of how much was accomplished through him to the glory of God (cf. Deut. 34:10-12). But Joshua's experiences in many ways paralleled those of Moses. Both were given charges to serve in leadership (Moses at Horeb, Joshua at Jericho); both led Israel bodily from one land to another (Moses, from Egypt; Joshua, into Canaan); both experienced the miracle of the parting of the waters (Moses, the Red Sea; Joshua, the Jordan River); both gave moving farewell addresses (Moses at Moab, Joshua at Shechem); and when each died the people of Israel were at a peak of spiritual health, determined to serve the Lord.

p. 23

Joshua: Rest-Land Won by Irving L. Jensen

First of all, there was preparation. Few men, if any, step into responsible positions without preparation. Sometimes we seem to get the idea in regard to Bible characters that they come on the scene ready-made, fully prepared; here they are, God's gift to the world! They take up the work, and that is all there is to it. But if you will read more carefully you will find that usually there is a period of preparation behind them. God lays His plans well in advance. Joshua, for instance, does not come on the scene at the crossing of the Jordan and Jericho; he had already come on the scene forty years before that. In Exod. 17:8-16, we find him at Rephidim, when the Amalekites came to fight against Israel: "And Moses said to Joshua, 'Choose for us men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand.'" Joshua was in command of this minor skirmish; you see, already he was a man that Moses could call upon.

He was Moses' personal minister. When God told Moses to go up to the mountain where He would give him the tables of stone we are told: "Moses rose, with his servant Joshua, and Moses went up into the mountain of God" (Exod. 24:13).

Moses used to pitch the tent of meeting outside the camp, and then go out to that tent to receive instruction from the Lord. All of the men of Israel would stand in the doors of their tents and watch him as he went there. They would see the pillar of cloud come down upon the tent as Moses held his communion with God. Now notice: "when Moses turned again into the camp, his servant Joshua, the son of Nun, a young man, did not depart from the tent" (33:11). Even when Moses was worshiping, Joshua was in attendance.

On one occasion a committee of twelve was sent into the land of Canaan to investigate conditions and to see whether it was possible for the Israelites to move up from the south through the most logical entrance into the land of Canaan. Joshua was selected as one of that committee. At the time he was forty years of age, and already he had been with Moses for a year or two as his personal minister. The twelve spies went up and took a look at the land of Canaan and when they came back the majority were of the opinion that they could not go in and take the land, that the people there were too big for them. Two of the spies did not agree with that report: Joshua the son of Nun and Caleb the son of Jephunneh. In a minority report, they called upon the congregation of Israel to act on faith, to believe that God would lead them into the land and give it to them, and they begged them not to rebel against the Lord in unbelief. When the people rejected Joshua's report, God said quite bluntly that "Not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun." (Num. 14:30).

Joshua was ordained by Moses. "And the Lord said to Moses, 'Take Joshua the son of Nun, a man in whom is the spirit, and lay your hand upon him; cause him to stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. You shall invest him with some of your authority, that all the congregation of the people of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord; at his word they shall go out, and at his word they shall come in, both he and all the people of Israel with him the whole congregation'" (Num. 17:18-21). Moses did as the Lord commanded. Then, near the end of the book of

Deuteronomy we read, "And the Lord said to Moses, 'Behold, the days approach when you must die; call Joshua, and present yourselves in the tent of meeting that I may commission him.'" So "...the Lord commissioned Joshua the son of Nun and said, 'Be strong and of good courage; for you shall bring the children of Israel into the land which I swore to give them: I will be with you'" (Deut. 31:14-23). Joshua was not only ordained by Moses; he was also ordained by God.

pp. 70-72

Men Who Knew God by William Sanford LaSor

This is the first great lesson we must learn: that Joshua, not Moses, leads the people into the land.

Joshua's name means "Salvation of Jehovah," or "Jehovah Salvation" and the New Testament form of it is Jesus (see Matt. 1:21 and the meaning of the name). Oh, that all Christians would simply trust their faithful Joshua, leaning only upon Him, and His atoning work, following only Him! How quickly would He lead them all into the full realization in experience of what He has so wondrously purchased for us in His Cross! May Moses (our works) die now with each of us that we may know none else hereafter as our Leader but our Joshua, our Lord Jesus Christ! For He not only "bare our sins in his own body on the tree" (1 Pet. 2:24), but our connection with Adam the first was ended at the cross (see Rom. 6:6).

p. 39

Studies in Joshua by W. R. Newell

But the law of God can never bring the soul of man into the Land of Promise; not because of any defect in it, but because of human infirmity and sin. In that marvelous piece of self-analysis given us in the Epistle to the Romans the Apostle repeatedly affirms that the law is holy, and righteous, and good; he insists that he delighted in it after the inward man, but he tells us that he finds another law in his members, warring against the law of his mind, and bringing him into captivity. It is the presence of this evil law in our members which makes obedience to the law of God impossible, filling us with disappointment and unrest, ceaseless striving and perpetual failure. We must, therefore, leave the law as an outward rule of life behind us, in that lonely valley over against Bethpeor, that the divine Joshua may lead us into the Land of Promise.

pp. 12-13

Joshua by F. B. Meyer

Isaac Stern, the famous musician, once said that of all the instruments in the orchestra, the second fiddle is the most difficult to master. But in this role Joshua displayed great virtuosity. He began his career as second to Moses, and as we shall see later he had no sooner been commissioned to succeed him than he was charged to surrender his command and become second to the new Commander-in-Chief of the Lord's army.

Not everyone has the stature to cheerfully accept demotion and be superseded in leadership. But Joshua would sooner be second-in-command of the Lord's army than commander-in-chief of his own. Few Christian leaders pass this test with flying colors as did Joshua.

The heights by great men reached and kept
Were not attained in sudden flight,
But they while their companions slept
Were toiling upwards in the night.

Standing on what too long we bore,
With shoulders bent and downcast eyes,
We may discern--unseen before--
A path to higher destinies.

(Henry Wadsworth Longfellow)

p. 6

Promised Land Living, J. Oswald Sanders on Joshua

v. 2 "Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them--to the Israelites."

Now beginning here at verse 2 and running down through verse 9 is the Lord's message to Joshua.

"Moses my servant is dead." Moses has finished his course. He's run the race, and now he's come home for new assignments.

There's a plaque in the hall of our home offices that says: THE RUNNER WHO PUTS THE LAST OUNCE OF EFFORT INTO THE RACE FEELS THE GLORIOUS SATISFACTION OF HAVING GIVEN EVERYTHING TO THE MOMENT.

To Here →

Because of the gigantic contribution that Moses has made, we could have well expected that this opening statement might have read something like this:

"Moses my servant is dead, so the work cannot go on."

or

"Moses my servant is dead, so everything will have to be on hold for a little while."

or

"Moses my servant is dead, and it sure has fouled up all my plans."

Joshua was not so great as Moses. Is it then anticlimax to study this man after we have studied Moses? I would say no, and I would call your attention to Joshua 1:1,2: "Moses my servant is dead: now therefore arise, go over this Jordan, you and all this people...[and] I will be with you." God expects each generation to get on its own feet and face its own problems. God does not want us to stand around saying, "Well, now, look at Moses. There was a great man! We will never have another man like Moses!" And a thousand, two thousand, three thousand years later we are still looking back and saying, "Oh, what a wonderful man Moses was; there never has been another like him." Moses is dead. Great man that he was, he's dead. Get up and face the problems of your day and your age! Arise, go over this Jordan. Don't long for the past. Do the work of the present, and God says, "I will be with you." In Joshua 4:14 we read, "On that day the Lord exalted Joshua in the sight of all Israel." He gave Joshua stature commensurate with the responsibility. He will do the same for us.
pp. 77-78

Men Who Knew God by William Sanford LaSor

"Moses my servant is dead." As we have seen, Moses was not essential to lead the children of Israel into the land. In fact, he could not bring them into the Land of Promise. Moses represented the Law and the Law cannot save us. The Law is a revealer and not a redeemer. It shows us that we are sinners. The Law was never a saviour. Moses could not lead Israel into the land because of his failure. The problem was not with the Law but with Moses just as the problem is with us. The Law reveals that we have fallen short of the glory of God. "Moses my servant is dead." Only Jesus our Saviour, our Joshua, can lead us into the place of blessing He has for us.

p. 11

Joshua - Judges by J. Vernon McGee

The rather strange sequence in this verse is not without significance. What is the connection between the two sentences? An important spiritual lesson is symbolized. Moses, whose very name is almost synonymous with the law (which stands for man's best unaided endeavors), could no more lead Israel into the rest and victory of Canaan than our best unaided efforts can introduce us to a victorious Christian life. Only our heavenly Joshua can lead us there (Hebrews 4:8).

p. 35

Promised Land Living, J. Oswald Sanders on Joshua

I. **GOD'S WORK DOES NOT DEPEND ON ANY ONE WORKER, EVEN THE GREATEST.** It goes on, uninterrupted by the strokes of death. "Go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel." Thus the cause still advances. Most may die; his work cannot. Nay, it is extended, and assumes new developments. Moses has led the people to the verge of Jordan. Joshua will carry them over. Both Moses and Joshua are only instruments which may be broken and laid aside; but He who uses them will never be stopped in His work of love. "My Father," says Jesus Christ, "worketh hitherto" (John v.17).

p. 7

The Pulpit Commentary Vol. 3 edited by H.D.M. Spence and Joseph S. Exell

When Dr. Jabez Bunting, one of the greatest of Wesley's followers, passed away, a minister of the denomination preached his funeral sermon, and closed a glowing peroration by saying, 'When Bunting died, the sun of Methodism set,' and a plain man in the congregation immediately shouted, 'Glory be to God, that's a lie.' The expression of the irrepressible peasant was more forceful than reverent, but his sentiment was more God-honouring than that of the pessimistic preacher. The Church of Jesus Christ is not dependent upon any minister or layman, however influential. God is our Sun, and whilst men die He lives for ever.

In Westminster Abbey there is a marble tablet containing the medallion portraits of the two Wesleys combined, and underneath is the inscription--

'God buries the workers but carries on the work.'

2. Yet God has more concern for the worker than for the work. No chance threw Joshua in the way. He had been 'Moses' minister'; he had been at the same time the servant of God. And when the work was ready for him, God had him ready for the work.

p. 200

The Speaker's Bible by James Hastings, D.D.

It was the Divine proclamation to the world that God can carry out His plans even when the big men have disappeared.

p. 201

The Speaker's Bible by James Hastings, D.D.

If there ever was a time when it might seem excusable for a bereaved nation and a bereaved servant to abandon themselves to a sense of helplessness, it was on the death of Moses. But even at that supreme moment the command to Joshua is "Now therefore arise." Gird yourself for the new duties and responsibilities that have come upon you. Do not worry yourself with asking whether you are capable of doing these duties, or with vainly looking within yourself for the gifts and qualities which marked your predecessor. It is enough for you that God in His providence calls you to take the place of the departed. If He has called you, He will equip you. It is not His way to send men a warfare on their own charges. The work to which He calls you is not yours but His. Remember He is far more interested

in its success than you can be. Think not of yourself, but of Him, and go forth under the motto, "We will rejoice in Thy salvation, and in the name of our God we will set up our banners."

p. 40

The Expositor's Bible - The Book of Joshua
William Garden Blaikie, D.D., LL.D.

"Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them--to the Israelites."

The Lord tells Joshua to get ready, along with all the people, to cross the Jordan River. In crossing the Jordan River, they are going into the land that He is about to give to them.

All of this should have happened 40 years earlier when they arrived at Kadesh-Barnea, but instead they listened to the majority report of the ten men who described the project as being impossible.

"Get ready" is a direct command from the Lord. There is no "if, ands, and buts" about the situation now. Joshua is to follow the Lord's command.

Isaiah 43:1-3

But now thus says the Lord your creator, O Jacob,
And He who formed you, O Israel:
"Do not fear, for I have redeemed you;
I have called you by name; you are Mine!
When you pass through the waters, I will be with you;
And through the rivers, they will not overflow you.
When you walk through the fire, you will not be
scorched,
Nor will the flame burn you.
For I am the Lord you God,
The Holy One of Israel, your Saviour;

Isaiah 43:18,19

Do not call to mind the former things,
Or ponder things of the past.
Behold, I will do something new,
Now it will spring forth;
Will you not be aware of it?
I will even make a roadway in the wilderness,
Rivers in the desert.

"Get ready to cross the Jordan River into the land I am about to give to them."

"The other thought is found in Joshua 1:2: 'Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them.' The death of Mr. Moody is a call to go forward--a call to his children, to his associates, to ministers of the Word everywhere, to the whole Church. 'Our leader has fallen; let us give up the work,' some would say. Not for a minute. Listen to what God says: 'Your leader is fallen; move forward. Moses My servant is dead; therefore arise, go in and possess the land. Be strong and of good courage, be not afraid. As I was with Moody, so I will be with thee. I will not fail thee nor forsake thee.'

The Life of Dwight L. Moody by W. R. Moody

"Into the land I am about to give to them--to the Israelites."

In the Abrahamic Covenant, God had made it quite clear that the land was going to be theirs. The past failure of the children of Israel doesn't affect the promise of God.

In Genesis 15:17-21 God ratified the covenant with Abraham through a formal ritual involving blood. In this type of agreement the two parties would slay an animal, split the carcass in two, and lay the halves aside; the parties would then walk together between the split halves to confirm the covenant. The ritual normally indicated both parties were bound by the covenant, that is, that it was a bilateral agreement. In this case, however, it was a unilateral agreement--it was binding on God alone.

p. 11

Joshua by Paul P. Enns

The joy of the moment is that God is now going to fulfill His promise. He is going to give to them the land which He had promised in the covenant.

✘✘ There is nothing that can get in the way of God's unconditional promises to us.

✓ John 10:28,29

and I give eternal life to them; and they shall never perish, and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

✘ Numbers 23:19

God is not a man, that He should lie,
Nor a son of man, that He should repent;
Has He said, and will He not do it?
Or has He spoken, and will He not make it good?

Joshua's task as leader of God's people was to cause them to possess the promised land. From the day of Moses' death to Joshua's own retirement and decease, his work proceeded in four movements, sequentially:

PREPARATION
CONQUEST
INHERITANCES
CONSECRATION

The days of preparation were marked by hearing the divine commission, evaluating the enemy and Israel's potential against it, seeing the mighty hand of God, identifying the leaders, mobilizing the armies, and preparing the heart for the impending holy wars.

The seven years of conquest saw God win battles for Israel, and Israel lose a battle because of sin. Joshua, fighting for God, conquered big armies and small armies, a single foe and a coalition of kings, cities in the South and cities in the North. "So Joshua took the whole land" (11:23).

The inheritances were the whole purpose of the wars. They were the gifts of God to His people, and no little care was devoted to their survey and distribution. These were the places where the families were to settle down to live under the canopy of God's favor.

The consecration was both inevitable and necessary. A people grateful to God for the past and the present will consecrate themselves to Him for the future. A moment of honest consecration to God their Saviour was the starting place of God's sanctifying Israel for the days to come. Joshua, in the last act of his public ministry, led the people to this moment.

pp. 125-126

Joshua: Rest-Land Won by Irving L. Jensen

v. 3 I will give you every place where you set your foot, as I promised Moses.

Whereas in verse 2 we had the words "I am about to give"--
in verse 3 we have the statement "I will give you
every place where you set your foot as I promised Moses."

I have given you the whole land, not excepting a single foot's breadth. The perfect, "I have given," refers to the counsel of God as having been formed long before, and being now about to be carried into execution.

p. 29

Commentary on the Old Testament, Vol.2 by C.F. Keil and F. Delitzsch

William Penn, from whom the state of Pennsylvania takes its name, so befriended and ingratiated himself with the Indians of that state that they made a gift to him of all the land he could walk around in a day. Taking them at their word, Penn rose early the next morning and walked briskly all day until dusk. When he returned to the camp at twilight, one of the Indian chiefs quizzically said, "The paleface has had a very long walk today!" But they were not displeased. He had honored their word, and they honored his trust. The land he encircled that day is now the city of Philadelphia.

p. 94

Promised Land Living, J. Oswald Sanders on Joshua

Too many Christians want instant results. They look for an overnight metamorphosis. They are conditioned to believe they can become conquerors in a week-end crash course of spiritual seminars. Not so!

God's clear communique to Joshua was simple and sure. "Every place that the sole of your foot shall tread upon, that have I given you!" Our role is to step out in faith and claim quietly our rightful inheritance given to us in Christ. This is to take territory with God--a bit every day!

p. 59

Joshua: Man of Fearless Faith by W. Phillip Keller

Teaching of word - Possessing New
Parts!
Exciting!!

v. 4 Your territory will extend from the desert and from Lebanon to the great river, the Euphrates--all the Hittite country--and to the Great Sea on the west.

Here the Lord presents Joshua with the boundaries of the gift that He is giving to them.

The tragedy of the story is that in reality they possessed very little of what the Lord had provided for them.

God gave Israel 300,000 square miles of land and the most they ever claimed was 30,000 square miles. They did not do very well, did they? They took possession of about one tenth of what God had given them. That is about the same amount of spiritual possessions claimed by believers today.

p. 13

Joshua - Judges by J. Vernon McGee

v. 5 No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you or forsake you.

What a tremendous promise the Lord gives to Joshua on this occasion. The first thing He says to him is "No one will be able to stand up against you all the days of your life."

Lev. 26:3-13

If you follow my decrees and are careful to obey my commands, I will send you rain in its season, and the ground will yield its crops and the trees of the field their fruit. Your threshing will continue until grape harvest and the grape harvest will continue until planting, and you will eat all the food you want and live in safety in your land. I will grant peace in the land, and you will lie down and no one will make you afraid. I will remove savage beasts from the land, and the sword

will not pass through your country. You will pursue your enemies, and they will fall by the sword before you. Five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall by the sword before you. I will look on you with favor and make you fruitful and increase your numbers, and I will keep my covenant with you. You will still be eating last year's harvest when you will have to move it out to make room for the new. I will put my dwelling place among you, and I will not abhor you. I will walk among you and be your God, and you will be my people. I am the Lord your God, who brought you out of Egypt so that you would no longer be slaves to the Egyptians; I broke the bars of your yoke and enabled you to walk with heads held high.

2 Chron. 32:7,8

Be strong and courageous, do not fear or be dismayed because of the king of Assyria, nor because of all the multitude which is with him; for the one with us is greater than the one with him. With him is only an arm of flesh, but with us is the Lord our God to help us and to fight our battles. And the people relied on the words of Hezekiah king of Judah.

1 Samuel 17:46,47

This day the Lord will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord does not deliver by sword or by spear; for the battle is the Lord's and He will give you into our hands.

Isaiah 59:1,2

Behold, the Lord's hand is not so short that it cannot save; Neither is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hid His face from you, so that He does not hear.

Isaiah 60:1,5

Arise, shine; for your light has come, and the glory of the Lord rises upon you. Then you will look and be radiant; your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come.

John 2:9,10

And when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, and said to him, "Every man serves the good wine first, and when men have drunk freely, then that which is poorer; you have kept the good wine until now."

"No one will be able to stand up against you all the days of your life."

2 Cor. 2:14

Now thanks be unto God, who is always leading us in a constant pageant of triumph.

"As I was with Moses (and you have witnessed how I have been with Moses), so I will be with you; I will never leave you or forsake you."

Hebrews 13:5

Let your way of life be free from the love of money, being content with what you have, for he himself has said, "I will never desert you nor will I ever forsake you."

I am sure that Joshua also says the words that are recorded in Hebrews 13:6

So that we confidently say, "The Lord is my helper, I will not be afraid. What shall man do to me?"

Exodus 33:14

And He said, "My presence shall go with you, and I will give you rest."

Genesis 28:15

And behold, I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Genesis 48:15

And he blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this day,

What a promise God has made to Joshua in these opening verses. He has not only made a promise of the PROVISION of the land but of PROTECTION in battle and of his continuing PRESENCE. And so we see the promise thus far involves:

PROVISION
PROTECTION
PRESENCE

In 1:5 the Lord encourages Joshua through several promises: (1) He promises Joshua victory--"no one will be able to stand against you all the days of your life." The same promise was given to the entire nation earlier (Deut. 11:25). (2) He promises Joshua His presence--"I will be with you." This promise explains why Joshua would be assured of continual victory--victory was connected to God's abiding presence. Moreover, not only would God be present with him, but God also promised him, "I will never leave you," literally, "I will not drop you." The word "as" reappears in 1:5 (cf. 1:3; 3:7), reassuring Joshua that just as He had been with Moses and did not fail or forsake him, so He would be with Joshua, never to fail or forsake him.

p. 23

Joshua by Paul P. Enns

He was assured of the divine presence. "As I was with Moses, so I will be with you" (Joshua 1:5).

In his appropriation of this promise lay the secret of Joshua's indomitable courage and calm confidence.

There was also the affirmation of the divine faithfulness: "I will never leave you or forsake you" (Joshua 1:5), or, as one rendering has it, "I will not drop you."

Strengthened by the presence of the God to whom nothing is impossible and who is utterly dependable, the prospect would not look so bleak.

p. 38

Promised Land Living, J. Oswald Sanders on Joshua

On the one hand, therefore, compliance was physically impossible, and on the other, even if possible, it would have been fearfully perilous. But it is never God's method to give impossible commands. The very fact of His commanding anything is a proof of His readiness to make it possible, nay, to make it easy and simple to those who have faith to attempt it. "Stretch out thy hand," said Christ to the man with the withered hand.

p. 49

The Expositor's Bible - The Book of Joshua by William Garden Blaikie, D.D., LL.D.

In the partnership which faith establishes between God and you, the resources of the infinite Partner become available for the needs of the finite. It is God's part to give orders, it is your part to execute them, and it is God's part to strengthen you so to do. It is this that makes the command reasonable, "Work out your salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure." Faith rejoices in the partnership, and goes forward in the confidence that the strength of the Almighty will help its weakness, not by one sudden leap, but by that steady growth in grace that makes the path of the just like the shining light, that shineth more and more unto the perfect day.

p. 51

The Expositor's Bible - The Book of Joshua by William Garden **Blaikie**, D.D., LL.D.

And this is crowned with the further assurance, "I will not fail thee, nor forsake thee,"--an assurance which is extended in the Epistle to the Hebrews to all who believe. We are so apt to view these promises as just beautiful expressions that we need to pause and think what they really mean. A promise of Divine presence, Divine protection and guidance and blessing all the days of our life, is surely a treasure of inexpressible value.

p. 58

The Expositor's Bible - The Book of Joshua by William Garden **Blaikie**, D.D., LL.D.

What a profound peace, what calm enjoyment and blessed hope fall to the lot of those who can believe in a God ever near, and in His unfailing faithfulness and love! Was it not the secret alike of David's calmness, of our Lord's serenity, and of the cheerful composure of many a martyr and many a common man and woman who have gone through life undisturbed and happy, that they could say--"I have set the Lord always before me; because He is at my right hand, I shall not be moved"? God grant us all that, like Abraham, we may "stagger not at the promise of God through unbelief, but that being strong in faith we may give glory to God, and believe that what He hath promised He is able also to perform.

p. 59

The Expositor's Bible - The Book of Joshua by William **Blaikie**, D.D., LL.D.

This verse reflects assurances given in Deut. 7:24. The Lord's words imply future opposition, but this opposition will come to naught. The divine assistance will be rendered to Joshua no less than to Moses. Thus the note of the continuity of leadership (see introduction to chapter) is struck again (cf. vv. 7, 13, 15). I will be with you: primarily a word of assistance and help in the coming battles, this word is capable of being deepened in the sense in which the Psalms use it. I will not leave you nor forsake you: the guarantee of success will be the Lord's unfailing presence and aid.

p. 61

The New International Commentary on the Old Testament
The Book of Joshua by M. H. Woudstra

In like manner did the Lord prepare Joshua for the undertaking to which he was called. First, He gave him the threefold assurance, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (1:5). The time had arrived when he was to lead the people of Israel across the Jordan and marshal their forces for the conquest of the promised land. On the threshold of that difficult and dangerous task Jehovah had thus encouraged and animated His servant. Great were the obstacles and perils confronting them, but great too were the consolations here vouchsafed him. Highly favoured as was Joshua in being made the recipient of such promises, yet they were not designed to set aside the discharge of his own responsibility: he was not to say within himself, These covenant engagements will certainly be fulfilled, so there is no need for me to be exercised. So far from using them as a couch for him to rest upon, they were designed as a girdle wherewith to gird up his loins for future activities.

p. 33

Gleanings in Joshua by Arthur W. Pink

v. 6 Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them.

The Lord now issues a command in verse 6. This little command occurs four times in this chapter: "Be strong and courageous."

Ephesian 6:10

Finally, be strong in the Lord and in the strength of His might.

Colossians 1:11

Strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience, joyously.

Philippians 4:13

I can do all things through Him who strengthens me.

The reason follows the command to be strong and courageous: "because you will lead these people to inherit the land I swore to their forefathers to give them."

Joshua's job is to lead these people. He is to lead them to inherit the land that God swore to their forefathers to give them.

1 Peter 1:3-6

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials,

Ephesians 1:11-14

Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, to the end that we who were the first to hope in Christ should be to the praise of His glory. In Him, you also, after listening to the message of truth, the gospel of your salvation--having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

v. 7 Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go.

This verse begins in a similar fashion to that of verse 6. The only difference is that there is an emphasis upon courageous here. Be strong and very courageous.

Acts 27:25

Therefore, keep up your courage, men, for I believe God, that it will turn out exactly as I have been told.

This is a series of commands here: Be strong and very courageous, and then the next words from the Lord's lips are: "Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go."

Success in the project is dependent upon obedience to the law.

The key to victory is one's relationship to the Word. It is interesting to notice the centrality of the Word here in the Lord's message.

In the earlier part of the Lord's message to Joshua, the focus is on what the Lord is going to do in the provision that He's made, the protection He's going to provide, and the presence that he can count on. And now the focus turns from the Lord to Joshua. This is what he must do in light of what the Lord has promised. He is to be strong and very courageous, and he is to be careful to obey all the law.

It is interesting to note that the Lord's attitude toward the law is that it is all the law, and we are not to pick and choose the parts which we are to obey.

There is a tremendous move today away from the inspiration, infallibility, and inerrancy of the Scriptures. The tragedy of these tendencies is that it provides people with an excuse to rationalize away their disobedience and to find an excuse for what they are doing.

St. Augustine said, "The Bible is to be believed because it is authoritative. It is authoritative because it is inerrant. It is inerrant because it is inspired. It is inspired because holy men of old spoke as they were moved by the Holy Ghost."

Martin Luther was horrified at people who would dare to assert that Scripture is not in all its parts the Word of God. We can be assured that we possess the Word of God in our present Bible because of God's providence. He does not allow His aims in revealing Himself to be frustrated. Indeed, the results of textual criticism confirm that we possess a Biblical text that is substantially identical with the original autographs.

1 John 2:3-5

And by this we know that we have come to know Him, if we keep His commandments. The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

Fourth, in verses 6-9, we have the secret of it all. Shake together all the programs, prescriptions and panaceas for success in the Christian life and this is what rolls out every time: Simple obedience--that is, acting upon God's clear word of direction.

p. 17

The Moment to Shout by Luis Palau

Note the great weapon of successful conflict--the Word of God (7). The sword of the Spirit is the Word of God. In His conflict with Satan, Jesus said, repeatedly, "It is written." We should not only read, but meditate day and night. Obedience to the principles of the Bible is the key to prosperity in this life and the next.

p. 13

Choice Notes on Joshua - 2 Kings by F. B. Meyer

Many of us, however, like King Uzziah, become too strong for God, especially when we are experiencing success in life and service. Of the king it was written: "He was greatly helped until he became powerful. But after Uzziah became powerful, his pride led to his downfall" (2 Chronicles 26:15-16). As punishment for his pride and sacrilege, the mighty monarch became a loathesome leper.

p. 39

Promised Land Living, J. Oswald Sanders on Joshua

God is in the business of blessing the obedient heart.

James 1:22

But prove yourselves doers of the word, and not merely hearers who delude themselves.

Jesus, as He concludes His Sermon on the Mount, has the very same focus:

Matt. 7:24-27

Therefore every one who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and burst against that house; and yet it did not fall; for it had been founded upon the rock. And every one who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall.

v. 8 Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

In verse 7 the Lord's message is to be careful to obey, and to not turn from it to the right or to the left. And now in verse 8 the command is to meditate upon it day and night.

Psalm 1

How blessed is the man who does not walk in the counsel of the wicked,
Nor stand in the path of sinners,
Nor sit in the seat of scoffers!
But his delight is in the law of the Lord,
And in His law he meditates day and night.
And he will be like a tree firmly planted by streams of water,
Which yields its fruit in its season,
And its leaf does not wither;
And in whatever he does, he prospers.

The Lord's message to Joshua is that the key to success is to obey the law and to meditate upon it day and night.

It was Martin Luther who said, "When the Scripture speaks, God speaks." Like the great reformer, we put our entire confidence in the accuracy and veracity of God's written word, even as did Jesus of Nazareth in all of His references to the Hebrew Scriptures of the Old Testament.

The reason for meditation upon the Word of God is given in the final phrase in verse 8: "So that you may be careful to do everything written in it." The results of that, then, "you will be prosperous and successful."

The charge to Joshua is filled with lessons for Christians on enjoying spiritual success and prosperity. Successful living is a promise of God, a gift of God, attainable by the help of God. Its potentialities are enormous, waiting only to be appropriated. Enemies of the soul--Satan, the world, and the flesh--need to be driven out, but they are enemies of God, and so He promises all the help needed for conquering them. The condition laid to the Christian is costly but absolutely necessary: living in constant obedience in the light of God's Word. The blessings of victorious living come by invitation to the Christian, but the conditions for its fulfillment come by mandate. Christians, like Joshua, cannot escape the divine words loud and clear: "Have not I commanded thee?" (1:9).

pp. 32-33

Joshua: Rest-Land Won by Irving L. Jensen

In the next place, we find Joshua as a man with a definite purpose,--a purpose which Moses could not have carried out. One man completes the work of another. Moses was a legislator: Joshua was a soldier,--in every line of his story the soldier is evident. How he listens; how acute his attention; look at him--he is all ear! Nothing can miss the observation of a man who looks like that when a voice from heaven speaks to him. He asks no questions, raises no difficulties; he receives his marching-orders, and rises. The soldier is born in the man--not the petty fighter, not the pugnacious aggressor and self-promoter, but the valiant man, the heroic man, the man who sees only the purpose and hears only the command, who has no ear for objection, but a great capacity for inspiration. This is the secret of strength.

p. 64

Preaching Through the Bible by Joseph Parker

The idea of law observance as a condition for happiness is enlarged here. Let not this book of the law ever be out of your mouth. That which in the previous verse was simply called "law" is now referred to as "the book of the law." This book is not to be out of Joshua's mouth, a characteristically emphatic way of speaking. Joshua is to speak of this book and meditate on it, as later the blessed man of Ps. 1 will do. Daily meditation on the Book, and a strict observance of its gracious provisions for a life in covenant fellowship with the Lord, will mean a happy achievement of life's goal and prosperity. Thus the assurance of success already given in v. 7 is here confirmed and enlarged upon.

p. 63

The New International Commentary on the Old Testament
The Book of Joshua by M. H. Woudstra

But let us carefully observe that meditation was not enjoined upon Joshua in a general way, but with a specific design: "thou shalt meditate therein day and night, that (in order that) thou mayest observe to do according to all that is written therein". His mind was to be exercised upon God's Word with a specific purpose and practical end: not simply to rest in contemplation, but in order to be regulated by its precepts, through a serious inculcating of them upon his heart. Meditation was not to be an occasional luxury, but the regular discharge of a constant duty--"day and night". and this

in order to a prompter, fuller and more acceptable obedience. God requires an intelligent, voluntary, and joyous obedience, and if we are really desirous of pleasing and glorifying Him we shall not only familiarise ourselves with His Word, but habitually ponder how its holy precepts may best regulate all the details of our daily lives. "I will meditate on Thy precepts, and have respect unto Thy ways" (119:15)--the latter cannot properly be without the former.

p. 41

Gleanings in Joshua by Arthur W. Pink

v. 9 Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go."

The Lord seems to conclude His personal message to Joshua with a concern for his own needs. The verse begins with a question: "Have I not commanded you?" Joshua, it is I the Lord that speaks. I am the one who is commanding you.

Joshua was probably a choleric-melancholy. "This kind of a person is an extremely industrious and capable person. They are both goal-oriented and detailed. Such a person usually does well in school and possesses a quick analytical mind, yet is decisive. He develops into a thorough leader, the kind whom one can always count on to do an extraordinary job. Tim LaHaye says of this particular temperament blend: "Never take him on in a debate unless you are assured of your facts, for he will make mincemeat of you, combining verbal aggressiveness and attendance to detail. This man is extremely competitive and forceful in all that he does. He is a dogged researcher and is usually successful, no matter what kind of business he pursues. His temperament probably makes the best natural leader. Gen. George S. Patton, the great commander of the U.S. Third Army in World War II who drove the German forces back to Berlin was probably a choleric-melancholy."

All
LaHaye!

For the third time in verse 9 we have the little couplet: "Be strong and courageous." And then we get the negative side of that in the remainder of the verse: "Do not be terrified, do not be discouraged."

Here we have the positive and the negative.

The positive: "Be strong and courageous."

The negative: "Do not be terrified; do not be discouraged"

The negative commands seem to indicate that Joshua could be vulnerable to being scared and discouraged.

How precious are the words to Abram at a critical time in his experience in Genesis 15:1

After these things the word of the Lord came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."

Acts 27:23,24

For this very night an angel of the God to whom I belong and whom I serve stood before me, saying, 'Do not be afraid, Paul; you must stand before Caesar; and behold, God has granted you all those who are sailing with you.'

Isaiah 41:10

Do not fear, for I am with you. Do not anxiously look about you, for I am your God. I will strengthen you; surely I will help you. Surely I will uphold you with my righteous right hand.

The reason for these commands is given in the last words that the Lord speaks to Joshua on this occasion: "For the Lord your God will be with you wherever you go."

Once again the Lord promises His presence, even as He did earlier in His message in verse 5: "So I will be with you; I will never leave you or forsake you."

Here the Lord says: "wherever you go I will be with you."

The message of the Lord is finished. It is ROGER - OVER AND OUT.

- ① Moses
 - ② 8 mi. From River on East side
 - ③ Lord Commission
 - ④ Focus on the word
- To Here

God said, "Be strong," and when God said that it meant that the man to whom He spoke felt weak. God said, "Be not afraid," which meant that the man to whom He spoke was frightened. God said, "Neither be thou dismayed," which meant that the man to whom God spoke would easily quit the job altogether. But when men feel like that God comes and lifts them up to leadership and into responsibility.

p. 27

Victorious Christian Living by Alan Redpath

The Lord seems to bid him put no confidence in them, neither to be discomfited if they should be false and treacherous:--"I will not fail thee: they may, but I will not. I will not forsake thee. They may prove cowards and traitors, but I will not desert thee." Oh, what a blessed thing it is in a false and fickle world, where he that eats bread with us lifts up his heel against us, where the favourite counsellor becomes an Ahithophel and turns his wisdom into crafty hate, to know that "there is a Friend that sticketh closer than a brother," One who is faithful and gives us sure tokens of a love which many waters cannot quench.

p. 494

The Treasury of the Bible by Charles Haddon Spurgeon

Dear friends, I would like to say, once more, about this, that this promise does not preclude our suffering very greatly, and our dying, and perhaps dying a very sad and terrible death, as men judge. God never left Paul, but I have seen the spot where Paul's head was smitten off by the headsman. The Lord never left Peter, but Peter, like his Master, had to die by crucifixion. The Lord never left the martyrs, but they had to ride to heaven in chariots of fire. The Lord has never left His church, but oftentimes His church has been trodden as straw is trodden for the dunghill; her blood has been scattered over the whole earth, and she has seemed to be utterly destroyed. Still, you know, the story of the church is only another illustration of my text; God has not failed her, nor forsaken her; in the deaths of her saints we read, not defeat, but victory; as they passed away one by one, stars ceasing to shine below, they shone with tenfold brilliance in the upper sky because of the clouds through which they passed before they reached their celestial spheres. Beloved, we may have to groan in a Gethsemane, but God will not fail us: we may have to die on a Golgotha, but He will not forsake us. We shall rise again, and, as our Master was triumphant through death, even so shall we through the greatest suffering and the most terrible defeats rise to His throne.

pp. 496-97

The Treasury of the Bible by Charles Haddon Spurgeon

Such is the life of the Christian, a warfare from end to end. As soon as you are washed in Christ's blood and clothed in His righteousness, you must begin to hew your way through a lane of enemies, right up to the eternal throne. Every foot of the way will be disputed; not an inch will Satan yield to you. You must continue daily to fight. "He that endureth to the end, the same shall be saved;" not the beginner who commences in his own strength, and soon comes to an end, but he who, girt about with divine grace, with the Spirit of God within him, determines to hold on till he has smitten the last foe, and never leaves the battlefield till he has heard the word, "Well done, good and faithful servant!"

p. 500

The Treasury of the Bible by Charles Haddon Spurgeon

Consoling promise! O soul mark it well, for what God says to Joshua He says also to thee. Therefore be of good courage in the struggle with sin and Satan; God will stand by thee.

p. 45

Lange's Commentary on the Holy Scriptures by John Peter Lange

The first nine verses of the book of Joshua seem to throb with the promises that God makes to Joshua. God says, "Look, I was with Moses, I'll be with you; as I have blessed Moses, I'm going to bless you. My work will continue. You be faithful; you do what I called you to do; you stick with the task that is yours for the moment and this task will be accomplished, and you'll be blessed of God." And that is Joshua's commission.

p. 9

This Land Is Your Land by Paul E. Toms

Joshua was to be courageous because of the promised presence of the Lord. Joshua faced an enormous task-- there would be giants and fortified cities, but the presence of God would make all the difference. Martin Luther said, "One plus God equals a majority!"

Joshua probably had times when he felt weak, inadequate, and frightened. But God, knowing all about those feelings of personal weakness and fear, said three times to Joshua, "Be strong and of a good courage." These charges with their accompanying assurances, were sufficient to last a lifetime.

p. 12

No Time for Neutrality by Donald K. Campbell

Few leaders have had their commissioning service conducted by God, as Joshua did (Joshua 1:1-9). In it He enunciated the unchanging principles for prosperity and success in His service. The call to Joshua was crystal clear, and the terms of his commission were plainly defined.

p. 7

Promised Land Living, J. Oswald Sanders on Joshua

There is the Promised Land, and we can sum it up in a phrase, the land of the life I want to live, and the life that God's Word tells me I may live, and therefore should live--a life of victory; a life of peace, not inactivity, but peace of soul, a life of happiness and joy, though not unsympathetic with the needs of a suffering and a poor world; a life of spiritual prosperity, for I do not walk through the world without shedding a radiance about me and leaving a blessing behind me--the life that God would have me live.¹

(Colin C. Kerr)

¹ Colin C. Kerr, "The Christian's Promised Land," in The Keswick Week (London: Marshall, Morgan, & Scott: 1937), p. 177

p. 17
Promised Land Living, J. Oswald Sanders on Joshua

Canaan is not heaven, but a suburb of heaven. It stands for a victorious type of Christian experience that is possible to know and enjoy here and now. What is presented historically in Joshua is applied spiritually in Ephesians--the exchange of a life of defeat in the desert for the joy, rest, and fruitfulness of life in the Promised Land.

There is a Canaan rich and blest
Which all in Christ may know,
By consecrated saints possessed
While here on earth below.

There is a victory over sin,
A rest from inward strife,
A richer sense of Christ within,
A more abundant life.

(J. S. Baxter)

pp. 19-20

Promised Land Living, J. Oswald Sanders on Joshua

Numbers 10:29-32

Now Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place about which the Lord said, 'I will give it to you.' Come with us and we will treat you well, for the Lord has promised good things to Israel." He answered, "No, I will not go; I am going back to my own land and my own people." But Moses said, "Please do not leave us. You know where we should camp in the desert, and you can be our eyes. If you come with us, we will share with you whatever good things the Lord gives us."

KADESH-BARNEA

They came to the gates of Canaan,
But they never entered in;
They came to the very threshold,
But they perished in their sin.

On the morrow they could have entered,
But God had shut the gate.
They wept, they rashly ventured,
But alas! It was too late.

And so we are ever coming
To the place where two ways part,
One leads to the Land of Promise,
And one to a hardened heart.

Oh, brother, give heed to the warning,
And obey His voice today,
The Spirit to thee is calling,
Oh do not grieve Him away.

Oh, come in complete surrender,
Oh, turn from thy doubt and sin;
Pass on from Kadesh to Canaan
And a crown and kingdom win.

(R. Kelso Carter)

p. 24

Promised Land Living, J. Oswald Sanders on Joshua

v.10 So Joshua ordered the officers of the people:

The result of the Lord's message in verses 2-9 is given in verse 10. Immediately Joshua turns to his officers and gives his own orders.

I. THE LORD SPEAKS - verses 2-9 /

II. JOSHUA SPEAKS - verses 11-15

Whereas the Lord has been speaking thus far in the passage, the focus now turns to His leader, Joshua. And Joshua begins to speak. He orders first the officers of the people and then he turns to speak to the two and a half tribes: the Reubenites, the Gadites and the half-tribe of Manasseh in the last part of his declaration.

v.11 "Go through the camp and tell the people, 'Get your supplies ready. Three days from now you will cross the Jordan here to go in and take possession of the land the Lord your God is giving you for your own.'"

Whereas the Lord has issued a number of commands to Joshua, Joshua now turns to the officers of the people and issues some commands of his own.

How beautiful this is because Joshua is instantly obedient to the message of the Lord.

Joshua tells his officers to go through the camp, and the message that they are to tell the people is: "Get your supplies ready. Three days from now you will cross the Jordan here to go in and take possession of the land the Lord your God is giving you for your own."

The program is: Get your supplies ready because you're going to cross the Jordan and you're going to go in and take possession of the land that the Lord your God has given you for your own.

From the campsite at Shittim to the river is about eight miles. I believe he is telling them that they have three days before they will move out of the camp down to the banks of the river.

Doesn't mention the River!

For example, 1:11 speaks of the possibility of crossing over the Jordan within three days. Then in 2:22 we are told that the spies spent at least three days in the mountains, having made a covenant with Rahab. Finally, in 3:2 we are informed that after three days "the officers went through the host." The question is, "How much time actually transpired between the initial phase of preparation for the Jordan crossing and the actual crossing of the river described in Chapter 3?" Some commentators suggest the following order of events for Chapters 1-3: (1) The spies are sent out (chap. 2); (2) tribal responsibilities are assigned (1:10-18); and (3) preparations are made for the march (3:2 ff.). Other scholars feel that 1:10 and 3:2 are describing synonymous events, and Chapter 2 is really parenthetical. The spy mission is regarded as having begun before the events of 1:10. Either of these views is chronologically possible.

p. 32

Conquest and Crisis by John J. Davis

Jehovah God, Commander-in-chief of Israel, began His war against the Canaanites by charging Joshua to lead the people into the land. Down through the levels of command, the orders were delivered to bring a host of two million people to their feet to find their places in the complex military strategy of such a vast campaign. The reader of the book of Joshua must continually prod his imagination to visualize the awesome task of General Joshua to lead such a large host of people into the land. The fact that the large size of the Israelite band is not made a prominent factor in the record of the book of Joshua speaks well for the orderliness and discipline with which Joshua maneuvered the hosts. In strict military fashion, reflecting the training he had received under Moses, Joshua delegated the officers under him to mobilize the people to the state of readiness.

p. 33

Joshua: Rest-Land Won by Irving L. Jensen

In consequence of the divine command (chap. i. 2-9), Joshua began without delay to make the necessary preparations for carrying out the work appointed him; first of all by issuing instructions to the people to make ready for crossing the river (i. 10,11); secondly, by reminding the tribes of Reuben, Gad, and half Manasseh of their promise to help the other tribes to conquer Canaan, and calling upon them to fulfil it (vers. 12-18); and thirdly, by sending two spies to Jericho, to explore the land, and discover the feelings of its inhabitants (chap. ii.).

p. 30

Commentary on the Old Testament, Vol. 2 by C. F. Kiel and F. Delitzsch

According to chap. ii., Joshua sent out spies from Shittim to Jericho, who were obliged to hide themselves for three days in the mountains after their flight from that city (chap. ii. 22), before they could return to the Israelitish camp; so that they were absent three or four days at any rate, and came back at the earliest in the evening or night of the fourth day after they had been sent out. It was not till the morning after this that the Israelites left Shittim and proceeded to the Jordan, where they halted again. Then, three days afterwards, they went across the river (chap. iii. 1,2), so that at least $4 + 1 + 3$, i.e. eight whole days must have intervened between the day when the spies were sent out and the day on which the people crossed the river. Joshua no doubt intended to proceed to the Jordan and cross it within three days after despatching the spies; he therefore sent the spies to Jericho on the same day on which he issued the command to the people to prepare for crossing within three days, so that he might reasonably hope that they would fulfil their commission and return in two or three days.

p. 31

Commentary on the Old Testament, Vol. 2 by C. F. Kiel and F. Delitzsch

The exact temporal reference is not clear. C. J. Goslinga, Het Boek Jozua, p. 42, states that the expression does not mean that the crossing as such will take place in three days, but rather that within three days the people must be on their way to cross the Jordan, an event which will take place later.

p. 65

The New International Commentary on the Old Testament
The Book of Joshua by M. H. Woudstra

"Then Joshua commanded the officers of the people", giving to them their orders. Observe that he did not call a conference of the heads of the tribes to ascertain how many of them he could count upon for co-operation, nor to seek their counsel and advice. No, like the apostle, when the Lord's will was made known to him, he could say "I conferred not with flesh and blood" (Gal. 1:16). Nor did he, like vacillating Felix, defer the performance of duty unto "a more convenient season". There is an old but wise adage "Strike while the iron's hot": act at once in response to the convictions of conscience or the promptings of the Spirit. Or better, perform your duty immediately it is clear to you. The longer we delay, the more reluctant we are to comply with God's requirements. Delay itself is disobedience. Procrastination evidences a lack of heart for the Divine precepts and an absence of concern for the Divine glory.

p. 46

Gleanings in Joshua by Arthur W. Pink

It is striking to note the iteration of this word "commanded". First, the Lord declared unto Joshua "Have not I commanded thee!" (v. 9), then he commanded his officers, and they in turn commanded the people: the exercise of Divinely-given authority and the requirement of implicit obedience was essential if success was to be theirs. And those two things are indispensable today if we would have the Lord show Himself strong on our behalf.

p. 47

Gleanings in Joshua by Arthur W. Pink

"Prepare you victuals, for within three days ye shall pass over this Jordan" One had naturally expected that order to be "Prepare you boats", for there was no bridge across the river. There had been none over the Red Sea, yet Israel had crossed it safely, dryshod, and that without recourse to boats or rafts. As M. Henry pointed out "He that brought them out of Egypt on eagle's wings, would in like manner bear them into Canaan". Such was evidently Joshua's expectation on this occasion. He was fully assured that if he and those under him rendered obedience to the Divine Will they could count upon God's help: hence his contemptuous "this Jordan"--it would present no difficulty to Omnipotence, nor need it dismay them. "In three days ye shall pass over this Jordan: not "ye may", nor "ye shall attempt to do so": it was the language of full confidence--not in them, nor in himself, but in the living God. Such must be the spirit of those who feed and lead God's people today, otherwise they will depress rather than hearten.

p. 48

Gleanings in Joshua by Arthur W. Pink

Ronald Dunn in his book The Faith Crisis says, "Don't look at your faith, look at Jesus. Instead of measuring your faith, measure your God. Rather than evaluating the situation on the basis of your faith, evaluate it on the basis of God's ability. Is God capable? Is He big enough to handle your problems? Who needs to ask? Of course, He is. Then commit the situation to Him and trust Him to handle it. That's what faith is, resting on God's faithfulness. But, you say, my faith is so weak. Yes, but your God is so strong. Which are you going to trust? Your weak faith or your strong God? The objective of faith is the will of God. Faith is not a means of getting man's will done in heaven. It is the means of getting God's will done on earth. Faith does not put God at our beck and call, rather it puts us at His. It is for 'official use only,' and is operational only within the sphere of His will."

Joshua immediately demonstrates his faith and confidence in God's promises, in His provision, and in His presence by turning to the officers of the people and preparing them for the crossing of the Jordan and the possession of the land of Canaan.

v.12 But to the Reubenites, the Gadites and the half-tribe of Manasseh, Joshua said,

Joshua sent officers to the people and he himself had some words for the two and a half tribes that had settled on the east side of the Jordan River.

v.13 "Remember the command that Moses the servant of the Lord gave you: 'The Lord your God is giving you rest and has granted you this land.'

It is so fascinating to see how quick Joshua takes control of things and gets everything organized in accordance with the message from the Lord. He first gets the officers going throughout the camp getting things ready for the move to the bank of the river and then across into the land.

He then speaks to the Reubenites, the Gadites and the half-tribe of Manasseh. And the first thing he calls them to do is to remember, call to mind, the command that Moses the servant of the Lord gave you.

would have been easy to forget...

Numbers 32:20-27

Then Moses said to them, "If you will do this--if you will arm yourselves before the Lord for battle, and if all of you will go armed over the Jordan before the Lord until he has driven his enemies out before him--then when the land is subdued before the Lord, you may return and be free from your obligation to the Lord and to Israel. And this land will be your possession before the Lord. But if you fail to do this, you will be sinning against the Lord; and you may be sure that your sin will find you out. Build cities for your women and children, and pens for your flocks, but do what you have promised." The Gadites and Reubenites said to Moses, "We your servants will do as our lord commands. Our children and wives, our flocks and herds will remain here in the cities of Gilead. But your servants, every man armed for battle, will cross over to fight before the Lord, just as our lord says."

Joshua underscores two things that have been given to these two and a half tribes:

1. REST
2. THIS LAND

These tribes were content to settle in the fertile lands of Gilead on the east side of the Jordan.

In years to come these three tribes would regret that their forbears had been content to settle on the desert side of Jordan. Their descendents would eventually be the first to fall into enemy hands and be made slaves to the Assyrians who invaded and conquered them (1 Chronicles 5:25-36). But even long before this, these self-satisfied people would have disturbing heart-searchings over the failure of their forefathers to enter and live in Canaan.

The profound spiritual principle at work here, applies always to God's people. We are given the free-will choice to decide for ourselves at what level of spiritual attainment we shall live in our walk with God. We can walk in the wilderness of divided loyalties and divided affections until the day we die. We can settle down cosily just a short way from the life of conquest and victory to be content with only a distant view of our inheritance in Christ. Or with courage, faith and joy in the Lord we can enter fully into the victory and rest intended for us by our Father.

p. 63

Joshua: Man of Fearless Faith by W. Phillip Keller

The agreement with Moses, however, was that their armed men would be leading the rest of the tribes into the land and assisting them until they had acquired their inheritance.

Joshua's second order of business in mobilizing the troops for action concerned the special group comprising the tribes of Reuben and Gad and the half-tribe of Manasseh (1:12-18). The key word delivered to them was remember. They had earlier agreed, in return for being allotted the rich pastureland of Transjordan, to help their brethren possess the land west of the Jordan before settling down in their own territories (Num. 32). Now Joshua brought to their remembrance this promise they had made, and called for the mobilization of their "mighty men of valor," an army of about 40,000. Their reply was enthusiastic, and revealed all the elements of a spirit of devotion and cooperation (1:16-18).

- 1) obedience: "we will do," "we will go," "we will hearken"
- 2) faith and hope: "only Jehovah thy God be with thee" (they knew there would be no victory without God)
- 3) intolerance of sin: "he...that shall rebel...shall be put to death"
- 4) support by encouragement: "be [thou] strong and of good courage"

pp. 34-35

Joshua: Rest-Land Won by Irving L. Jensen

v.14 Your wives, your children and your livestock may stay in the land that Moses gave you east of the Jordan, but all your fighting men, fully armed, must cross over ahead of your brothers. You are to help your brothers

You can really sense that Joshua is in control of the situation. He has some very specific orders for them to carry out. First of all, their wives and children and livestock can stay there east of the Jordan and continue to live there while all the fighting men, fully armed, are to cross over ahead of the rest of the company from the other nine and a half tribes. He commands them not only to cross over ahead but they are to help their brothers until the project of possession is complete.

Ultimately about 40,000 men from Reuben, Gad, and the half-tribe of Manassah fought alongside their brothers (4:13). Since Numbers 26:7, 18, 34 indicates there were about 110,000 men in these two-and-a-half tribes, the 70,000 men must have remained at home to protect the women and children. The 40,000 called "fighting men" (1:14 KJV: "mighty men of valour"; NASB: "valiant warriors"), probably represented the best fighting men from the eastern tribes. The same Hebrew expression is rendered "fighting men" in 6:2 but is "best fighting men" in 8:3 and 10:7.

p. 27

Joshua by Paul P. Enns

v.15 until the Lord gives them rest, as he has done for you, and until they too have taken possession of the land that the Lord your God is giving them. After that, you may go back and occupy your own land, which Moses the servant of the Lord gave you east of the Jordan toward the sunrise."

Basically, Joshua tells them that they are to help their brothers until they have the same two things that the two and a half tribes already have: rest and the land that God is giving them. He then stipulates that after that occupation is complete, they can go back and occupy their own land which Moses the servant of the Lord gave to them east of the Jordan.

That now concludes his address to the two and a half tribes.

I. THE LORD SPEAKS - verses 2-9

II. JOSHUA SPEAKS - verses 11-15

and now:

III. THE TWO AND A HALF TRIBES SPEAK - verses 16-18

7 Years.
long war!

v.16 Then they answered Joshua, "Whatever you have commanded us we will do, and wherever you send us we will go."

Reuben, Gad, and the half tribe of Manasseh, as a result of Joshua's series of commands, respond with total cooperation: "Whatever you have commanded us we will do, and wherever you send us we will go."

The summary of their response can be seen in the three words:

WHATEVER
WHEREVER
WHOEVER

WHATEVER you want us to do, we will do; and
WHEREVER you send us we will go.

v.17 Just as we fully obeyed Moses, so we will obey you. Only may the Lord your God be with you as he was with Moses.

This has already been taken care of by the Lord in His message back in verse 5: "As I was with Moses, so I will be with you; I will never leave you or forsake you."

We have had the name Moses now occur 11 times in this first chapter.

v.18 Whoever rebels against your word and does not obey your words, whatever you may command them, will be put to death. Only be strong and courageous!"

Death is going to be the penalty for whoever is disobedient, and their final challenge to Joshua is the statement of the two-fold challenge that we have seen three previous times in the passage (verse 6, verse 7, and verse 9): ONLY BE STRONG AND COURAGEOUS.

Deut. 31:1-6

Then Moses went out and spoke these words to all Israel: "I am now a hundred and twenty years old and I am no longer able to lead you. The Lord has said to me. 'You shall not cross the Jordan.' The Lord your God himself will cross over ahead of you. He will destroy these nations before you, and you will take possession of their land. Joshua also will cross over ahead of you, as the Lord said. And the Lord will do to them what he did to Sihon and Og, the kings of the Amorites, whom he destroyed along with their land. The Lord will deliver them to you, and you must do to them all that I have commanded you. Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you." Then Moses summoned Joshua and said to him in the presence of all Israel, "Be strong and courageous, for you must go with this people into the land that the Lord swore to their forefathers to give them, and you must divide it among them as their inheritance. The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged."

God has His best things for the few who dare to stand the test;
God has His second best for those who will not take His best;
It is not always open ill that risks the promised rest;
The better often is the foe that keeps us from the best.

pp. 43-44

Victorious Christian Living by Alan Redpath

ONLY Be Strong + Courageous!

Hang in There!

I remember in childhood days, during the first World War, on a certain lovely summer afternoon I was walking with my father along the pier at Tynemouth, near Newcastle, England. We noticed a crowd of people around and many ships in the harbor. Presently a cloud of smoke appeared in the distance, grew larger, and soon a convoy of battleships came into the river Tyne, and in the center of them there was one battleship heeling over--I wondered how it had remained afloat. It was H.M.S. Lyon, coming back from the battle of Jutland, a naval battle which turned the attack of Germany on our country at that time. As the ship got nearer the harbor, I saw great holes in her deck. She had no mast, no funnel, no turrets; the bridge had gone; the deck was just a shambles. Water was pouring in and out of her as she was being gently nursed home by tugs and an escort of ships. Shall I ever forget the sight of twenty-five sailors and one officer standing rigidly at attention on part of the deck, with a tattered bit of the royal ensign flying from a piece of wreckage? Every throat that could cheer, cheered, and every ship that had a siren blew it. These twenty-six were all that were left, a tragic remnant of 1,100 men. But the ship had held on, she had fought through to the end, and she came into harbor victorious, holed and wounded, with hundreds of men killed--but still afloat and undaunted!

pp. 44-45

Victorious Christian Living by Alan Redpath

Crossing the Jordan River was symbolic of the death and resurrection of Jesus Christ. Under no conditions, however, does it set forth our physical death. We often sing the old song, "On Jordan's Stormy Banks I Stand." To begin with, that is not a stormy stream; neither do you and I stand on the stormy banks. Christ alone was nailed to that cross and hanging there bore all the storms of the judgments of sin. When the storms of judgment fell on Him, they fell on us. The River Jordan speaks of sanctification, and the death of Christ was for our sanctification.

In the book of Judges we find out that the two and one-half tribes made a big mistake staying on the wrong side of Jordan. Also, when Christ crossed the Sea of Galilee and came to the country of the Gadarenes, He found the Jews in the pig business. They started off wrong on the wrong side of the Jordan River.

Many Christians are in the pig business today and

are frustrated. They ought to enter into the rest He has provided in His death and resurrection.

p. 17

Joshua - Judges by J. Vernon McGee

It must have been very helpful to have God's voice corroborated by that of the people; especially by that section of them which naturally would not be enthusiastic about the campaign that would sever them for a time from wives, children, and property. If these were loyal, of course the rest would be. How hearty and reassuring the response of the two and a half tribes! Oh, to say as much to Christ as they said to Joshua in verse 16!

p.13

Choice Notes on Joshua - 2 Kings by F. B. Meyer

CONCLUSION:

What are some of the lessons that we can learn from this first chapter?

- * LESSON #1: God's work is not affected by the death of His servants.

- * LESSON #2: Past failure doesn't affect the promise made by God to His children.

- * LESSON #3: The Lord promises Joshua a PROVISION, His PROTECTION, and His PRESENCE.

- * LESSON #4: The key to success is obedience to His Word.

LESSON #5: Meditation upon the Word day and night is critical in the the campaign.

LESSON #6: Be strong and courageous; not scared and discouraged.

LESSON #7: Joshua immediately gets things organized for the project of possessing their inheritance.

These, then, are the five points of parallel between the earthly inheritance opened up through Joshua, and the spiritual inheritance opened up to us Christian believers in Christ. Perhaps a recapitulation will help to fix them in memory.

1. Each was the predestined inheritance of a chosen people.
2. Each was opened up by a Divinely ordained leader.
3. Each was a gift of Divine grace to be received by faith.
4. Each is the sphere of a striking Divine revelation.
5. Each is described as a scene of conflict.

This parallel between Canaan, in Joshua, and "the heavenlies," in Ephesians, is as instructive as it is striking, and well merits a fuller consideration than we can give to it here. God grant that we ourselves may live in the goodly land, and "possess our possessions," to the joy of our own hearts and the glory of God!

p. 252

Explore the Book, Vol. 1 by J. Sidlow Baxter

Again, you will observe that entrance into the land of Canaan was entrusted to a representative. God repeatedly addressed Joshua and bestowed on him what was intended for the people, "Go over this Jordan, thou, and all this people" (Joshua 1:2). So everything in Canaan was put into the hands of Joshua as trustee for the people. It was his responsibility to divide and assign the land as each tribe came to claim its portion from him.

p. 22

Victorious Christian Living by Alan Redpath

Such scenes are witnessed still. And the state of his Church must be a bitter sorrow to the heart of her Lord. Notwithstanding his agony and bloody sweat, his cross and passion; in spite of the earnest remonstrance of his Word and Spirit; though the fair land of Canaan lies within view--yet so few comparatively appear to have realized what he intended. All around, souls, redeemed by his blood, who have been numbered among his people, are perishing outside the land of blessedness in graves of worldliness, of self-indulgence, and masterful sin. We descry here and there a Joshua, a Caleb, or a tribe of Levites. But the majority seem to have come short. See to it, reader, that you are not one of them! "Let us also fear."

p. 15

Joshua by F. B. Meyer

Many Christians travel a long way toward Canaan, come to the very boundary, but the demands of full surrender and obedience are too stringent. Life in the Christian's Promised Land would involve too much renunciation and self-denial. Sheltered by the blood of Christ, they have crossed the Red Sea and traversed the desert. They have even sampled the fruit of the land, but they are not prepared for the step of faith that will bring them safely across Jordan and into permanent residence in Canaan. The temptation to settle just short of Canaan proves too strong.

The history of these border-dwellers affords a serious warning to those facing the same temptation.

They were the first to fall before the invading Assyrians and were swept into a captivity from which they never returned. Even after, they were a source of trouble and embarrassment to the Israelites. Those in the land and out became like two separate nations, having different dialects and frequent disagreements. A border-dweller can always be detected by his dialect! He does not speak the pure language of Canaan.

The contemporary lesson is that we choose the level on which we live our Christian lives. God did not compel the two and half tribes to cross the Jordan. They made their choice, and He ratified it. Nor does He force his blessings on us. If we prefer not to take the decisive step, we are left with the consequences. It is recorded of Israel that "He gave them what they asked for, but sent a wasting disease upon them" (Psalm 106:15).

p. 97

Promised Land Living, J. Oswald Sanders on Joshua

Would You trust Him + Turn it over

-67-

Submission
Surrender
Obedience.

Yet is it not true that the majority of Christians come far short, and are content with a wilderness experience--justified, but not enjoying the possession of all their inheritance in Christ? My dear readers, at the very outset of your consideration of this book, I ask you to consider carefully your own spiritual experience. Are you in the wilderness of defeat, or in the land of victory? Is your life a constant struggle against the power of darkness, with constant defeat, or is it a victorious war waged in the power of a Risen Lord?

p. 21

Victorious Christian Living by Alan Redpath

Josh McDowell tells the story of a tightrope walker who came to town with the circus. Before an awed crowd of onlookers, he performed many daring feats--riding a bicycle, carrying chairs, walking on his hands, pushing a wheelbarrow--all on a tenuous span of rope hundreds of feet above a river. Finally, he came to his last feat. "I will now push this wheelbarrow across that rope with another person in it! Do you think I can do it!"

"Yes!" answered the confident crowd. "You can do it!"

"That's wonderful!" said the tightrope walker.

"Then who among you wants to be first to volunteer as my passenger?"

Total silence.

"I'll volunteer," said a young woman, stepping confidently to the front. The crowd was amazed at her courage. The stuntman took her across the river in the wheelbarrow, then back again, all without a hitch.

Afterwards, someone ran to the young woman and asked, "Where on earth did you get the courage to do that? Weren't you scared to death?"

"Not at all," she smiled. "You see, the tightrope walker is my father--and I've been performing that feat with him all my life."

And so it is with us. As we live according to our faith instead of according to our doubts, our faith and assurance grow. We come to know the Father personally, not just intellectually. Through our active daily reliance upon Him, we can finally reach a place where we can say, "I'm not afraid to trust my heavenly Father. I've been performing the feat of faith with Him all my life."

pp. 123-124

The Healing Choice by Ron Lee Davis

off what
God intended