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# Joshua/the Conquest of Canaan

INTRODUCTION TO THE DEUTERONOMISTIC HISTORY—THE “FORMER PROPHETS” OF THE *NEVI’IM*; BOOK OF JOSHUA. ENTERING THE LAND OF CANAAN; “CONQUERING” THE LAND OF CANAAN; DIVIDING THE LAND OF CANAAN. JOSHUA 1:1–12:24, 23:1–24:33

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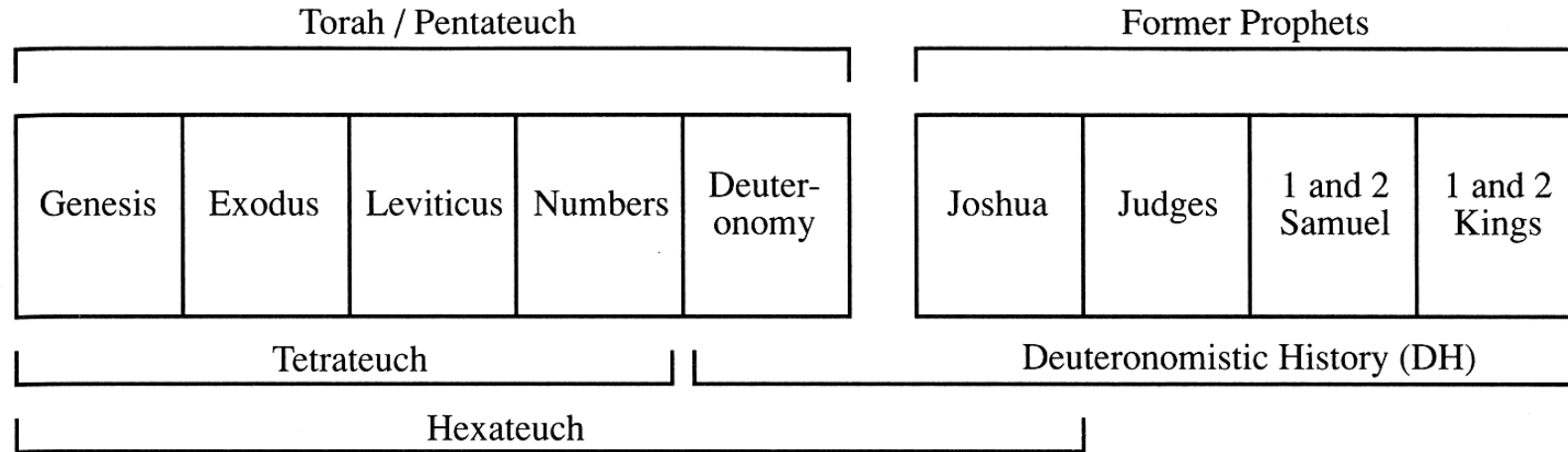
# The Deuteronomic History

- A collection of **theological narratives** that use the history of Israel (includes Joshua, Judges, 1–2 Samuel, 1–2 Kings). The purpose is to show the ways in which the Lord has acted in history to fulfill his covenant promises and to carry out his agenda.
- Called “Deuteronomic” because it reflects the important covenant themes of Deuteronomy, especially 27–30
- Important themes
  - God’s judgment for apostasy (breaking the covenant)
  - God’s continuing commitment to the House of David
    - Commitment that a member of his family will always rule Israel forever;
    - we know this is fulfilled through Jesus
  - God’s ongoing call to repentance
- Authors and editors in the Deuteronomic Tradition
  - “**DH**” – a scribe or scribes, perhaps from the northern tradition who worked during the reign of Hezekiah (715–687 B.C.); produced the core of Deuteronomy
  - “**Dtr<sup>1</sup>**” – a scribe or scribe, perhaps writing during the reign of Josiah (640–609 B.C.); **pro-kingship?**
  - “**Dtr<sup>2</sup>**” – a scribe or editor working in the exilic period following the fall of the southern kingdom (after 586 B.C.) **anti-kingship**

The Deuteronomistic Historians were interested in reinterpreting & reshaping older & contemporary sources to tell a story of the past relevant to their present times & comprehensible to new generations.



# Torah and the Deuteronomistic History

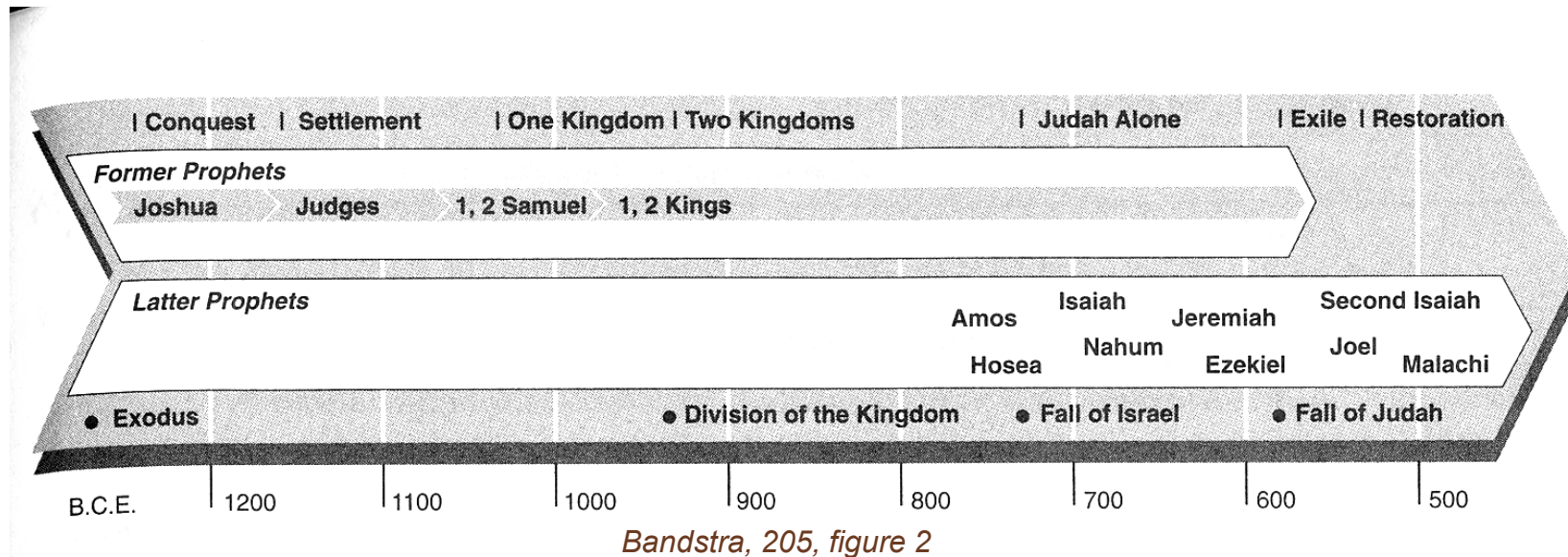


Bandstra, 207, figure 3

- Deuteronomy closes the *Torah* or **Pentateuch** (“Five Scrolls”) and opens the **Deuteronomistic History**
  - **Joshua** is so close to Deuteronomy that it is often seen together with the books of the Torah as part of a **Hexateuch** (“Six Scrolls”)
  - **Joshua** begins the “**Former Prophets**”

“... while the books included in the Deuteronomistic History share a common perspective, it must also be recognized that each book has a distinctive literary style. The cycles of Judges differ considerably from the programmatic overview of Kings, though they both emphasize God’s patience despite the unfaithfulness of Israel. Joshua concerns the fulfillment of the covenant promise of the land, while Samuel addresses the establishment of the covenant of kingship” (Hill and Walton 208).

# Former and Later Prophets



- The **Former Prophets** cover the period of the conquest and settlement of Canaan through the period of judgeship, monarchy, and the divided kingdom (Israel in the north and Judah in the south)
- The **Latter Prophets** begin towards the end of the northern kingdom, continue through the period when Judah stood alone, and extend through the exile to the restoration
- Together the Former and Latter Prophets constitute the *Nevi'im* (literally prophets) portion of the *Tanakh*

# The Book “of Joshua”

- *“Joshua” is not written by Joshua but is written about Joshua*
- Yehoshua – “YHWH saves” became Joshua
  - A later, shorter version of the name was *Yeshua which became Iêsous which comes to us as Jesus*
- As part of the Deuteronomic History, Joshua repeated stressed **the importance of obeying the Lord’s Torah**
  - **The covenant is twice renewed** (8:30–35 and 24:1–28), stressing its continuing validity
  - The blessings and cursings of Deuteronomy 27–28 are in particular reaffirmed and acted out on Mts. Ebal and Gerizim
- **The Promised Land is YHWH’s gift**, conquered by his power and not that of the Israelites
  - Some have noted that during the time of the patriarchs the land was shared with the Canaanites because the Canaanites were still worthy to inhabit it, but by this point they may have needed to be destroyed
- The importance of **“remembering” and memorials** is a constant motif in Joshua
  - Joshua often sets up “heaps” usually of stones in remembrance
- **The importance of Godly leadership**

“In Israel’s perception of herself as the covenant people of God, nothings is more central than the land. God has promised Abraham a land, though it was not to belong to his family for some four centuries (Gen 15:13–21). The delivery of that land into the hands of Israel is the focus of the book of Joshua. Forever after, the land is viewed in the history and literature of Israel as evidence of God’s having chosen them as his covenant people and bestowing his favor on them. . . . The book of Joshua, then, has great theological significance, for its narrative demonstrate, more than anything else could, that the Lord was keeping the covenant promise that he made to Abraham.” Hill and Walton 230

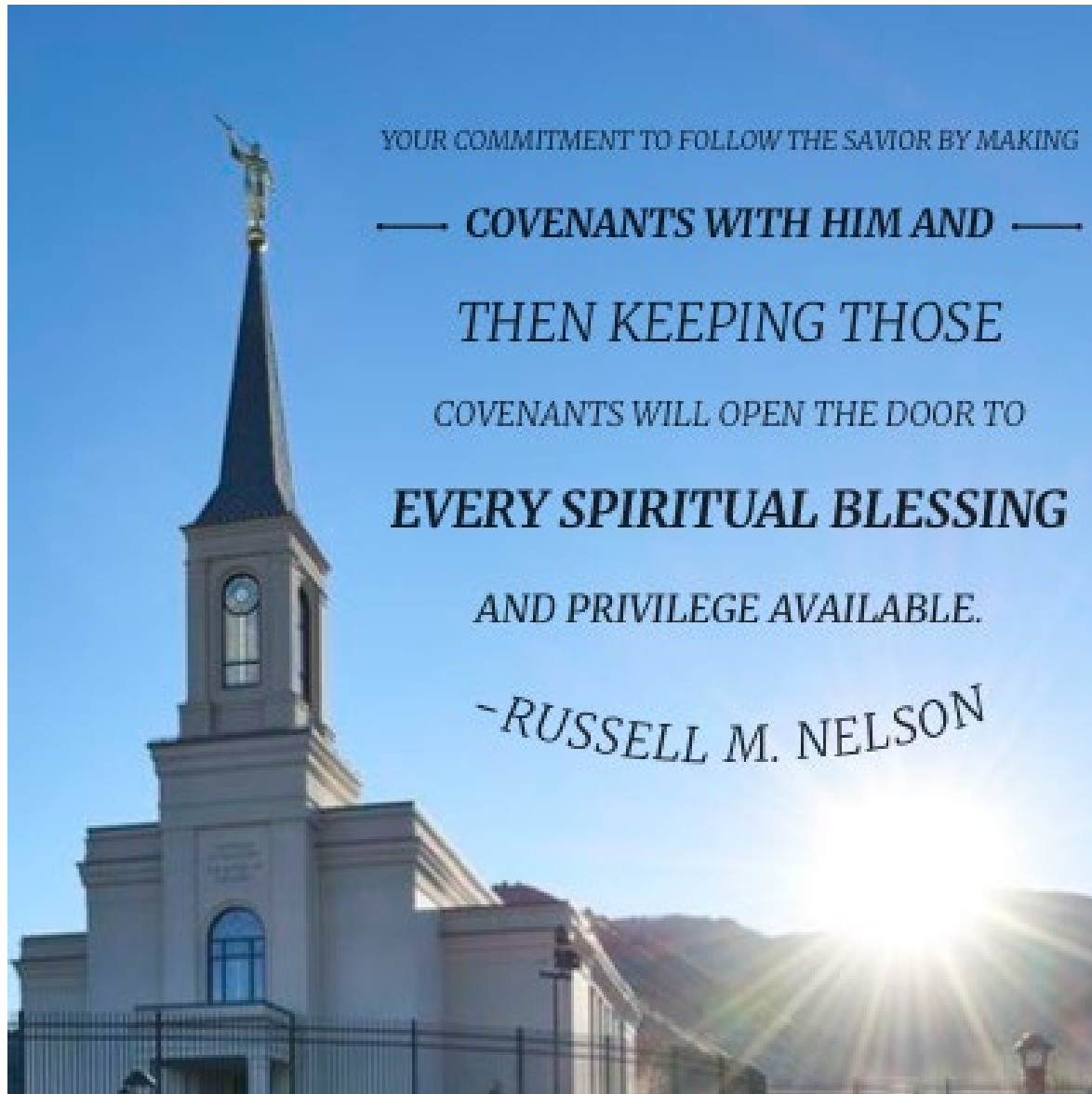


# Purpose Statement

The purpose of the book of Joshua is summarized nicely in Joshua 21:43-45: “So the Lord gave Israel all the land, . . . and they took possession of it and settled there. The Lord gave them rest on every side. . . . The Lord handed all their enemies over to them. Not one of all the Lord’s good promises to the house of Israel failed; every one was fulfilled.” This book shows how God kept his covenant promise to give the land to Israel. The message is that God keeps his promises, no matter how impossible they may seem.



We are part of the covenant. What are his promises to us?



YOUR COMMITMENT TO FOLLOW THE SAVIOR BY MAKING

— COVENANTS WITH HIM AND —

THEN KEEPING THOSE

COVENANTS WILL OPEN THE DOOR TO

**EVERY SPIRITUAL BLESSING**

AND PRIVILEGE AVAILABLE.

~RUSSELL M. NELSON

“... The ordinances of the temple and the covenants you make there are key to strengthening your life, your marriage and family, and your ability to resist the attacks of the adversary. Your worship in the temple and your service there for your ancestors will bless you with increased personal revelation and peace and will fortify your commitment to stay on the covenant path.”

Russell M. Nelson, “As We Go Forward Together,” *Ensign* or *Liahona*, Apr. 2018, 7

# What would the historical books have done for the Israelites back then?

- How did we come to own this wonderful land—and will we ever own it again?
- When we return, what kind of leaders will assure our success?
- Are we free to do what we like?
- What kind of people are we, and what kind of God is ours?
- What mistakes did our ancestors make, and how can we avoid them?





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  - What mistakes did our ancestors make, and how can we avoid them?
- For the kings of the Davidic dynasty in Judah, the primary standard of evaluation was how they measured up to David for faithfulness and how successful they were in carrying out reform toward centralized worship in Jerusalem and extermination of apostasy.
  - Israel's' history is viewed in terms of their loyalty to the covenant. Obedience to the law and faith in the Lord bring the blessings and prosperity of the covenant (Deut. 28), while disobedience and apostasy brings the curses listed there.
  - “Where did things go wrong?” the suggestion is made that things went wrong right from the start and that the pattern continued virtually unabated throughout the long history of the monarchy. The constant presence of the prophetic word to kings during this period confirmed that the Lord gave plenty of warning and ample opportunity to respond. God's patience and faithfulness to the covenant were totally vindicated.

# Structure of Joshua

- **Entering the Land of Canaan (1:1–5:15)**
  - God's Commission to Joshua (1:1–9)
  - Preparation for the Invasion (1:10–18)
  - Canvassing of Jericho: Rahab and the Spies (2:1–24)
  - Israel Crosses the Jordan (3:17–4:18)
- **Conquering the Land of Canaan (6:1–12:24)**
  - Conquest of Central Canaan (6:1–8:35)
  - Conquest of Southern Canaan (9:1–10:43)
  - The United Kings of Northern Canaan Defeated (11:1–15)
  - Summary of Israel's Conquests (11:16–12:24)
- **[Dividing the Land of Canaan (13:1–24:33)]**
- **Joshua's Farewell (23:1–24:33)**
  - Joshua Exhorts the People (23:1–16)
  - The Tribes Renew the Covenant (24:1–28)
  - Death of Joshua and Eleazer (24:29–33)

The textual tradition suggests that the events of Joshua 1-12 took place in a period of about five years.

The book of Joshua presents a paradigm of how Israel was to live in the land: twelve tribes with a divinely designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary—all in obedience to the commands of Moses as found in Deuteronomy.

# God's Commission to Joshua (1:1–9)

- “Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to the right hand or to the left*, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: **for the Lord thy God is with thee whithersoever thou goest.**” (1:7–9)

“In several ways, Joshua seems to replicate Moses: Moses brings the Israelites across the reed sea, the water standing in a heap and the people crossing on dry land; Joshua brings the Israelites across the Jordan River into the Promised Land. After the crossing, the Israelites observe the Passover, creating a strong line to the Exodus led by Moses at the time of the first Passover (Josh 5:10). Moses beholds the vision of a burning bus and is told to remove his shoes because he is on holy ground: Joshua beholds the vision of a man with a drawn sword who tells him to remove his shoes because he is only holy ground (5:13–15). Moses mediates a covenant between Yahweh and Israel at Sinai; Joshua mediates a renewal of the covenant at Shechem (Josh 24). Moses sends spies to scout out the land, and Joshua sends spies to scout out the land (Josh 2:1). Moses holds out a rod during battle so that Israel will prevail over her enemies, and Joshua holds out his javelin for the same reason (8:18–20)” (Hayes 167).



Cf. Loss of Joseph Smith and transition to Brigham Young



“If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the voice of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The Lord gave his people a testimony that left no room for doubt as to who was the man chosen to lead them.”

George Q. Cannon, quoted in *History of the Church*, 7:236n.



# Yahweh's Personal Address to Joshua (1:1–9)

- “Be strong and of a good courage . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to the right hand or to the left*, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? *Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.*” (1:6–9)
- **Two prominent themes:**
  - God’s promise to be as close to Joshua as he was to Moses
  - The irrevocable demand that Joshua never let fear or intimidation weaken his confidence in Yahweh’s power to bring him success.

Everything good in life—every potential blessing of eternal significance—begins with faith. Allowing God to prevail in our lives begins with faith that He is willing to guide us. . . . Please know this: if everything and everyone else in the world whom you trust should fail, Jesus Christ and His Church will never fail you. The Lord never slumbers, nor does He sleep. He “is the same yesterday, today, and [tomorrow].” He will not forsake His covenants, His promises, or His love for His people. He works miracles today, and He will work miracles tomorrow. Faith in Jesus Christ is the greatest power available to us in this life. All things are possible to them that believe. -President Nelson, April 2021

# Preparing to Enter the Promised Land

- Moses “died” (was translated) on Mt. Nebo in Transjordan
- Israel camped at Shittim
- **Joshua send spies to Jericho** (2:1–24)
  - **Rahab’s help and profession of faith** (2:8–13, esp. 11b)
    - A harlot but mentioned in Matthew 1:5 – one of the women in the lineage of Christ – another example of God’s grace
  - The spies promising report, contrasting with the ten cynical spies of Number 13–14
- **Crossing the Jordan River** (3:1–4:18)
  - The Parting of the Waters (3:1–17)
  - Twelve Memorial Stones (4:1–9)
    - Twelve stones are taken from the river bed as a memorial, twelve others placed in it
  - The Crossing Completed—Joshua Magnified in Israel (4:10–18)
    - Parallels the crossing of the Red Sea (Exodus 14), but this time the Ark of the Covenant rather than Moses’ staff effects the division of water



# Why is Rahab's story included?

2:1-2 And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. **And they went, and came into an harlot's house, named Rahab,** and lodged there. And it was told the king of Jericho, saying, Behold, **there came men in hither to night of the children of Israel to search out the country.**

2:9-11 **And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.** For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

2:24 And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even **all the inhabitants of the country do faint because of us.**

The spies report is coming from Rahab

- Rahab's inclusion with the people of Israel. Seems to represent a niche that the book wishes to carve out for select foreigners in Israelite ranks.
- The narrative contrast between them ie Rahab and Gibeonites (humble non-Israelites who acknowledged God's sovereignty) and Achan (an Israelite who ignored Yahweh's express command) reflects a counter theme in the book of Joshua.
- "the salvation of Rahab and her family is a story interwoven with the narrative of the destruction of Jericho. In Joshua 6:16-25, the narrative intentionally alternates between these two events. Further, a word count in the original Hebrew of these verse reveals 102 words devoted to the destruction of Jericho and nearly as many, 86 words, devoted to Rahab's rescue. For the author of this account, the salvation of Rahab and her family is as important as the destruction of Jericho" (Hess 175).



# Why is Rahab's status as a harlot useful, particularly since she will later be included in Christ's genealogy and noted for her faith?

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- Some of the ancient Jewish fathers who held her in high reputation reckoned that she was the wife of Joshua himself, but in the royal genealogy of Jesus, Rahab is referred to as being the wife of Salmon, one of the two spies she sheltered.
- Ultimately, Rahab married Salmon, an Israelite from the tribe of Judah. Her son was Boaz, the husband of Ruth.
- The text does not shy away or downplay her status as a harlot—mentioned three times. But the story shows how this does not matter.





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**Don't judge others by life situations; we are not defined by our situations; change is always possible.**





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# Gilgal and “Remembering” (4:19–5:12)

- Once in Canaan proper, the Israelites camp at **Gilgal** across the Jordan
- The **twelve river stones are piled up as a monument** to the crossing (4:19–24)
  - The theme of “**remembering**” what YHWH has done is first illustrated here with the heaping of stones
- Joshua has all the males of the new generation **circumcised** (5:2–9)
  - The Exodus generation had “forgotten” the Lord’s command in regard to this outward token of the covenant
  - The etiological name **Gibeath-haaraloth, or “Hill of Foreskins,”** is another “heap” as a memorial! (5:3)
- **Passover is kept at Gilgal** (5:10–11)
  - This was supposed to be an annual observance; the Exodus generation had neglected this commandment as well – this may be a literary device to show how the previous generation continuously forgot God, as they did have Moses with them still
- **Manna ceased** (5:12)
  - Not needed in the “land flowing with milk and honey”

# Joshua's Vision (5:13–15)

- Before the fall of Jericho, Joshua encounters “**the captain of the host of the LORD**” (5:13–15)
- “Art thou for us, or for our adversaries?”
  - Neither! **YHWH is independent, although he chooses Israel—rather Israel is on *his* side**
- The command to take off his shoes
  - Similar to Moses' encounter at the burning bush (Exodus 3)
  - *All of the Promised Land is holy*
  - ***YHWH is present and accessible in the Holy Land***



**Demonstrates that the Lord is the one who will do the fighting and will enable the Israelites to possess the land. It is the Lord's army who will conquer.**

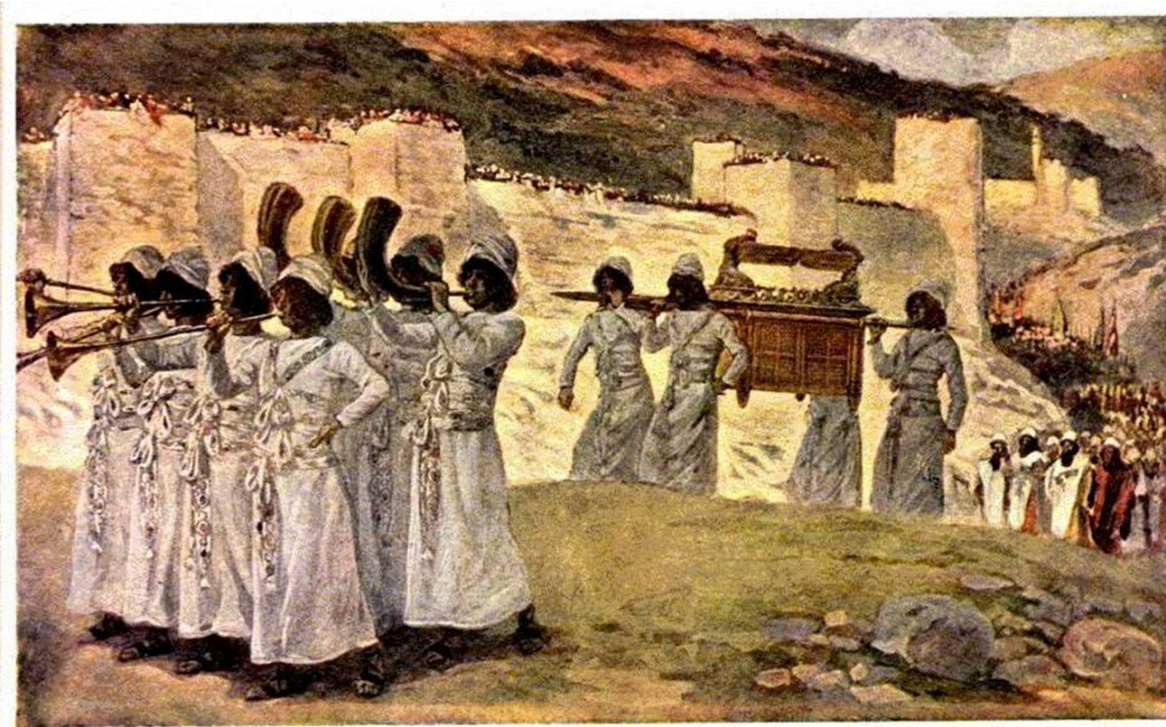
*\*Note that when military strategies are described in the text, they are God's strategies, not Joshua's.*



# Jericho and Holy War (6:1–27)

## Conquest of Central Canaan (6:1–8:35)

- Ceremonies designed to demonstrate that the YHWH and his power, not the Israelites, defeated Jericho.
  - the fact that the instructions they received resemble a ritual more than a battle plan set the tone for the narratives as conveying the covenantal aspects rather than the military aspects of the conquest.



J. James Tissot.

THE SEVEN TRUMPETS OF JERICO. Joshua vi. 13.

“And seven priests bearing seven trumpets of rams’ horns before the ark of the Lord went on continually, and blew with the trumpets.”

Copyright by de Brunoff, 1904.

Joshua 6:3-5 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat,

# Jericho and Holy War (6:1–27)--Conquest of Central Canaan (6:1–8:35)

## The “Ban” (6:17–19)

- The city, its inhabitants, and all of their possessions are declared *cherem*, or “devoted to destruction”
  - Since YHWH conquered the city, he, and not Israel, takes ownership of everything
  - This war is not to be a “for-profit” enterprise

### This established the difficult concept of Holy War: how is this explained morally?

- The biblical narrative is an idealization—meaning the resident population of Canaan was never completely destroyed.
- Hess’s argument: “In the accounts of Jericho and Ai, Joshua and the Israelites are attacking forts rather than population centers. . . . The herem, the complete dedication to God of what is already his creation but has turned against him, was directed against the armies with their religious and political leaders who controlled the fortified centers of power, the ‘cities’ of Deuteronomy 20. These were centers of oppression for most of the inhabitants of Canaan and the location of the great temples to the false gods of the land” (Hess 192). “The word for “city” (Heb. ir) can mean a population center of any size, such as a hamlet or village, or a fort or citadel within a larger town or city . . . may have numbered about a hundred more or less: (Hess 191)
- Scriptures suggests that the Canaanites brought this destruction on themselves by their own wickedness. In Fertility rites, child sacrifice, resistance to the Lord’s actions. *Deut 9:5* It is not because of your righteousness or the uprightness of your heart that you are going in to occupy their land; but because of the wickedness of these nations the Lord your God is dispossessing them before you, in order to fulfill the promise that the Lord made on oath to your ancestors, to Abraham, to Isaac, and to Jacob.
- *1 Nephi 17:33–35* And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay. Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay. Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers unto their obtaining power over it.

History proves that Canaanite influence would lead to *spiritual death*. A unique period in Israel’s history to give it a homeland—was not meant as a permanent religious principle





Reyna Aburto's beautiful testimony from April 2021 General Conference: "That day I realized that the Spirit had given me comfort in a difficult time. I had received a witness that my brother's spirit is not dead; he is alive. He is still progressing in his eternal existence."

And it came to pass that the God of heaven looked upon the residue of the people, and he wept . . . And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? . . . And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood (Moses 7:28-33)

What we have been asked to do by our Prophet Russell M. Nelson in this day and age: "to build bridges of cooperation instead of walls of segregation" and "to lead out in abandoning attitudes and actions of prejudice . . . [and] to promote respect for all of God's children."



# YHWH and Ai

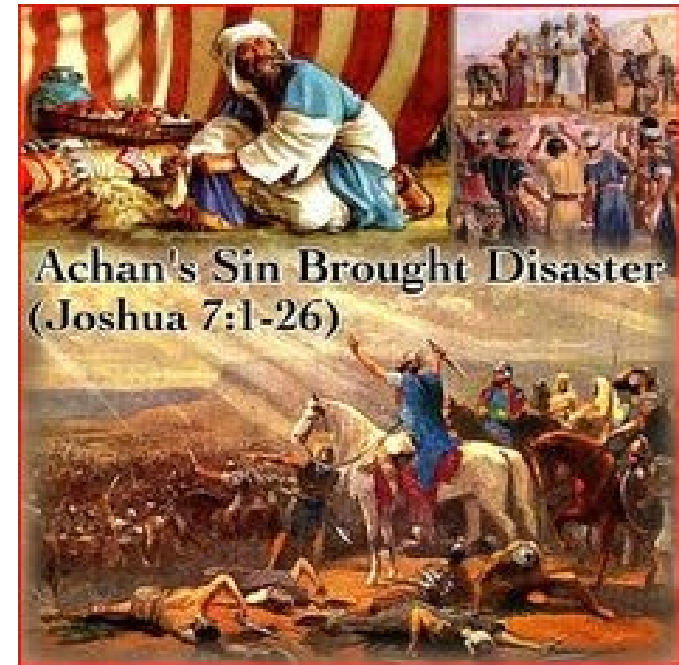
## Conquest of Central Canaan (6:1–8:35)

- **The Sin of Achan and Its Punishment: Defeat at Ai (7:1–26)**
  - Chapter 7 provides one of the most detailed accounts of the conquest narrative and it concerns not a military encounter, but a covenant issue: the violation of the ban. The defeat at Ai showed again that the Lord was the one granting victory or defeat.
  - Surprising defeat because Jericho has massive walls; whereas, Ai means “dump” or “trash heap”
  - Achan broke the ban, keeping plunder from Jericho
  - After Israelites were defeated, Achan’s sin was discovered “by lot” (possibly Urim and Thummim?)
  - God manifests his will and reveals the sin of Achan
- Ai Captured by Stratagem and Destroyed (8:1–29)
- **Joshua Renews the Covenant (8:30–35)**
  - An altar built at Shechem, where Abraham first entered Canaan (Genesis 12:6–7)
  - Blessings and cursings read per Deuteronomy 27

# Collective Responsibility

The principle of collective responsibility is powerfully taught in Joshua 7. All Israelites were supposed to abide by the “ban” on taking booty from Jericho. Everything belonged to the Lord. Achan disobeyed and took booty and hid it in his tent. This was an individual action, but the text states, “The children of Israel committed a trespass” (Josh 7:1), “Israel hath sinned and they have also transgressed” (Josh 7:11). The Israelites learned that the actions of even one individual could have a profound impact on the group, not just socially, but, because of their covenant with the Lord, in other important ways as well.

The theological theme here affirms that God regards his people not as a collection of individuals but as a single, collective entity; that is why Yahweh holds all the Israelites accountable for the secret sin of a single Israelite.



# Further Conquests

- Conquest of Southern Canaan (9:1–10:43)
  - **The Gibeonites Save Themselves by Trickery** (9:1–27)
  - **The Sun Stands Still** (10:1–15)
    - When five Canaanite states try to punish the Gibeonites, the Lord “discomfited them before Israel” and showers them with stones
    - Joshua commands the sun and moon to stand still so that the Israelites can drive the Canaanites/Amorites from the field
      - *“the LORD hearkened to the voice of a man: for the LORD fought for Israel”* (10:14b)
  - Five Kings Pursued: the Destruction of the Amorite Coalition (10:16–43)
- The United Kings of Northern Canaan Defeated (11:1–15)
  - Led by the important Bronze Age site of Hazor



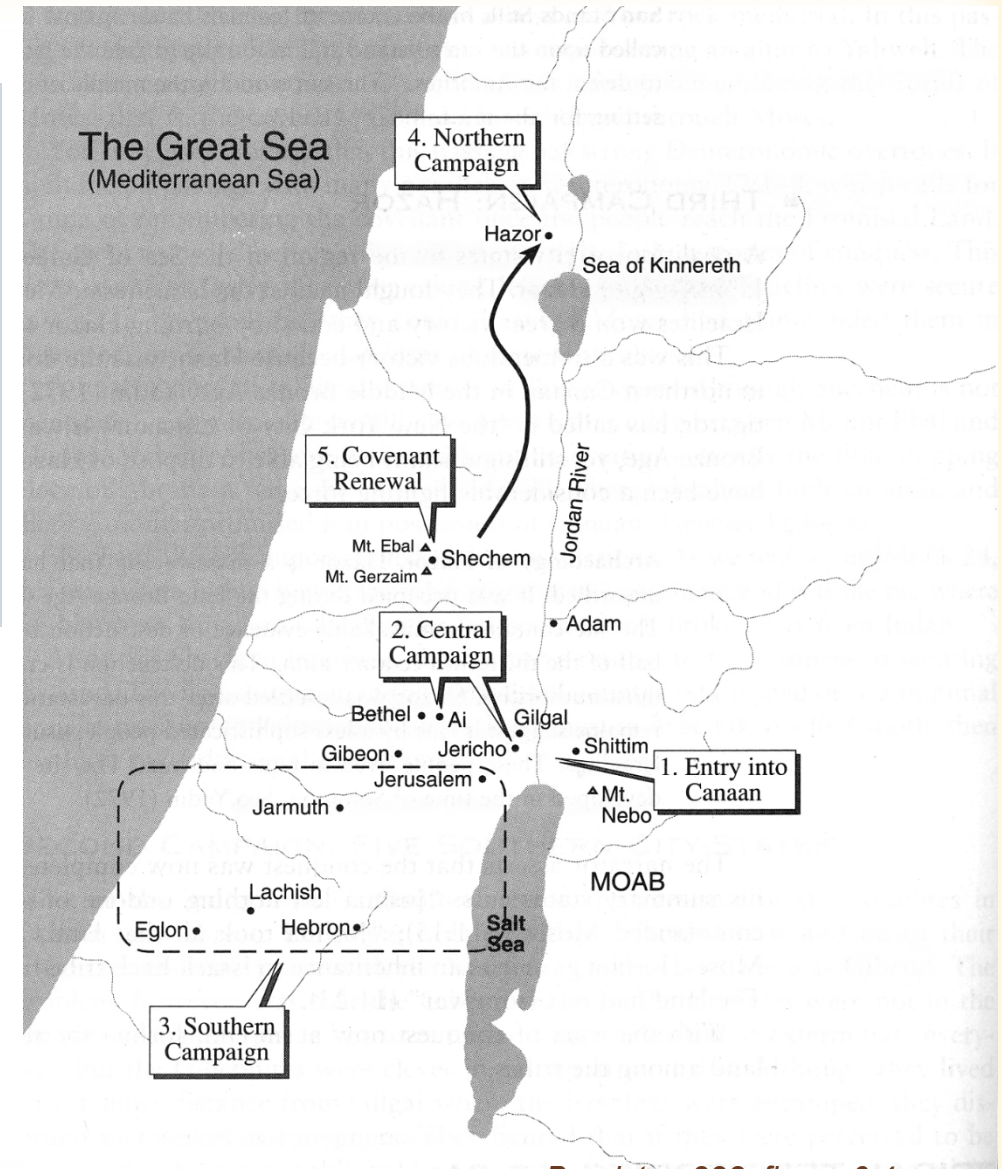
While it is to Israel's advantage that these southern kings take to the open battlefield rather than staying behind their walled cities, it doesn't mean, even though they defeat the kings with God's help, that they will actually occupy their cities. The same is true of the northern kingdom, which also takes to the battlefield once the southern coalition is defeated (chap. 11). Tremper Longman III, *Introducing the Old Testament*, 43.



# Total or Partial Conquest?

While some verses in Joshua seem to suggest that the entire land was conquered (e.g., 11:23; 21:43-45), these must be balanced against other statements in the book that clearly indicate that there was still much to be done (e.g. 13:1-6; 17:12-13; 18:2-3; 23:4-5, 13). It is the latter situation that is in view in Judges 1. **The former condition is not contradictory to this, but represents a theological assertion to the effect that God had fulfilled his promises in putting the entire land under the Israelites' control.** The major powers of the area had been defeated by Joshua, so by default the territory that they had controlled now belonged to Israel. Israel's control, however, was neither accepted nor enforced. This accounts for the apparent discrepancy. Hill & Walton 221

“popular interpretations of Joshua assume a conquest and then read into the text that this is what is being described. However, the ‘taking’ of the land involves the dismantling of the forts and fortress towns that stand in the way of Israel’s initial settlement in part of the land and the defeat of armies that oppose the nation. Although an allotment of the land is made in chapters 13-19, there is no command to occupy this land immediately. **Rather, the picture, especially as it emerges in 17:14-18, is one of initial settlement in the hill country, central in the land, with an occasional settlement in a few other areas** (see 14:6-15) . . . the issue of preserving some Canaanites is not a contradiction, especially if they are seen as becoming Israelites by their confession of faith or other means” (Hess 171).

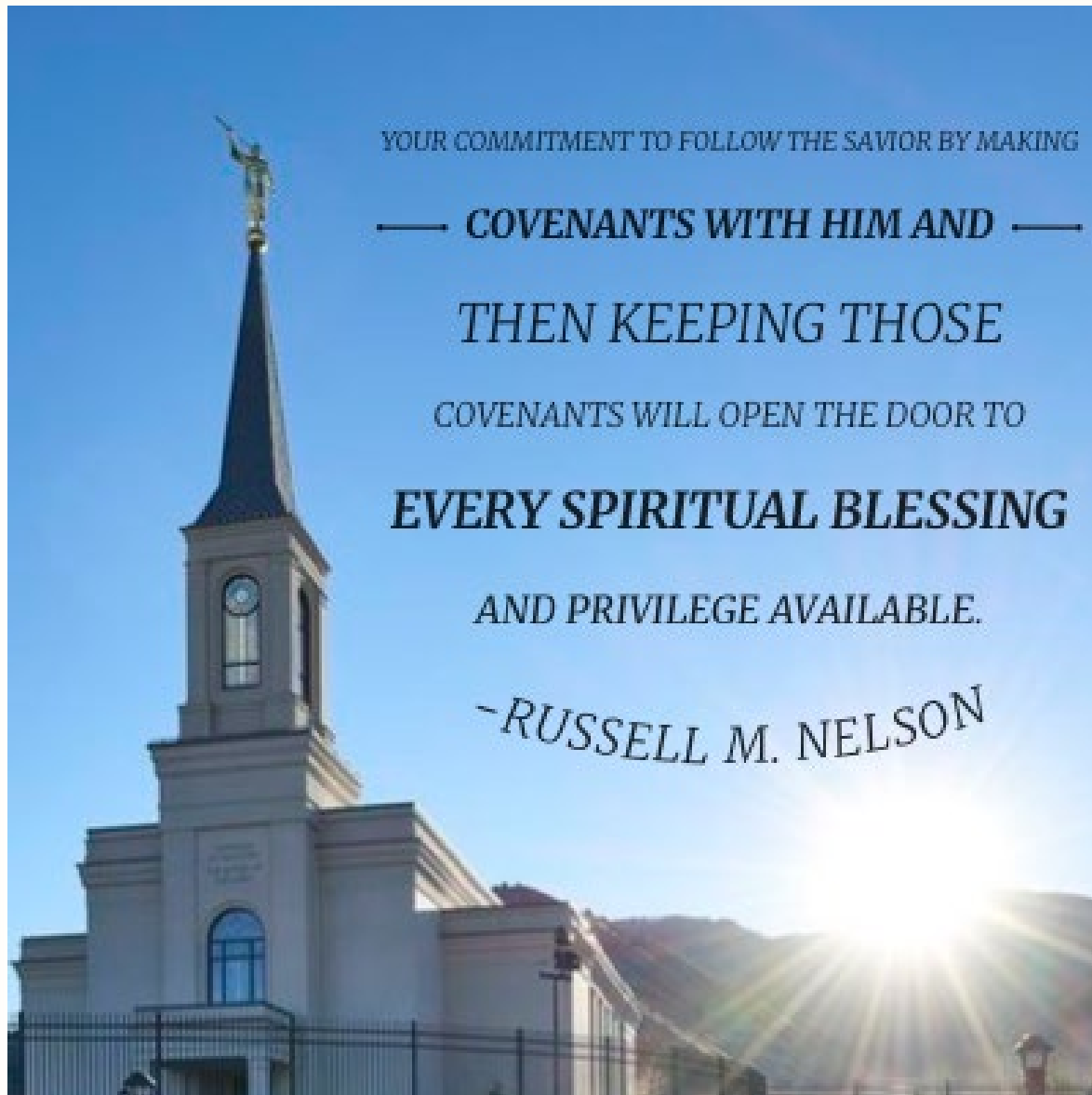


Bandstra, 228, figure 6.4

# “Conquering” the Land of Canaan

- Joshua 2–12 recounts the conquest of only a relatively few Canaanite states
- Joshua 13 refers to lands still unconquered (Judges 1 suggests that Israelites were still a minority)
- Archaeological evidence is uneven, supporting the destruction of some states in this period but does not always support sites mentioned as destroyed by Joshua (especially Jericho and Ai)
- **Central Message of Joshua—God has kept his Promises:** “And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.” (21:43–45). This book shows how God kept his covenant promise to give the land to Israel. The message is that God keeps his promises, no matter how impossible they may seem.

We are part of the covenant. What are his promises to us?



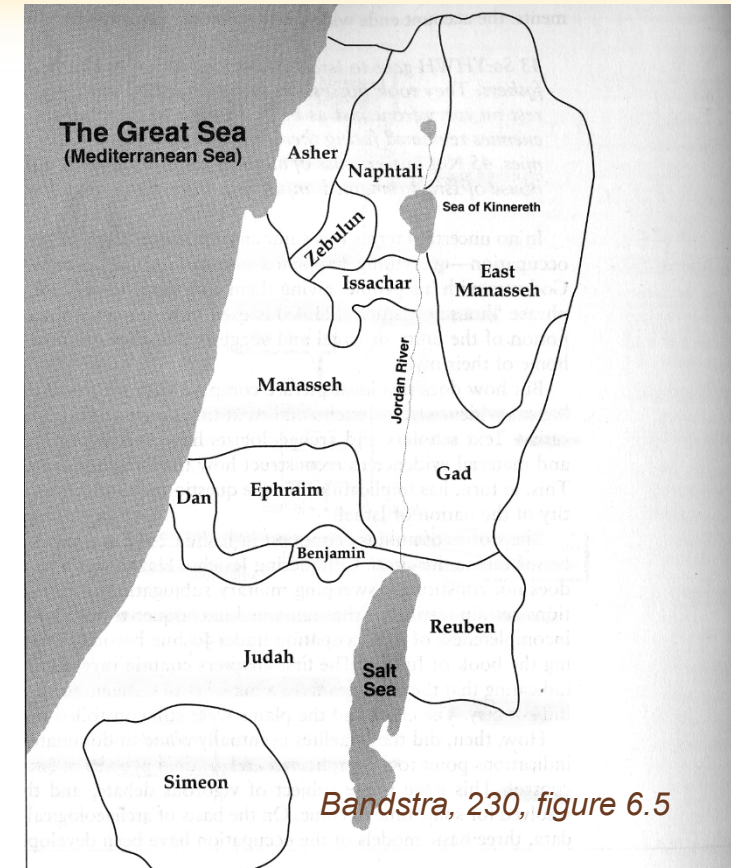
“... The ordinances of the temple and the covenants you make there are key to strengthening your life, your marriage and family, and your ability to resist the attacks of the adversary. Your worship in the temple and your service there for your ancestors will bless you with increased personal revelation and peace and will fortify your commitment to stay on the covenant path.”

Russell M. Nelson, “As We Go Forward Together,” *Ensign* or *Liahona*, Apr. 2018, 7



# Dividing the Land of Canaan (13:1–24:33)

- The Parts of Canaan Still Unconquered (13:1–7)
- The Territory East of the Jordan (13:8–14)
  - Territory of Reuben (13:15–23)
  - Territory of Gad (13:24–28)
  - Territory of the Half-tribe of Manasseh (East) (12:29–33)
- The Distribution of Territory West of the Jordan (14:1–5)
  - Hebron Allotted to Caleb and Judah (14:6–15:63)
  - Territory of Ephraim (16:1–10)
  - The Other Half-Tribe of Manasseh (West) (17:1–18)
- Territories of the Remaining Tribes (18:1–10)
  - Territory of Benjamin (18:11–28)
  - Territory of Simeon (19:1–9)
  - Territory of Zebulun (19:10–16)
  - Territory of Issachar (19:17–23)
  - Territory of Asher (19:24–31)
  - Territory of Naphtali (19:32–39)
  - Territory of Dan (19:40–48)



*Bandstra, 230, figure 6.5*

At some point the Israelites moved to Shiloh, where they set up the Tabernacle (Josh 18:1). There, Joshua divided the land according to God's will, which was manifest by casting lots "before the Lord" (Josh 18:6, 8, 10: 19:51). The phrase "before the Lord" indicates this activity took place at the Tabernacle in a ritually approved manner deemed acceptable to God. The Process sanctioned the outcome and eliminate accusations of favoritism. Jehovah brought the Israelites out of Egypt, brought them into the land of Canaan, and appointed which tribe would live where. -Holzapfel, Pike, and Seely, 157.

# Joshua's Farewell (23:1–24:33)

- Joshua Exhorts the People (23:1–16)
  - “for the Lord your God is he that hath fought for you. . . . Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left” (23:3, 6)
  - “Take good heed therefore unto yourselves, **that ye love the Lord your God**. Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you: Know for a certainty that the Lord your God will no more drive out *any of* these nations from before you; **but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.**” (23:11–13)
  - “When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.” (23:16)
- The Tribes Renew the Covenant (24:1–28)
  - Joshua reviews Israelite history and **challenges the tribes to choose the Lord**
    - “And if it seem evil unto you to serve the Lord, **choose you this day whom ye will serve**; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: **but as for me and my house, we will serve the Lord.**” (24:15)
  - The covenant again renewed at Shechem
- Death of Joshua and Eleazer (24:29–33)

# *Choose you this day whom ye will serve*

Dear sisters, one thing is needful, to follow Him each day. Choose ye therefore Christ the Lord. Choose to feast upon His word. Choose to trust in Him above. Choose to wait upon His love. Choose to give Him all your heart. Choose ye therefore that good part. RS  
President, Bonnie D. Parkin, Oct 2003

A morning prayer and an early search in the scriptures to know what we should do for the Lord can set the course of a day. We can know which task, of all those we might choose, matters most to God and therefore to us. I have learned such a prayer is always answered if we ask and ponder with childlike submission, ready to act without delay to perform even the most humble service. On many days, doing what matters most will not be easy. It is not supposed to be. God's purpose in creation was to let us prove ourselves. . . . By serving Him this day, you will come to know Him better. You will feel His love and appreciation. You would not want to delay receiving that blessing. And feeling His love will draw you back to His service, wiping away both complacency and discouragement. Elder Henry B Eyring, April 2007

The magnitude of our eternal happiness depends on choosing the living God and joining Him in His work. . . . So, choose faith in Christ; choose repentance; choose to be baptized and receive the Holy Ghost; choose to conscientiously prepare for and worthily partake of the sacrament; choose to make covenants in the temple; and choose to serve the living God and His children. Our choices determine who we are and who we will become. Elder Dale G Renlund, Choose You This Day, Oct 2018