

The Book of Joshua

The Final of a Series of Four by the Editor

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20:1-9 Taking Life Seriously

This little chapter appears, at first sight, to be one of the dreariest in a boring section of an otherwise exciting book! However, we have every right to assume that the original author did not consider it tedious. So how are we to unlock its secrets?

Here are some of the clues. The previous discussion has demonstrated that chapters 14-19 are designed as a clear and separate section of the book. In this context, the present chapter seems to commence a new section. In fact 14-19 deal with the allocation of the land, whereas 20-24 seem to relate specifically to 'how to live in the land as the people of God'. Indeed there is a discernible structure to the final five chapters in which the central section (22, the return of the trans-jordanian tribes, their job done) is flanked on each side by two sections. In the earlier section (20,21), the faithfulness of Israel to establish, in practice, God's demands for life in the land is stressed by two examples. In the latter (23,24) two addresses of Joshua (to leaders and people) establish the need for ongoing faithfulness and unity. Finally, the Hebrew word *dibber* ('said') is used in verse one, instead of the more usual *amar* and appears to stress the unique significance of what is being said here (and possibly, in the following chapters). All this goes to show, once again, the skill of the author . . . and emphasizes that each of these chapters is vital to his message: not least the present one! It even suggests, as Davis notes, that to consider these details mundane and dreary indicates that we have not heard their witness.¹

The book of Joshua resonates throughout with 'the LORD said to Joshua' (1) and, 'as I instructed you through Moses' (2). Though Joshua is shortly to take a back-seat and, eventually, be removed in death, the 'Israelites', changed circumstances notwithstanding (a point emphasized, perhaps, by the 'Then' in verse 1), are still to be guided by the will of the LORD, the word of God. Nothing was to be done except as explicitly demanded by the LORD or as an application of those things he had revealed about himself and his ways.

An example, but a vital one, follows: the need to 'designate the cities of refuge' (2).

What is described in this chapter is what one commentator described as the 'most sophisticated clemency system in the ancient world'.² Elsewhere in the ancient world evidence abounds that life (especially that of the under classes) was

cheap. The poor and vulnerable were reckoned as merely other chattles and regarded as a capital asset to be used and expended as desired. This passage, however, makes it clear that to be a child of God demanded a different world-view and one that demanded that all human life was treated with honour and in the light of God's revelation.³

In particular, this chapter stresses that life is sacred. Thus even accidental homicide is 'punished' and the culprit has to suffer curtailed freedom: even if, as seems possible, such assisted the Levites in sacred functions (6).⁴ However, protection is offered, even, especially, to the 'alien': the person without the social and economic ties that might otherwise offer protection and offer status (9). Moreover, the number and location of the cities indicates that protection was to be freely and easily available.

This radical departure from the secular world was grounded on the biblical principle that all human life is sacred because it is created in the image of God. The consequence was that dignity was to be afforded to all and the image of God cherished in each one. Such was to be a vital principle that was expected to govern all that Israel did in God's land. No wonder the author thought it necessary to emphasize it.

21:1-45 Taking Witness Seriously

Contained within the section bounded by chapters 20-24, the present chapter may be expected to offer a further example or principle by which the people are to live in the land the LORD had given them. What, then, is it?

To partly answer this question we are to note the way the story commences (1-3). We have already noticed that the author of this book uses 'echoes' to make his point. He does so here. Thus, the gathering of 'the family heads' who approached 'Joshua' (1) resonates with 14:6. Usage in both places perhaps hints that what is taking place here meets with the author's approval. This impression is strengthened by their appearing at Shiloh and their appeal to the fact that 'The LORD commanded through Moses' what they now request (2). That what subsequently took place was the LORD's will is re-emphasized by 'as the LORD had commanded the Israelites gave' (3). Thus, in all this we are introduced to people acting in full conformity with and by faith in the word of God.

The background to the request of the Levites lies in Num. 35:1-8. Unlike the other tribes, they were to have no territory except 'towns . . . with pasturelands for our livestock' (2) allocated to them 'out of . . . [the] inheritance' of the other tribes (3). Thus, they were to have no inheritance of their own, be distinct from the other tribes and diffused among them. The reasons for this are given elsewhere. The LORD

was their inheritance and they were to live off the proceeds of their ministry as priests (Josh. 13:14, 33; 14:3; Dt. 18:1-2): a ministry that included the administration and performance of the sacrificial system, the role of judges and teachers of the law. In this way they were to be a spiritual influence and catalyst to faithfulness to the LORD wherever they were.

Nevertheless they were unable to live on air, however spiritual their tasks. Thus, they were given the promised provision (4-8) and their respective cities allocated to them (9-42). This provided a gentle reminder that the LORD was concerned for the practical and material needs of those set aside for ministry . . . and expected all his people to take a part in this provision!⁵

All of this leads up to one of the great passages in the book (43-45)! Davis describes this passage as 'the theological heart of the book of Joshua', and notes that its method for communicating its message is by means of 'sledgehammer theology'.⁶

Once the Levites had their 'allocation' resolved the business of settlement was completed. This provided one of those occasions to look back and reflect; rather as an anniversary, birthday or new year can do. When this was done the lesson was simple: God always does what he promises! Thus 'all the land that he had sworn he gave; they took possession and settled there'. In this they were granted 'rest on every side' and 'not one of their enemies withstood them' Indeed, 'Not one of all the LORD's good promises to the house of Israel failed; every one was fulfilled.' It was a big ask. The people had needed to be got out from under subjection to the most powerful man and country in the ancient world, they had to be fed through forty years in the desert, they had twice to pass insuperable obstacles provided by sea and river, they needed to overcome unscaleable cities, negotiate giants and face some of the most sophisticated military hardware available in their day: and in awesome numbers. But the LORD did it! His promises stood head and shoulders above the difficulties (and what difficulties!) along the way.

22:1-34 Taking Faithfulness and Unity Seriously

As the last five chapters of Joshua have begun to unfold we have noted that they were designed to ask the question, how then should the Israelites live in the land that the LORD had won (chapters 1-12) and apportioned out to them (chapters 13-19)? We suggested above that chapters 20 and 21 provide two examples that highlight two principles by which the people are to conduct themselves: respecting the sanctity of life and living in such a way as to mediate the presence of God. The two chapters that follow the present one describe two 'assemblies' in which Joshua addresses first the leaders (chapter 23) and then the people (chapter 24) in order to instill the ongoing need for godly living among the people.

The present chapter, therefore, finds itself in the middle of this larger section and describes both an example and several assemblies of the people! This suggests that it was designed to occupy a central role and to declare some vitally important truths to its readers.

In particular, verse 1-9 may be divided in the following

way:

- a 1-4 The two and a half tribes commended by Joshua for their fidelity to the LORD
- b 5 The principles of fidelity to the LORD re-affirmed
- a 6-8 The tribes blessed by Joshua if they maintain this fidelity to the LORD
- c 9 Conclusion.

This structure highlights the central place verse 5 occupies and introduces the theme of the chapter. Verse 5, itself, has an interesting shape.

- a 'Be very careful to keep the commandment . . .'
- b 'love the LORD your God'
- c 'walk in all his ways . . .'
- a 'hold fast to him'
- b 'serve him with all your heart and all your soul'

In this way sections a) and b) complement one another and demonstrate the fact that genuine obedience is seen in the wholehearted response of love. Thus, the central principle, 'walk in all his ways', is highlighted and amplified. At the same time we note that most of the verbs emphasize continuous action ('keep', 'love', 'walk', 'serve'): especially, 'hold fast'.

In this highly effective way the author is, of course, seeking to emphasize two vital truths. The first is that a truly religious life is seen in obedience to all that God has commanded: but not by means of the scrupulous legalism of the (later) Pharisees. Rather genuine obedience is freely and willingly offered from a loving heart. Here, then, is, perhaps, the most fundamental principle of the religious life. Only love enables us to fulfill the LORD's commands.

The other vital truth is that the past, present and future hold hands in faithful discipleship. What the LORD has said determines our world-view and actions and, in so far as this is sustained over the long haul, we demonstrate the authenticity of our walk with God.

The central place that such perspectives should occupy is emphasized in two ways. First of all, these words are Joshua's final charge before the two and a half tribes return home: and final words are normally important. Secondly, as noted above, the tribes are both commended for past success (1-4) and are given a blessing (6-8) should such continue to characterise their faith and conduct.

The remainder of the chapter (10-34) shows how all the tribes took such teaching very seriously: especially when it came to the matter of their 'engaging with God' in worship. The story of the transjordanian tribes building a memorial altar needs little amplification. However, we note that the present section emphasizes the two speeches of the Canaanite tribes (15-20) and the response of the transjordanian tribes (22-29), together with the resolution (31).

For the tribes living in Canaan, the 'building an altar for yourselves, other than the altar of the LORD our God' (19) appeared a serious matter. Thus the rich vocabulary of sin in the Old Testament is appealed to in order to describe such actions as to 'break faith with the LORD', to 'turn away' from him in an act of 'rebellion' (16). Thus they recognized that it was not up to the people of God to determine the fashions for worship: only the LORD could do that.

And failure was a very serious matter. Such was idolatrous (like 'the sin of Peor', 17) and brought the community

under God's curse. Thus Achan's sin brought wrath 'upon the whole community of Israel' (20). For the nine and a half tribes, therefore, unity and blessing could not exist in the face of apostasy, even if the latter was clothed in religious dress.

The transjordanians' response was calm and yet the 'disconnected statements and outcries'⁷ may reflect both an eyewitness and the evidence of deep distress at the misunderstanding. The repetition of God's names, 'The Mighty One, God, the LORD' (22) is no mere rhetorical flourish. It was, in fact, their desire to honour him that prompted their action. They, too, believed that self-willed worship was wrong (23). Rather, their concern was that they recognized fidelity cannot exist without unity.

Thus, through dialogue, the serious threat was overcome. Leaders (31) and the whole assembly (32-33) acknowledged that no breach in fellowship with the LORD and one another had occurred. Indeed the altar's name, 'A WITNESS BETWEEN US THAT THE LORD IS GOD' (34), confirmed the people's mutual recognition of their unity and fidelity to the true God.

23:1-16 Taking the Long Haul Seriously

Following three examples of how to 'live right' before the LORD, the book of Joshua ends with two of Joshua's last sermons: messages designed to drive home the lessons of the previous three chapters: and, indeed, the message of the book. The previous chapter has emphasized that the people of Israel started well. It is, however, another thing to 'maintain the vigour and vision over the long haul'.⁸

Joshua was clearly aware of this! The people had for some time experienced the 'rest' of the LORD's faithfulness and their obedience. However, the years had passed and natural decay highlighted the fact that death was not far away since Joshua was 'old and well advanced in years' (1). Consequently, and apparently with the solemnity that should mark out such an occasion, he 'summoned' (2) the leaders of the people to a final 'briefing session'. His concern, understandably, was to drive home the necessity of ongoing loving faithfulness.

It is very easy to forget the blessings we have received at the LORD's hands. Thus Joshua reminded the leaders that 'you yourselves have seen everything the LORD your God has done to all these nations for your sake' (3). Wisely he invites them to 'remember' this (4) and reminds them of some specific examples. Rooting his faith in the changelessness of the LORD he draws the only possible conclusion in the face of the new battles that lie ahead: 'The LORD your God himself will drive them out of your way' (5). The LORD is no 'airy-fairy' deity. His acts are demonstrated in the 'nitty-gritty' of the personal experiences of life. Such alone can (and should) reassure us in the face of impending difficulties. Thus in these verses past (3), present (9-11) and future (5) are all embraced on one canvas. He is, indeed, 'the LORD your God'.

Old men and women often remember the past as though it were yesterday. Do we perceive something of that here as Joshua's mind goes back forty years to the LORD's words in 1:6-9? Certainly his words are almost entirely drawn from

those far-off ones the LORD addressed to him. In the meanwhile, they had become embedded in his mind, heart and will. They had determined his own life-style; now he encouraged the leaders who followed him to follow his example.

Yet we begin to recognize that there was something troubling the old man! The 'nations' keep reappearing (4,7,9,12,13). Faithfulness for Israel needed to be worked out in the context of a surrounding culture that rejected the God of Israel. Such would always present the insidious pressure to move down the path that led them first to 'invoke', then 'swear' by, 'bow down' to and, finally, 'serve' the gods of that culture (7).⁹ In the face of such a threat they must needs be separated unto the LORD: and perseverance was required lest they be caught off guard (8).

Old people often ramble and repeat themselves. Arguably Joshua does that here (9-13). Again, he reminds them of victories against 'great and powerful nations' (9) that were entirely against the odds: 'one of you routs a thousand' (10). Again, he warns the people not to 'turn away' by associating and intermingling with the 'survivors of these nations' (12). Once again he calls them to 'love the LORD' (11) for this is the power that alone can secure willing and devoted obedience.

But if devotion is not enough to secure faithfulness the consequences of failure should strengthen the weak. The warnings here are stronger than the words of Moses (Num. 33:55); they are designed to stay in the memory! They will be skewered by 'snares and traps'.¹⁰ Word pictures pile up images of pain, misery and destruction: 'whips.. thorns . . . perish from the good land' (13). Disobedience carries a wretched entail.

With the final verses (14-16) it is almost as if the old man, 'about to go the way of all the earth' (14), summons up what remains of his rapidly diminishing strength to ram home his message. Once again he reminds them of the LORD's faithfulness: 'every good promise of the LORD your God has come true' (15). However, the God who is faithful in blessing is faithful to curse and, says Joshua, will 'bring on you all the evil he has threatened' (15). Again disaster awaits those who forsake 'the covenant of the LORD your God' (16) and adopt the practices and mentality of the surrounding culture. The LORD is jealous for his good name!

Thus Redpath notes that failure brings defeat, discomfort and disgrace while the safeguards to faithfulness lie in obedience, separation and love.¹¹ The choice is, thus, starkly presented.

This is a remarkable chapter that is comprehensive in its scope. It embraces Israel's distant past, its present experience and offers an interpretation of the future that will stand up to the exile and beyond. It, thus, provides 'the theological explanation of the history of Israel'.¹² It justifies the fact that the Book of Joshua stands at the head of the Former Prophets in the Hebrew Bible.¹³ And its message has an abiding relevance in a different era!

24:1-13 Taking the LORD's Grace Seriously

So we come to the end of the story and Joshua's last and greatest sermon! The sonorous tones of verse 1 immediately alert us to the fact that something very significant is about to

occur. Thus, ponderously, we are told that 'Joshua assembled . . . summoned . . . the elders, leaders, judges and officials . . . , all the tribes of Israel'. To this is added that 'they presented themselves before the LORD'. And all this took place at 'Shechem'.

But why Shechem? This city has not so far appeared in the story of Joshua.¹⁴ However, it had long held 'hallowed associations' for Israel.¹⁵ This was the place where Abraham, the founding father of the nation, had first received the promise of Canaan for his descendants and where he set up an altar to the LORD (Gen. 12:6-7). It was the place where Jacob nearly 'blew it' and where only sheer grace prevented the utter destruction of the people of God (Gen. 34, 35). It was the place where Jacob had re-dedicated himself and abandoned his former gods once and for all (Gen. 35:3,4). It was the sort of place that made the historically and religiously conscious come out in goose bumps!

So Joshua commences his sermon. He begins with a history lesson (2-13): yet it is no mere description of the past. Thus, in verse 7 he speaks of the LORD putting 'darkness between you and the Egyptians . . . You saw with your own eyes . . . Then you lived in the desert a long time.' But, except for the last statement, few of the people in front of him had been actual witnesses to these events! Is this the natural mistake of an old man? Or could there be another explanation? In fact, it seems most likely that Joshua was emphasizing that this was, indeed, their history. This was a story in which each individual Israelite was involved.

What then is the story? It is a tale of grace upon grace. So Joshua begins, 'Long ago your forefathers . . . worshipped other gods' (2). It is interesting to note how expositors of this verse seek to evade its 'in your face' meaning. 'Ah, yes,' they say, 'but Nahor and Abraham were different in some way, morally more upright, seeking the LORD, deserving of this choice.' But there is no suggestion of this here! Indeed, as the story unfolds, it is all about the 'LORD' (who is mentioned 17 times in this section!). Thus, Abraham's preferment rested not in anything he might have done, was or might one day become. Rather it rested in divine action: 'But I took your father Abraham' (3). Thus Davis comments, 'That there is a people of God at all rests on the single thread of the mere good pleasure of God, who, for no apparent reason, took hold of our father, Abraham, a sinner.'¹⁶

Yet the promises made at Shechem took a long time to mature: 'Isaac . . . Jacob' were to come and go and even 'Esau' was 'assigned the hill country' while 'Jacob and his sons went down into Egypt' (4). Thus grace unfolds slowly amid the mysteries of a providence that bring blessing to the erring and suffering to the faithful.

Eventually, of course, that grace was manifested through signs and wonders. The LORD 'afflicted the Egyptians', super-power of their day, and, at the Red Sea the people 'saw . . . what I did to the Egyptians' (5,7). Yet the power of God was still more remarkably seen in the day-by-day provision when 'you lived in the desert for a long time' (7). Grace was as powerfully at work in meeting daily needs as in the spectacular!

Indeed, as the story unfolds, the LORD demonstrates his complete mastery over all those forces that might seek to harm Israel. The lands to the east of Jordan may have required little of the divine exertion that freed the people

from Egypt. But Joshua highlights the malevolent, unseen powers of darkness in the attempt to make 'Balam, son of Beor . . . put a curse on you' (9). However, this agent of darkness was seen to be utterly subject to the LORD: 'I would not listen, so he blessed you again and again' (10). Thus human might and supernatural powers were swept aside by the grace of God.

And so 'you crossed the Jordan' (11) and amid threat and danger all the promises of the LORD to his people were fulfilled. Thus, in words that echo Dt. 6:10-11, the magnificent gift of a homeland which required neither construction work nor agricultural activity to enjoy was graciously given. Indeed, 'Israel could not boast of her prowess, she could not correctly speak of her conquest of the land, but she could glory in her God who gave her richly all these things to enjoy: a beautiful country, established cities, and fruit-bearing vines and olive trees which they had never cultivated.'¹⁷

Joshua will spell out the implications of his telling of the Bible story. Yet the applications lie on the surface. The LORD whose grace had been indispensable in the past was alone the one to whose love and mercy the people ought to look in the future. Perhaps, too, we can learn from Joshua's understanding of human psychology. Thus Gaukroger comments: 'Most of us when we are facing the future exaggerate the problems, and when we are facing the past we exaggerate the blessings. We speak of the good old days. So Joshua was keen to remind the people about all that God had done in order to affect the way they thought about the future.'¹⁸

24:14-28 Taking Commitment Seriously

Joshua's appeal to the people here commences with a rather striking comment: 'Now fear the LORD' (14). Thus, the call to not fear that has resounded throughout the book seems here reversed! Yet this is more apparent than real. In fact, Joshua's word highlight the need for loving respect and the consequent 'unqualified, indiscriminate obedience [that is] . . . the cornerstone of a wholesome, healthy relationship with God.'¹⁹

The call to 'throw away the gods your forefathers worshipped beyond the River and in Egypt' (14) also sounds strange. Surely they could not still be implicated in the sins of Abraham: even if the residual impact of life in Egypt might have still clung to them! However, the ancient word was dominated by two super-powers and the cultural and religious imperialism that came with it. Israel was also subject to the local sub-culture, the 'gods of the Amorites' (15). Joshua's words, therefore, may best be seen as a call to ensure that the people are alert to the dangers and seek to free themselves from all earth-bound world-views that constitute idolatry.²⁰

This, he indicates, has been his own habitual practice since 'we will serve the LORD' (15) is, perhaps, best translated 'we will continue to serve the LORD'.

The people's response (16-18) bears all the apparent marks of what Joshua was seeking. With some indignation ('Far be it from us', 16), the Israelite assembly responds. They echo Joshua's earlier words and affirm that the LORD's might acts in the past on their behalf were such that 'We too will serve the LORD, because he is our God' (18).

In the light of this Joshua's response (19-20) seems surprising. Yet there is a profound realism here. Hitherto the people had acted like a 'weathervane'.²¹ Thus, their words were cheap. They demonstrated a failure to grasp spiritual realities. Professions of service of the LORD cannot be made without due recognition of divine holiness, his claim to exclusive lordship and his hatred of all conduct that fails to account for such realities. The LORD is 'a holy God: he is a jealous God. He will not forgive your rebellion . . . sins' (19).²² He is not merely there to be a pocket miracle-worker.

Thus Joshua's response to the people is a call that they recognize their own frailty, face 'fairly and squarely' the nature of God and their need for both a deeper motivation for service and their utter dependence on the grace of God.

Notwithstanding Joshua's ongoing warnings the people profess, 'We will serve the LORD our God and obey him' (24). Such may, perhaps, suggest progress since in the earlier verse they had merely said 'We will serve the LORD' (21). Possibly there is evidence here that the Israelites were coming to recognize that it was not confessions of faith or regular and 'correct' worship that constituted them the people of God. Rather faithful listening in a life-changing encounter were essential: 'This, and only this, is true service of Yahweh.'²³ All else is a counter-witness.

Thus Joshua, present at the previous ratifications of the covenant, renews it again (25-28) and, once more, provides a visible reminder in the landscape to the promise-making and promise-keeping God and to the responsibility this places upon those who follow him. Joshua could do no more to secure the faithfulness of those who followed him. Indeed, 'He was a soldier, and his career had been essentially military; but he speaks to them not of conquest- the sound of the trumpet and the gleam of the sword cannot be recognised in his address - but the holiness and obedience which become the chosen of God.'²⁴

24: 29-33 What a Faithful God!

The early words of the book contained the refrain that referred to Moses as 'the servant of the LORD'. This, the greatest of all biblical accolades is now given, in death, to Joshua (29). He had not served himself but faithfully, all his life, he had put the LORD first. And to faithful Joshua the LORD had proved faithful: 'they buried him in the land of his inheritance at Timnath Serah' (30).

Moreover, if Israel was to subsequently fail, it was due to the next generation failing to be the example that he himself had been: 'Israel served the LORD throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the LORD had done for Israel' (31).

At which point we might expect the book to close . . . but no! we are re-introduced to Joseph or rather 'Joseph's bones' (32). With this reference we are taken back to Gen. 50:24-26.

There Joseph had expressed his confidence in the promises of the LORD by expressing the desire to, eventually, be buried in Canaan. Thus the LORD had been faithful, even in death, to Joseph's humble trust.

'Eliezer' too (34), as Joshua's 'Aaron' had proved an able 'right hand man'. As such, he also enjoyed the faithfulness of the LORD to his promise and 'died and was buried at Gibeah, which had been allotted to his son Phineas'. Thus the remains of these three faithful men were each 'laid to rest in the land that God had promised to their fathers.'²⁵ The LORD is always faithful to his promises!

Notes

- 1 D. R. Davis, *Joshua*, Fearn: Christian Focus, 2000, 149.
- 2 S. Gaukroger, *Battleground*, Fearn: Christian Focus, 1997, 129.
- 3 I remember starting world history at senior school with the law Code of Hammurabi. He was presented as the first great legislator. Great he may have been and the law code, in many respects, fair . . . but only for the upper classes (as the various translations of his work demonstrate)!
- 4 The reference to the 'death of the high priest' (6) is tantalising. Does it imply that with the death of the priest an appropriate expiation has been made?
- 5 Judg. 17-18 shows what could happen if this went wrong.
- 6 Davis, 157, 158.
- 7 C. J. Goslinga, *Joshua, Judges, Ruth* (Grand Rapids: Baker, 1986), 159.
- 8 Davis, 177.
- 9 F. Delitzsch, 'Joshua', in Keil & Delitzsch, *Old Testament Commentary*, vol. 2 (Grand Rapids, Eerdmans, 1973), 224; note that these four words constitute 'the four outward forms of divine worship'.
- 10 Gaukroger, 152.
- 11 A. Redpath, *Victorious Christian Living* (London,: Revell, 1971), 234-238.
- 12 T. C. Butler, *Joshua* (Waco: Word, 1983), 254.
- 13 Where the order of the books depart from that of the Greek-inspired English Bible and view Joshua-2 Kings (minus Ruth) as the Former Prophets.
- 14 But see comments above on 8:30-35.
- 15 M. H. Woudstra, *The Book of Joshua* (Grand Rapids: Eerdmans, 1981), 341.
- 16 Davis, 189.
- 17 A. W. Pink, *Gleanings in Joshua* (Chicago: Moody, 1964), 425.
- 18 Gaukroger, 157.
- 19 C. Price, *Joshua: Free to Follow* (Leicester,: Crossway, 1993), 181.
- 20 His call is echoed by Paul in Rom. 12:1,2.
- 21 F. Schaeffer, *Joshua and the Flow of Biblical History* (London: Hodder & Stoughton, 1975), 186.
- 22 The last two words emphasize both willfulness and failure.
- 23 Butler, 276.
- 24 G. F. Maclear, *The Book of Joshua* (Cambridge: University Press, 1880), 213.
- 25 Woudstra, 186.