

## **B. The Charge to Israel's Leaders (23:1-16)**

"A long period of time had passed since the events of the previous chapter. At the end of the conquest, Joshua was probably about ninety years of age (forty years in Egypt according to Josephus; forty years in the wilderness; and seven years in the conquest), and at the time of his death, recorded in Joshua 24:29, he was one hundred and ten. So there is a twenty- or twenty-three-year interval between Joshua 22 and 23, and Joshua, knowing that he was soon to pass from the scene, wanted to give a final charge to his successors." [Boice, p. 123]

"One of the noblest things about this titanic man is his...desire for the generation which was to follow him.... When he realized that his own race was nearly run and that he had fought his last battle, he called for the leaders of the people, and telling them that he was going the way of all the earth, he exhorted them to hold fast to their faith in God. The approaching sunset of his own life in no respect diminished his faith or his zeal for God. 'Cleave unto the Lord your God,' he said, 'for the Lord your God, he it is that fighteth for you, as he hath promised you.'" [Macartney, *The Greatest Men of the Bible*, p. 204]

"Notice — The duty the text recommends: 'cleave unto the Lord.' This implies — 1. Previous union with Him; 2. Faithful adherence to Him — to His name, to His word, to His ways, at all times." [Gray & Adams *Bible Commentary I*, p. 609]

"He who allows his application to falter, or shirks his work on frivolous pretexts, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous continued labor, will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much if they will but apply themselves wholly and indefatigably to one thing at a time." [Gray & Adams *Bible Commentary I*, p. 609]

"No matter how great leaders may be, they cannot last forever..." [Wiersbe, *With the Word*, p. 139]

"Eighteen years had probably passed since the events recorded in the previous chapter." [Meyer, *Joshua*, p. 193]

"For Hercules himself must yield to odds; and many though with a little axe, hew down and fell the hardest timbered oak." [Shakespeare in *Gray & Adams Bible Commentary I*, p. 609]

"...Years as they passed left evident traces on the bearing and energy of the great leader, who had become 'old, and well stricken in years.' In this respect, of course, he presents no parallel with the Prince and Captain of the Church, who is leading his people into the heavenly places, and sharing with them his rest. He 'ever liveth.'" [Meyer, *Joshua*, p. 193]

"Of his own merits towards Israel the modest hero boasts not a word." [Lange in *Gray & Adams Bible Commentary I*, p. 609]

### **1. What the Lord had done for Israel (23:1-4)**

"Man often comes short of his word. God is ever giving more than His word." [*Gems From Bishop Taylor Smith's Bible*, p. 80]

**2. What the Lord had said to Israel (23:5-10)** 'Comp. Counsel given to Joshua himself. (Joshua 1:8-9)." [Gray & Adams *Bible Commentary I*, p. 609]

"In the midst of the terror and perplexity of the Israelites the Angel of God, who went before them in the pillar of cloud and fire, stationed himself behind them so as to deepen the gloom in which the Egyptians were advancing, and afford light and encouragement to the Israelites." [Gray & Adams *Bible Commentary I*, p. 611]

### **3. What the Lord would do to Israel (23:11-16)**

"(12)... As in a distempered and corrupt air it is hard for him that hath a strong constitution to avoid sickness; so it is in evil company, in corruptages and places, very hard to live unspotted from the world." [Cawdray in *Gray & Adams Bible Commentary I*, p. 610]

“A succession of defeats often paves the way for victory, and a succession of victories often paves the way for defeat.” [*Gray & Adams Bible Commentary I*, p. 611]

“(14)... **going...earth**, he was contrasting the *abiding* presence of Jehovah, with the *temporary* presence of any earthly leaders.” [*Gray & Adams Bible Commentary I*, p. 610]

“(15) **all evil things**, faithfulness to promises involved faithfulness to threatenings. { *Gray & Adams Bible Commentary I*, p. 610]

### C. **The Charge to Israel’s People** (24:1-33)

“Some of the most critical periods in Israel’s history are the transitions of leadership: Moses to Joshua; Joshua to the judges; the judges to the kings, and so on. Before his death and in preparation for a major transition of leadership from one man (Joshua) to many (the judges), Joshua reviews for the people God’s fulfillment of His promises and then challenges them to review their commitment to the covenant (24:24-25), which is the foundation for all successful national life.” [*Wilkinson & Boa, Talk Thru the Bible*, p. 54]

“An old campaigner has come to the end of his days, and in the assembly of his people he gives them his last counsel...” [*The Speaker’s Bible II*, p. 307]

“We have three sermons of Joshua in the closing three chapters of this book, each longer than the one before it. The first is in chapter 22. It was delivered to the two and a half tribes of Reuben, Gad, and Manasseh, who were returning home to their land beyond the Jordan River. The second is in chapter 23. It was spoken to the leaders of Israel: the elders, teachers, judges, and officials. The third was spoken to the entire company of the people at a great convocation at Shechem. This occurs in chapter 24. It is a significant feature of these sermons that although they were spoken to different groups of people and contain somewhat different material, they all have essentially the same point: the need of the people to be faithful to and fervently obey God.” [Boice, p. 131]

“Joshua’s final speech leaps across the centuries to address us as powerfully as it addressed his contemporaries: he would have us live by what he, the unfit leader, learned of leadership, the irresolute soldier learned of victory — clear decisive commitment (24:14-15). Worked out in obedience to the word of the Lord (24:25-26).” [Motyer, *The Story of the Old Testament*, p. 56]

#### 1. **Israel’s past blessings** (24:1-13)

“Joshua’s chief burden is in verses 14 and 15. ‘Now fear the LORD and serve him with all faithfulness. Throw away the gods your forefathers worshipped beyond the River and in Egypt, and serve the LORD. But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord.’...”

“But Joshua did not begin his sermon at this point. He began by reminding the people of their past and of what God had done for them in bringing out of the culture of ancient Babylon and then later out of Egypt into the land he had promised to Abraham at the beginning of their history.

“The emphasis, of course, is on what God did for them and on the fact that *he* had done it. There would have been a temptation at the end of these long years of conquest for the people, particularly the soldiers, to think back over their victories and boast of them as their achievements.... But Joshua does not allow the people the sin of such reflections. Indeed, he does not say that God did something by using the third person to refer to him. He quotes God, using the first person for God repeatedly...” [Boice, p. 131-132]

“...Throughout the story, the entire stress is laid on the grace of God. *I took; I gave; I sent; I brought; I destroyed; I gave; I delivered.*” [Meyer, *Joshua*, p. 202]

“But it was not only the identity and character of the true God that they were to remember. They were also to remember what they had been and would still be, were it not for God’s sovereign choice of them to be his people.... Abraham is...mentioned to remind them of their humble and utterly pagan beginnings. The point is that ‘long ago your forefathers, including Terah the father of Abraham and Nahor, lived beyond the river and *worshipped other gods*’ (Josh. 24:2, emphasis mine).... They were to live for him because of who they had been and what he had done for them....

"But in Joshua 24 we have something more amazing still. Here Joshua urges his people to 'Throw away the gods your forefathers worshipped beyond the River and in Egypt' and 'throw away the foreign gods that are among you' (vv. 14, 23). This is not the third generation after Abraham. There had been scores of generations by this time. Moreover, the years that had passed had been years of the greatest blessing and of great demonstrations of the power of the true God over all the other 'gods.' Yet even here, at one of the greatest peaks in Israel's long history, it was necessary for Joshua to urge the destruction of these idols." [Boice, p. 132-134]

"Following the preamble in the international suzerainty treaties there was an historical section, written in an I-thou style, which surveyed the previous relationships of lord and vassal. Its purpose was to establish the historical justification for the lord's continuing reign. Benefits allegedly conferred by the lord upon the vassal were cited with a view to grounding the vassal's allegiance in a sense of gratitude complementary to the sense of fear which the preamble's grandiose identification of the suzerain had been calculated to inspire. When treaties were renewed the historical prologue was brought up to date....

"The historical prologue of the Sinaitic Covenant had referred to the deliverance from Egypt (Ex. 20:2b). Deuteronomy begins at the scene of the Sinaitic Covenant and continues the history up to the covenant renewal assembly in Moab, emphasizing the recent Transjordanian victories. When still later, Joshua again renewed the covenant to Israel, he continued the narrative in his historical prologue through the events of his own leadership of Israel, the conquest and settlement in Canaan (cf. Josh. 24:2-13)." [Kline, *Treaty of the Great King*, p. 52]

a. **God chose them** (24:1-4)

"He begins his address by referring to their gratuitous adoption by which God had anticipated any application on their part, so that they could not boast of any peculiar excellence or merit. For God had bound them to himself by a closer tie, having, while they were no better than others, gathered them together to be his peculiar people, from no respect to anything but his mere good pleasure. Moreover, to make it clearly appear that there was nothing in which they could glory, he leads them back to their origin, and reminds them how their fathers had dwelt in Chaldea, worshipping idols in common with others, and differing in nothing from the great body of their countrymen. Hence it is inferred that Abraham, when he was plunged in idolatry, was raised up, as it were, from the lowest deep.

"The Jews, indeed, to give a false dignity to their race, fabulously relate that Abraham became an exile from his country because he refused to acknowledge the Chaldean fire as God. But if we attend to the words of the inspired writer, we shall see that he is no more exempted from the guilt of the popular idolatry than Terah and Nachor. For why is it said that the fathers of the people served strange gods, and that Abraham was rescued from the country, but just to show how the free mercy of God was displayed in their very origin? Had Abraham been unlike the rest of his countrymen, his own piety would distinguish him. The opposite, however, is expressly mentioned to show that he had no peculiar excellence of his own which could diminish the grace bestowed upon him, and that therefore his posterity behooved to acknowledge that when he was lost, he was raised up from death unto life....

"This expression [shows]...that Abraham did not emerge from profound ignorance and the abyss of error by his own virtue, but was drawn out by the hand of God. For it is not said that he sought God of his own accord, but that he was taken by God and transported elsewhere." [Calvin's *Commentaries* IV, p. 272-273]

b. **God delivered them** (24:5-7)

"God sent Joseph ahead to Egypt to preserve the nation during the famine (Ps. 105:16-22), and then He sent Moses and Aaron to deliver the nation from bondage (vv.23-45).... God judged the gods and rulers of Egypt by sending ten plagues to the land climaxing with the death of the firstborn (Ex. 7-12). Only then did stubborn Pharaoh give the Jews permission to leave the land, but then he changed his mind and sent his army after them. God not only brought His people *out*,

but He also led them *through* the Red Sea and drowned the Egyptian army in its waters (chaps 14-15)." [Wiersbe, *The Bible Exposition Commentary* II, p. 84]

c. **God guided them** (24:8-10)

"He reminds them of the true source of their strength, and to whom they were indebted for their late victories." [Gray & Adams *Bible Commentary* I, p. 609]

d. **God gifted them** (24:11-13)

"The same God who took Israel through the Red Sea also took them across the Jordan River and into their inheritance." [Wiersbe, *The Bible Exposition Commentary* II, p. 84]

2. **Israel's present responsibilities** (24:14-33)

a. **Decision** (24:14-15) Cf. I Kings 18:21; Matthew 6:24

"Choose,' he said, 'between the Sumerian gods, the Egyptian gods, the Amorite gods — and the LORD. Choose!'

"Joshua's own choice was emphatic. 'But as for me and my house, we will serve the Lord.' The English uses a future tense here, but the Hebrew tense has a fuller meaning. It expresses continuous action. It involves the future, but it also can point to the past. Joshua was undoubtedly affirming, 'I have chosen, and I will choose.'...

"This was the character of Joshua. He chose, and he chose, and he chose, and he kept right on choosing." [The Complete Works of Francis A. Schaeffer II, p. 310]

"One hot August Sabbath in the north of Italy I stood by the parapet of an ancient bridge over a brown sluggish stream flowing towards the Adriatic. In the distance was the brown town of Rimini. Here and there in the river below the fishermen were drawing in their nets. It is not much of a river, and yet it is one of the most famous rivers in history. It was there, on another summer day, in 49 B.C., that Julius Caesar reined in his horses before he drove his chariot through the river.

"The Roman senate, under the domination of Pompey, Caesar's rival, had ordered Caesar, who had won such splendid victories in Gaul, to disband his legions. That was the turning point in the career of Julius Caesar. The moment he received the tidings he started for the Rubicon, which was the dividing line between his province of Cisalpine Gaul and Italy proper.

"Realizing the momentous decision he was about to make, Caesar paused for a little on the bank of the river. To himself and to his companions he said: 'If I pass not this river immediately, it will be the beginning of all misfortune. The die is cast!' With that he drove his chariot into the river and stood on the Italian side, ready for battle and ready for destiny." [Macartney, *The Greatest Texts of the Bible*, p. 19]

"When you have a choice and don't make it, that is in itself a choice." [William James in *Inspiration from the Top*, p.19]

"Indecision is itself a choice. Time decides for the man who will not decide for himself. If Caesar had remained searching his heart on the banks of the Rubicon, not knowing whether to obey the mandate of the senate or to cross and conquer, the armies of Pompey would have decided the matter for him, and decided against him." [Macartney, *The Greatest Texts of the Bible*, p. 24]

"I think that I hear somebody saying, 'Well, I do not want to be a servant.' You cannot help it, my friend: you cannot help it. You must be a servant of somebody. 'Then I will serve myself,' says one. Pardon me, brave sir, if I whisper in your ear that if you serve yourself you will serve a fool. The man who is the servant of himself — listen to this sentence — the man who is the servant of himself is the slave of a slave; and I cannot imagine a more degrading position for a man to be in than to be the slave of a slave. You will assuredly serve somebody. You will wear fetters, too, if you serve the master that most men choose. Oh, but look at this city — this city full of free men: do the most of them know real liberty? Look at this city full of 'freethinkers.' Is there any man that thinks in chains like the man who calls himself a freethinker? Is there any man so credulous as the man that will not believe the Bible? He swallows a ton of difficulties, and yet complains that we have swallowed an ounce of them. He has much more need of faith of a certain sort than we have, for skepticism has far harder problems than faith. And look at the free-liver, what a bondage is his life? 'Who hath woe? who hath redness of eyes' but the slave of strong

drink? Who has rottenness in the bones but the slave of his passions? Is there any wretch that ever tugged in the Spanish galley, or any bondsman beneath the sun, that is half such a slave as he who will be led tonight of his lusts like a bullock to the slaughter, going to his own damnation, and even to the ruin of his body, while he makes himself the victim of his own passions? If I must be a slave, I will be a slave to Turk or savage, but never to myself, for that were the nethermost abyss of degradation. You must be a servant to somebody; there is no getting through the world without it, and if you are the servant to yourself, your bondage will be terrible. 'Choose you this day whom ye will serve,' for serve ye must. Every man must get him to his task, whether he be peer or pauper, millionaire or beggar." [Spurgeon, *Metropolitan Tabernacle Pulpit* XXIX, (1883), p. 509-510]

"Every man must serve somebody: we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self or the Savior. You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was his like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold he always takes the bleak side of the hill. The heaviest end of the cross lies ever on his shoulders. If he bids us carry a burden, he carries it also. If there is anything that is gracious, generous, kind, and tender, yea lavish and super abundant in love, you always find it in him. These forty years and more have I served him, blessed be his name! and I have had nothing but love from him." [Spurgeon, *Metropolitan Tabernacle Pulpit* XXXVII, (1891), p. 323-324]

"One of Bunyan's characters was Mr. Facing-Both-Ways. How many there are all about us like that! Another man of whom Bunyan tells us was the boatman who faced in one direction and rowed in the other. A great many church members have their faces turned toward heaven, but they row in the other direction." [Macartney, *The Greatest Texts of the Bible*, p. 23-24]

"The thoughts, feelings, and actions we participate in today form the kind of person we will be tomorrow." [Klaus Issler and Ronald Habermas in *Faithful Father...Passing on the Faith: Daily Inspiration for Fathers* compiled by Melissa George and Cathy Varvaris, (Fenton, MO: CTA, 2002), p. 2]

"Joshua is to us here the very model of a godly parent, and in him we can see what parental religion ought to be.

"1. Let it be a *personal* religion. 'As for me....'

2. And let it be as distinctly a *family* religion. ...'As for me *and my house* ....'

3. Let it be a *practical* religion: 'we will *serve* the Lord.'"

[*The Speaker's Bible* II, p. 313-314]

"Take your stand for all who belong to you... There are pious parents who do not understand that this is their duty and their privilege. They do not understand what God has put in their power. They imagine they honor God by thinking that the religion of their children is dependent on God's will, apart from their involvement as parents" [Andrew Murray, *Children for Christ*, (Springdale, PA: Whitaker House, n.d.), p. 93-94]

"One day when Junior was fourteen, he noticed his father wearing a happy grin as he came home from the office. 'Got pinched for speeding, but Jake down at...city hall got the ticket fixed for me,' he said.

"When Junior was fifteen, he was with his mother in the family car when she backed into a tree. The damage would easily exceed \$100. 'We'll say someone rammed into us when we were parked downtown,' she said. 'Then we'll collect insurance for it.'

"When the boy was sixteen, he listened to his grandfather reminiscing about the 'good old days of rationing' when he made \$100,000 black-marketing cars. That same night Uncle John was bragging that on a good share of his business he sent no bills and took no checks—just cash. 'Why be a sucker and let those punks in the Internal Revenue Department get all my money?' he asked.

“When Junior turned eighteen, his family pulled every possible string to get him a paid scholarship at a coveted Ivy League school. They even lied about the family income to make it seem that their son needed financial aid. When he had a rough time scholastically, an upperclassman sold him the answers to the calculus examination. Junior was caught and expelled. When he returned home, his mother burst into hysterical weeping over the disgrace he had caused. 'How could you have done this to us?' she sobbed. 'This isn't the way we raised you.'" [*Our Daily Bread*, February 15, 1972]

“You can't get anywhere unless you start.” [E. C. McKenzie, *14,000 Quips and Quotes*, (Peabody, MA: Hendrickson Publishers, 1980), p. 2]

“On the rugged, wave-beaten cliffs on the west coast of Scotland a man was once gathering the eggs of the sea birds which nested there. He had been let down from the top of the cliff by a rope to the ledge where the nests were, but in a moment of carelessness had let the rope slip from his hand. As it swung down and out and seaward, and then came swinging in again toward him, he knew that the first swing inward of the rope was his only chance, and that the next swing would be beyond his reach. With all the powers of body and mind and soul tense and alert, he stood on the edge of the ledge waiting for the rope to come in toward him. Just as it reached the end of its swing, he stretched out his hand, seized it, and was saved.

“Every day, every hour, every moment, the swing of the rope of opportunity for choosing the god and great things of life — and the greatest and most important thing of all, repentance toward God and faith in Christ — becomes shorter and shorter, Do not wait for the next swing of the rope. ‘Seek ye the Lord while he may be found, call ye upon him while he is near’ (Isa. 55:6). Choose now! Choose this day!” [Macartney, *The Greatest Texts of the Bible*, p. 26]

"We can never begin too soon, nor continue too long, in the service of Christ..." [William Jenkyn, *Exposition of the Epistle of Jude*, (Minneapolis: James and Klock Publishing Company, 1653), p. 5]

“Asked how he conquered the world, Alexander the Great answered, ‘By not wavering.’” [Macartney, *The Greatest Texts of the Bible*, p. 19-20]

**b. Delusion** (24:16-18)

"What a commentary on those proud words is given by the Book of Judges! Serve the Lord! The very first sentence which follows the record of Joshua's death in that book tells us that 'the children of Israel did that which was evil in the sight of the Lord, and served Baalim; and the forsook Jehovah, the God or their fathers.'" [Meyer, *Joshua*, p. 206]

“Sudden resolutions, like the sudden rise of the mercury in the barometer, indicate nothing but the changeableness of the weather.” [Phelps in *Gray & Adams Bible Commentary I*, p. 612]

**c. Devotion** (24:19-28)

“What follows is still more absurd, when he tells them that they cannot serve the Lord, as if he were actually desirous of set purpose to impel them to shake off the yoke. But there is no doubt that his tongue was guided by the inspiration of the Spirit, in stirring up and disclosing their feelings. For when the Lord brings men under his authority, they are usually willing enough to profess zeal for piety, though they instantly fall away from it. Thus they build without a foundation. This happens because they neither distrust their own weakness so much as they ought, nor consider how difficult it is to bind themselves wholly to the Lord. There is need, therefore, of serious examination, lest we be carried aloft by some giddy movement, and so fail of success in our very first attempts....

“It was necessary...to employ this harsh mode of obtestation, in order to rouse a sluggish people, rendered more lethargic by security. And we see that the expedient did not fail to obtain, at least, a momentary success. For they neither despond nor become more slothful, but, surmounting the obstacle, answer intrepidly that they will be constant in the performance of duty.

“In short, Joshua does not deter them from serving God, but only explains how refractory and disobedient they are, in order that they may learn to change their temper. So Moses, in his song, (Deut. xxxii) when he seems to make a divorce between God and the people, does nothing else

than prick and whet them, that they may hasten to change for the better.” [*Calvin’s Commentaries* IV, p. 276-277]

“When the former generation had met the Lord at Mount Sinai, they had said, ‘All that the Lord has spoken we will do’ (Ex. 19:8, NKJV). But a few weeks later they were worshiping a golden calf. Joshua knew that it was easy for the people to *promise* obedience to the Lord, but it was quite something else for them to *do* it. His stern words were meant to curb their overconfidence and make them look honestly into their own hearts (Josh. 24:9)...

“Joshua warned them what would happen if they didn’t get rid of their idols: They would eventually forsake the Lord, and then He would have to chasten them. They would lose all the blessings He had so graciously given them in the Promised Land....

“Three times the people affirmed their desire to serve only the Lord (Josh. 24:16-18, 21, 24), and Joshua took them at their word. So that they couldn’t forget this solemn covenant with Jehovah, Joshua wrote it in the Book of the Law and then set up a large stone as a perpetual witness to their agreement.” [Wiersbe, *The Bible Exposition Commentary* II, p. 85-86]

“**it hath heard....**” In a vivid imagination the stone is regarded as a person, so to speak, who has been present and heard everything. Jos. xxii:34.— *Lange.*” [Gray & Adams *Bible Commentary* I, p. 613]

d. **Death** (24:29-33)

“The book closes with three burials. Joshua died at the age of 110 and was buried in his own inheritance. Eleazar the high priest (Num. 20:28) died and was also buried in Ephraim near Shiloh where his son Phinehas had property. The bones of Joseph were buried in Shechem in the plot of ground Jacob had bought from Hamor (Genesis 33:19).” [Wiersbe, *The Bible Exposition Commentary* II, p. 86]

These all died, but Jesus lives evermore!

"At last he died, one hundred and ten years old, and they buried him.... He richly merited all the honor that he received. He had none of the gifts of Moses.... But he was strong and wise and true to the great trust committed to his care by...God; and amid the stars that shine in the firmament of heaven, not the least bright or clear is the luster of Joshua, the son of Nun, the antitype of the risen and ascended Savior, and whose worthiest epitaph, as written by a subsequent hand, is—

**JOSHUA,**  
THE SON OF NUN,  
THE SERVANT OF  
JEHOVAH."

[Meyer, *Joshua*, p. 210]

“Four elements of strength appear to stand out conspicuously in Joshua’s character, and distinguish him pre-eminently in the O.T. as the ‘Warrior Saint.’ I. Zeal for God’s honor; this his paramount aim and motive through life — stripping himself of all glory and exalting God alone (*see* iv.21-24, v.14; viii.30; xxiii.3). II. Deference to God’s law: like every true and loyal soldier, he acted up to the orders of his superior (ch. i.7, 8; viii.34; xxiii.6; xxiv.27). III. Dependence on God’s strength: in the hour of disaster he casts himself humbled before the ‘Rock of his strength’ (*see* ch. x.12-14, 42). IV. Trust in God’s faithfulness: this only the necessary concomitant and result of the preceding (*see* ch. xxiii.41). — *Macduff* in *Gray & Adams Bible Commentary* I, p. 614]

“‘The servant of the Lord.’ That is one of the greatest epitaphs of the Bible. It was spoken of Moses, one of the greatest men in the Bible, when he died ‘on Nebo’s lonely mountain’; and here it is spoken of Joshua at the end of his great and heroic life. ‘Joshua the servant of the Lord.’ That always, and pre-eminently, he was. No man ever lived who more deserved that epitaph.

“At first it may seem strange that when our Savior, the Son of God, came into the world he was given for his personal name the name of Joshua, the greatest warrior of the Old Testament. Why not Moses, or Samuel, or Elijah, or even David, or Isaiah? But the angel told Joseph before the birth of Mary’s child that he was to call his name Jesus, which is the New Testament form of Joshua, and which means ‘The Lord is salvation,’ and in connection with Christ means that he would save his

people from their sins. In certain great aspects Jesus, the Prince of Peace, who shed no blood but his own, and Joshua, the bloodstained conqueror of Canaan, are much alike. Both did wholly the will of God. It was said of Joshua that he left nothing undone, of all that the Lord commanded Moses; and on the cross Jesus cried out, 'It is finished.' Joshua foreshadows Christ in his complete obedience to the will of God; and as Joshua led the people across the River Jordan and conquered Canaan for them, so Jesus by the power of his death and resurrection leads his people through the Jordan of death into the Promised Land of peace and rest. It was said of Joshua at the end of his great life that he gave the people 'rest,' and so Christ has prepared rest from the toil and trouble and sorrow and sin of this world for his people." [Macartney, *The Greatest Men of the Bible*, p. 198-199]

"Moses had named Joshua as his successor, but it's significant that God didn't tell Joshua to appoint a successor. The elders who had served with Joshua guided the nation after his death, but then the people went astray and began to disobey the Lord and worship the false gods of the Canaanites (Judg. 2:6-15). Why didn't the next generation know the Lord and what He had done for Israel? *Because the people of Joshua's generation failed to keep their promise and teach their children and grandchildren to fear and serve the Lord.*" [Wiersbe, *The Bible Exposition Commentary I*, p.86]