

## AN EXPOSITION OF

## THE BOOK OF JOSHUA

Here is the history of Israel's passing into the land of Canaan, conquering and dividing it, under the command of Joshua, and their history until his death. The power and truth of God in fulfilling his promises to Israel, and in executing his justly threatened vengeance on the Canaanites, are wonderfully displayed. This should teach us to regard the tremendous curses denounced in the word of God against impenitent sinners, and to seek refuge in Christ Jesus.

## CHAPTER 1

*The Lord appoints Joshua to succeed Moses. (1-4) God promises to assist Joshua. (5-9) Preparation to pass over Jordan. (10-15) The people promise to obey Joshua. (16-18)*

**Joshua 1:1**

**Vs. 1-4:** Joshua had attended upon Moses. He who was called to honor, had been long used to business. Our Lord Jesus took upon him the form of a servant. Joshua was trained up under command. Those are fittest to rule, who have learned to obey. The removal of useful men should quicken survivors to be the more diligent in doing good. Arise, go over Jordan. At this place and at this time the banks were overflowed. Joshua had no bridge or boats, and yet he must believe that God, having ordered the people over, would open a way.

**Joshua 1:5**

**Vs. 5-9:** Joshua is to make the law of God his rule. He is charged to meditate therein day and night, that he might understand it. Whatever affairs of this world we have to mind, we must not neglect the one thing needful. All his orders to the people, and his judgments, must be according to the law of God. Joshua must himself be under command; no man's dignity or dominion sets him above the law of God. He is to encourage

himself with the promise and presence of God. Let not the sense of thine own infirmities dishearten thee; God is all-sufficient. I have commanded, called, and commissioned thee to do it, and will be sure to bear thee out in it. When we are in the way of duty, we have reason to be strong and very bold. Our Lord Jesus, as Joshua here, was born up under his sufferings by a regard to the will of God, and the commandment from his Father.

 **Joshua 1:10**

**Vs. 10-15:** Joshua says to the people, Ye shall pass over Jordan, and shall possess the land; because God had said so to him. We honor the truth of God, when we stagger not at the promise of God. The two tribes and a half were to go over Jordan with their brethren. When God, by his providence, has given us rest, we ought to consider what service we may do to our brethren.

 **Joshua 1:16**

**Vs. 16-18:** The people of Israel engage to obey Joshua; All that thou commandest us to do we will readily do, without murmuring or disputing, and whithersoever thou sendest us we will go. The best we can ask of God for our magistrates, is, that they may have the presence of God; that will make them blessings to us, so that in seeking this for them, we consult our own interest. May we be enabled to enlist under the banner of the Captain of our salvation, to be obedient to his commands, and to fight the good fight of faith, with all that trust in and love his name, against all who oppose his authority; for whoever refuses to obey him must be destroyed.

## CHAPTER 2

*Rahab receives and hides two Israelites. (1-7) Rahab and the spies. (8-21) The return of the spies. (22-24)*

### **Joshua 2:1**

**Vs. 1-7:** Faith in God's promises ought not to do away, but to encourage our diligence in the use of proper means. The providence of God directed the spies to the house of Rahab. God knew where there was one that would be true to them, though they did not. Rahab appears to have been an innkeeper; and if she had formerly been one of bad life, which is doubtful, she had left her evil courses. That which seems to us most accidental, is often overruled by the Divine providence to serve great ends. It was by faith that Rahab received those with peace, against whom her king and country had war. We are sure this was a good work; it is so spoken of by the apostle, <sup><B></sup>James 2:25; and she did it by faith, such a faith as set her above the fear of man. Those only are true believers, who find in their hearts to venture for God; they take his people for their people, and cast in their lot among them. The spies were led by the special providence of God, and Rahab entertained them out of regard to Israel and Israel's God, and not for lucre or for any evil purpose. Though excuses may be offered for the guilt of Rahab's falsehood, it seems best to admit nothing which tends to explain it away. Her views of the Divine law must have been very dim: a falsehood like this, told by those who enjoy the light of revelation, whatever the motive, would deserve heavy censure.

### **Joshua 2:8**

**Vs. 8-21:** Rahab had heard of the miracles the Lord wrought for Israel. She believed that his promises would certainly be fulfilled, and his threatenings take effect; and that there was no way of escape but by submitting to him, and joining with his people. The conduct of Rahab proved that she had the real principle of Divine faith. Observe the promises the spies made to her. The goodness of God is often expressed by his kindness and truth, <sup><B></sup>Psalms 117:2; in both these we must be followers of him. Those who will be conscientious in keeping promises, are cautious in making them. The spies make needful conditions. The scarlet cord, like the blood upon

the doorpost at the Passover, recalls to remembrance the sinner's security under the atoning blood of Christ; and that we are to flee thereto for refuge from the wrath of a justly offended God. The same cord Rahab used for the saving of these Israelites, was to be used for her own safety. What we serve and honor God with, we may expect he will bless, and make useful to us.

 **Joshua 2:22**

**Vs. 22-24:** The report the spies brought was encouraging. All the people of the country faint because of Israel; they have neither wisdom to yield, nor courage to fight. Those terrors of conscience, and that sense of Divine wrath, which dismay the ungodly, but bring not to repentance, are fearful forebodings of approaching destruction. But grace yet abounds to the chief of sinners. Let them, without delay, flee to Christ, and all shall be well.

## CHAPTER 3

*The Israelites come to Jordan. (1-6) The Lord encourages Joshua-Joshua encourages the people. (7-13) The Israelites pass through Jordan on dry land. (14-17)*

### **Joshua 3:1**

**Vs. 1-6:** The Israelites came to Jordan in faith, having been told that they should pass it. In the way of duty, let us proceed as far as we can, and depend on the Lord. Joshua led them. Particular notice is taken of his early rising, as afterwards upon other occasions, which shows how little he sought his own ease. Those who would bring great things to pass, must rise early. Love not sleep, lest thou come to poverty. All in public stations should always attend to the duty of their place. The people were to follow the ark. Thus must we walk after the rule of the word, and the direction of the Spirit, in everything; so shall peace be upon us as upon the Israel of God; but we must follow our ministers only as they follow Christ. All their way through the wilderness was an untrodden path, but most so this through Jordan. While we are here, we must expect and prepare to pass ways that we have not passed before; but in the path of duty we may proceed with boldness and cheerfulness. Whether we are called to suffer poverty, pain, labor, persecution, reproach, or death, we are following the Author and Finisher of our faith; nor can we set our feet in any dangerous or difficult spot, through our whole journey, but faith will there see the prints of the Redeemer's feet, who trod that very path to glory above, and bids us follow him, that where he is, we may be also. They were to sanctify themselves. Would we experience the effects of God's love and power, we must put away sin, and be careful not to grieve the Holy Spirit of God.

### **Joshua 3:7**

**Vs. 7-13::** The waters of Jordan shall be cut off. This must be done in such a way as never was done, but in the dividing of the Red sea. That miracle is here repeated; God has the same power to finish the salvation of his people, as to begin it; the WORD of the Lord was as truly with Joshua as with Moses. God's appearances for his people ought to encourage faith

and hope. God's work is perfect, he will keep his people. Jordan's flood cannot keep out Israel, Canaan's force cannot turn them out again.

**Joshua 3:14**

**Vs. 14-17:** Jordan overflowed all its banks. This magnified the power of God, and his kindness to Israel. Although those who oppose the salvation of God's people have all advantages, yet God can and will conquer. This passage over Jordan, as an entrance to Canaan, after their long, weary wanderings in the wilderness, shadowed out the believer's passage through death to heaven, after he has finished his wanderings in this sinful world. Jesus, typified by the ark, hath gone before, and he crossed the river when it most flooded the country around. Let us treasure up experiences of His faithful and tender care, that they may help our faith and hope in the last conflict.

## CHAPTER 4

*Stones taken out of Jordan. (1-9) The people pass through Jordan. (10-19) The twelve stones placed in Gilgal. (20-24)*

### <READ> Joshua 4:1

**Vs. 1-9:** The works of the Lord are so worthy of remembrance, and the heart of man is so prone to forget them, that various methods are needful to refresh our memories, for the glory of God, our advantage, and that of our children. God gave orders for preparing this memorial.

### <READ> Joshua 4:10

**Vs. 10-19:** The priests with the ark did not stir till ordered to move. Let none be weary of waiting, while they have the tokens of God's presence with them, even the ark of the covenant, though it be in the depths of adversity. Notice is taken of the honor put upon Joshua. Those are feared in the best manner, and to the best purpose, who make it appear that God is with them, and that they set him before them.

### <READ> Joshua 4:20

**Vs. 20-24:** It is the duty of parents to tell their children betimes of the words and works of God, that they may be trained up in the way they should go. In all the instruction parents give their children, they should teach them to fear God. Serious godliness is the best learning. Are we not called, as much as the Israelites, to praise the loving-kindness of our God? Shall we not raise a pillar to our God, who has brought us through dangers and distresses in so wonderful a way? For hitherto the Lord hath helped us, as much as he did his saints of old. How great the stupidity and ingratitude of men, who perceive not His hand, and will not acknowledge his goodness, in their frequent deliverances!

## CHAPTER 5

*The Canaanites are afraid, Circumcision renewed. (1-9) The Passover at Gilgal, The manna ceases. (10-12) The Captain of the Lord's host appears to Joshua. (13-15)*

### **Joshua 5:1**

**Vs. 1-9:** How dreadful is their case, who see the wrath of God advancing towards them, without being able to turn it aside, or escape it! Such will be the horrible situation of the wicked; nor can words express the anguish of their feelings, or the greatness of their terror. Oh that they would now take warning, and before it be too late, flee for refuge to lay hold upon that hope set before them in the gospel! God impressed these fears on the Canaanites, and dispirited them. This gave a short rest to the Israelites, and circumcision rolled away the reproach of Egypt. They were hereby owned to be the free-born children of God, having the seal of the covenant. When God glorifies himself in perfecting the salvation of his people, he not only silences all enemies, but rolls back their reproaches upon themselves.

### **Joshua 5:10**

**Vs. 10-12:** A solemn Passover was kept, at the time appointed by the law, in the plains of Jericho, in defiance of the Canaanites round about them. It was a performance of the promise, that when they went up to keep the feasts, their land should be under the special protection of the Divine providence, <sup>(130)</sup>Exodus 34:24. Notice is taken of the ceasing of the manna as soon as they had eaten the old corn of the land. For as it came just when they needed, so it continued as long as they needed it. This teaches us not to expect supplies by miracles, when they may be had in a common way. The word and ordinances of God are spiritual manna, with which God nourishes his people in this wilderness. Though often forfeited, yet they are continued while we are here; but when we come to the heavenly Canaan, this manna will cease, for we shall no longer need it.



### Joshua 5:13

**Vs. 13-15:** We read not of any appearance of God's glory to Joshua till now. There appeared to him one as a man to be noticed. This Man was the Son of God, the eternal Word. Joshua gave him Divine honors: he received them, which a created angel would not have done, and he is called Jehovah, chap. <sup>1</sup>6:2. To Abraham he appeared as a traveler; to Joshua as a man of war. Christ will be to his people what their faith needs. Christ had his sword drawn, which encouraged Joshua to carry on the war with vigor. Christ's sword drawn in his hand, denotes how ready he is for the defense and salvation of his people. His sword turns every way. Joshua will know whether he is a friend or a foe. The cause between the Israelites and Canaanites, between Christ and Beelzebub, will not admit of any man's refusing to take one part or the other, as he may do in worldly contests. Joshua's inquiry shows an earnest desire to know the will of Christ, and a cheerful readiness and resolution to do it. All true Christians must fight under Christ's banner, and they will conquer by his presence and assistance.

## CHAPTER 6

*The siege of Jericho. (1-5) The city is compassed. (6-16) Jericho is taken, Rahab and her family are saved. (17-27)*

### **Joshua 6:1**

**Vs. 1-5:** Jericho resolves Israel shall not be its master. It shut itself up, being strongly fortified both by art and nature. Thus were they foolish, and their hearts hardened to their destruction; the miserable case of all that strengthen themselves against the Almighty. God resolves Israel shall be its master, and that quickly. No warlike preparations were to be made. By the uncommon method of besieging the city, the Lord honored the ark, as the symbol of his presence, and showed that all the victories were from him. The faith and patience of the people were proved and increased.

### **Joshua 6:6**

**Vs. 6-16:** Wherever the ark went, the people attended it. God's ministers, by the trumpet of the everlasting gospel, which proclaims liberty and victory, must encourage the followers of Christ in their spiritual warfare. As promised deliverances must be expected in God's way, so they must be expected in his time. At last the people were to shout: they did so, and the walls fell. This was a shout of faith; they believed the walls of Jericho would fall. It was a shout of prayer; they cry to Heaven for help, and help came.

### **Joshua 6:17**

**Vs. 17-27:** Jericho was to be a solemn and awful sacrifice to the justice of God, upon those who had filled up the measure of their sins. So He appoints, from whom, as creatures, they received their lives, and to whom, as sinners, they had forfeited them. Rahab perished not with them that believed not, <sup><313></sup> Hebrews 11:31. All her kindred were saved with her; thus faith in Christ brings salvation to the house, <sup><443></sup> Acts 14:31. She, and they with her, were plucked as brands from the burning. With Rahab, or with the men of Jericho; our portion must be assigned, as we possess or disregard the sign of salvation; even faith in Christ, which worketh by love.

Let us remember what depends upon our choice, and let us choose accordingly. God shows the weight of a Divine curse; where it rests there is no getting from under it; for it brings ruin without remedy.

## CHAPTER 7

*The Israelites smitten at Ai. (1-5) Joshua's humiliation and prayer. (6-9) God instructs Joshua what to do. (10-5) Achan is detected, He is destroyed. (16-26)*

### **Joshua 7:1**

**Vs. 1-5:** Achan took some of the spoil of Jericho. The love of the world is that root of bitterness, which of all others is most hardly rooted up. We should take heed of sin ourselves, lest by it many be defiled or disquieted, <sup>8125</sup>Hebrews 12:15; and take heed of having fellowship with sinners, lest we share their guilt. It concerns us to watch over one another to prevent sin, because others' sins may be to our damage. The easy conquest of Jericho excited contempt of the enemy, and a disposition to expect the Lord to do all for them without their using proper means. Thus men abuse the doctrines of Divine grace, and the promises of God, into excuses for their own sloth and self-indulgence. We are to work out our own salvation, though it is God that works in us. It was a dear victory to the Canaanites, whereby Israel was awakened and reformed, and reconciled to their God, and the people of Canaan hardened to their own ruin.

### **Joshua 7:6**

**Vs. 6-9:** Joshua's concern for the honor of God, more than even for the fate of Israel, was the language of the Spirit of adoption. He pleaded with God. He laments their defeat, as he feared it would reflect on God's wisdom and power, his goodness and faithfulness. We cannot at any time urge a better plea than this, Lord, what wilt thou do for thy great name? Let God be glorified in all, and then welcome his whole will.

### **Joshua 7:10**

**Vs. 10-15:** God awakens Joshua to inquiry, by telling him that when this accursed thing was put away, all would be well. Times of danger and trouble should be times of reformation. We should look at home, into our own hearts, into our own houses, and make diligent search to find out if there be not some accursed thing there, which God sees and abhors; some

secret lust, some unlawful gain, some undue withholding from God or from others. We cannot prosper, until the accursed thing be destroyed out of our hearts, and put out of our habitations and our families, and forsaken in our lives. When the sin of sinners finds them out, God is to be acknowledged. With a certain and unerring judgment, the righteous God does and will distinguish between the innocent and the guilty; so that though the righteous are of the same tribe, and family, and household with the wicked, yet they never shall be treated as the wicked.

### Joshua 7:16

**Vs. 16-26:** See the folly of those that promise themselves secrecy in sin. The righteous God has many ways of bringing to light the hidden works of darkness. See also, how much it is our concern, when God is contending with us, to find out the cause that troubles us. We must pray with holy Job, Lord, show me wherefore thou contendest with me. Achan's sin began in the eye. He saw these fine things, as Eve saw the forbidden fruit. See what comes of suffering the heart to walk after the eyes, and what need we have to make this covenant with our eyes, that if they wander they shall be sure to weep for it. It proceeded out of the heart. They that would be kept from sinful actions, must mortify and check in themselves sinful desires, particularly the desire of worldly wealth. Had Achan looked upon these things with an eye of faith, he would have seen they were accursed things, and would have dreaded them; but looking on them with an eye of sense only, he saw them as goodly things, and coveted them. When he had committed the sin, he tried to hide it. As soon as he had got this plunder, it became his burden, and he dared not to use his ill-gotten treasure. So differently do objects of temptation appear at a distance, to what they do when they have been gotten. See the deceitfulness of sin; that which is pleasing in the commission, is bitter in the reflection. See how they will be deceived that rob God. Sin is a very troublesome thing, not only to a sinner himself, but to all about him. The righteous God will certainly recompense tribulation to them that trouble his people. Achan perished not alone in his sin. They lose their own, who grasp at more than their own. His sons and daughters were put to death with him. It is probable that they helped to hide the things; they must have known of them. What fatal consequences follow, even in this world, to the sinner himself, and to all belonging him! One sinner destroys much good. What,

then, will be the wrath to come? Let us flee from it to Christ Jesus as the sinner's Friend. There are circumstances in the confession of Achan, marking the progress of sin, from its first entrance into the heart to its being done, which may serve as the history of almost every offense against the law of God, and the sacrifice of Jesus Christ.

## CHAPTER 8

*God encourages Joshua. (1,2) The taking of Ai. (3-22) The destruction of Ai and its king. (23-29) The law read on Ebal and Gerizim. (30-35)*

### **Joshua 8:1**

**Vs. 1, 2:** When we have faithfully put away sin, that accursed thing which separates between us and God, then, and not till then, we may look to hear from God to our comfort; and God's directing us how to go on in our Christian work and warfare, is a good evidence of his being reconciled to us. God encouraged Joshua to proceed. At Ai the spoil was not to be destroyed as at Jericho, therefore there was no danger of the people's committing such a trespass. Achan, who caught at forbidden spoil, lost that, and life, and all; but the rest of the people, who kept themselves from the accursed thing, were quickly rewarded for their obedience. The way to have the comfort of what God allows us, is, to keep from what he forbids us. No man shall lose by self-denial.

### **Joshua 8:3**

**Vs. 3-22:** Observe Joshua's conduct and prudence. Those that would maintain their spiritual conflicts must not love their ease. Probably he went into the valley alone, to pray to God for a blessing, and he did not seek in vain. He never drew back till the work was done. Those that have stretched out their hands against their spiritual enemies, must never draw them back.

### **Joshua 8:23**

**Vs. 23-29:** God, the righteous Judge, had sentenced the Canaanites for their wickedness; the Israelites only executed his doom. None of their conduct can be drawn into an example for others. Especial reason no doubt there was for this severity to the king of Ai; it is likely he had been notoriously wicked and vile, and a blasphemer of the God of Israel.

**Joshua 8:30**

**Vs. 30-35:** As soon as Joshua got to the mountains Ebal and Gerizim, without delay, and without caring for the unsettled state of Israel, or their enemies, he confirmed the covenant of the Lord with his people, as appointed, <sup><6127></sup>Deuteronomy 11:27. We must not think to defer covenanting with God till we are settled in the world; nor must any business put us from minding and pursuing the one thing needful. The way to prosper is to begin with God, <sup><4063></sup>Matthew 6:33. They built an altar, and offered sacrifice to God, in token of their dedicating themselves to God, as living sacrifices to his honor, in and by a Mediator. By Christ's sacrifice of himself for us, we have peace with God. It is a great mercy to any people to have the law of God in writing, and it is fit that the written law should be in a known tongue, that it may be seen and read of all men.



## CHAPTER 9

*The kings combine against Israel. (1, 2) The Gibeonites apply for peace. (3-13) They obtain peace, but are soon detected. (14-21) The Gibeonites are to be bondmen. (22-27)*

### **Joshua 9:1**

**Vs. 1, 2:** Hitherto the Canaanites had defended themselves, but here they consult to attack Israel. Their minds were blinded, and their hearts hardened to their destruction. Though often at enmity with each other, yet they united against Israel. Oh that Israel would learn of Canaanites, to sacrifice private interests to the public welfare, and to lay aside all quarrels among themselves, that they may unite against the enemies of God's kingdom!

### **Joshua 9:3**

**Vs. 3-13:** Other people heard these tidings, and were driven thereby to make war upon Israel; but the Gibeonites were led to make peace with them. Thus the discovery of the glory and the grace of God in the gospel, is to some a savor of life unto life, but to others a savor of death unto death, ~~2~~ 2 Corinthians 2:16. The same sun softens wax and hardens clay. The falsehood of the Gibeonites cannot be justified. We must not do evil that good may come. Had they owned their country, but left its idolatries, giving up themselves to the God of Israel, we have reason to think Joshua would have been directed by the oracle of God to spare their lives. But when they had once said, "We are come from a far country," they were led to say it again; and to say what was utterly false concerning their bread, their bottles made of skins, and their clothes: one lie brings on another, and that a third, and so on. The way of that sin is especially down-hill. Yet their faith and prudence are to be commended. In submitting to Israel they submitted to the God of Israel, which implied forsaking their idolatries. And how can we do better than cast ourselves upon the mercy of a God of all goodness? The way to avoid judgment is to meet it by repentance. Let us do like these Gibeonites, seek peace with God in the rags of abasement, and godly sorrow; so our sin shall not be our ruin. Let us be servants to Jesus, our blessed Joshua, and we shall live.

### **Joshua 9:14**

**Vs. 14-21:** The Israelites, having examined the provisions of the Gibeonites, hastily concluded that they confirmed their account. We make more haste than good speed, when we stay not to take God with us, and do not consult him by the word and prayer. The fraud was soon found out. A lying tongue is but for a moment. Had the oath been in itself unlawful, it would not have been binding; for no obligation can render it our duty to commit a sin. But it was not unlawful to spare the Canaanites who submitted, and left idolatry, desiring only that their lives might be spared. A citizen of Zion swears to his own hurt, and changes not, Psalms 15:4. Joshua and the princes, when they found that they had been deceived, did not apply to Eleazar the high priest to be freed from their engagement, much less did they pretend that no faith is to be kept with those to whom they had sworn. Let this convince us how we ought to keep our promises, and make good our bargains; and what conscience we ought to make of our words.

### **Joshua 9:22**

**Vs. 22-27:** The Gibeonites do not justify their lie, but plead that they did it to save their lives. And the fear was not merely of the power of man; one might flee from that to the Divine protection; but of the power of God himself, which they saw engaged against them. Joshua sentences them to perpetual bondage. They must be servants, but any work becomes honorable, when it is done for the house of the Lord, and the offices thereof. Let us, in like manner, submit to our Lord Jesus, saying, We are in thy hand, do unto us as seemeth good and right unto thee, only save our souls; and we shall not repent it. If He appoints us to bear his cross, and serve him, that shall be neither shame nor grief to us, while the meanest office in God's service will entitle us to a dwelling in the house of the Lord all the days of our life. And in coming to the Savior, we do not proceed upon a peradventure. We are invited to draw nigh, and are assured that him that cometh to Him, he will in no wise cast out. Even those things which sound harsh, and are humbling, and form sharp trials of our sincerity, will prove of real advantage.

## CHAPTER 10

*Five kings war against Gibeon. (1-6) Joshua succors Gibeon, The sun and moon stand still. (7-14) The kings are taken, their armies defeated, and they are put to death. (15-27) Seven other kings defeated and slain. (28-43)*

### **Joshua 10:1**

**Vs. 1-6:** When sinners leave the service of Satan and the friendship of the world, that they make peace with God and join Israel, they must not marvel if the world hate them, if their former friends become foes. By such methods Satan discourages many who are convinced of their danger, and almost persuaded to be Christians, but fear the cross. These things should quicken us to apply to God for protection, help, and deliverance.

### **Joshua 10:7**

**Vs. 7-14:** The meanest and most feeble, who have just begun to trust the Lord, are as much entitled to be protected as those who have long and faithfully been his servants. It is our duty to defend the afflicted, who, like the Gibeonites, are brought into trouble on our account, or for the sake of the gospel. Joshua would not forsake his new vassals. How much less shall our true Joshua fail those who trust in Him! We may be wanting in our trust, but our trust never can want success. Yet God's promises are not to slacken and do away, but to quicken and encourage our endeavors. Notice the great faith of Joshua, and the power of God answering it by the miraculous staying of the sun, that the day of Israel's victories might be made longer. Joshua acted on this occasion by impulse on his mind from the Spirit of God. It was not necessary that Joshua should speak, or the miracle be recorded, according to the modern terms of astronomy. The sun appeared to the Israelites over Gibeon, and the moon over the valley of Ajalon, and there they appeared to be stopped on their course for one whole day. Is any thing too hard for the Lord? forms a sufficient answer to ten thousand difficulties, which objectors have in every age started against the truth of God as revealed in his written word. Proclamation was hereby made to the neighboring nations, Behold the works of the Lord, and say, What nation is there so great as Israel, who has God so nigh unto them?

**Joshua 10:15**

**Vs. 15-27:** None moved his tongue against any of the children of Israel. This shows their perfect safety. The kings were called to an account, as rebels against the Israel of God. Refuges of lies will but secure for God's judgment. God punished the abominable wickedness of these kings, the measure of whose iniquity was now full. And by this public act of justice, done upon these ringleaders of the Canaanites in sin, he would possess his people with the greater dread and detestation of the sins of the nations that God cast out from before them. Here is a type and figure of Christ's victories over the powers of darkness, and of believers' victories through him. In our spiritual conflicts we must not be satisfied with obtaining some important victory. We must pursue our scattered enemies, searching out the remains of sin as they rise up in our hearts, and thus pursue the conquest. In so doing, the Lord will afford light until the warfare be accomplished.

**Joshua 10:28**

**Vs. 28-43:** Joshua made speed in taking these cities. See what a great deal of work may be done in a little time, if we will be diligent, and improve our opportunities. God here showed his hatred of the idolatries and other abominations of which the Canaanites had been guilty, and shows us how great the provocation was, by the greatness of the destruction brought upon them. Here also was typified the destruction of all the enemies of the Lord Jesus, who, having slighted the riches of his grace, must for ever feel the weight of his wrath. The Lord fought for Israel. They could not have gotten the victory, if God had not undertaken the battle. We conquer when God fights for us; if he be for us, who can be against us?

## CHAPTER 11

*Divers kings overcome at the waters of Merom. (1-9) Hazor is taken and burned. (10-14) All that country subdued, The Anakims cut off. (15-23)*

### **Joshua 11:1**

**Vs. 1-9:** The wonders God wrought for the Israelites were to encourage them to act vigorously themselves. Thus the war against Satan's kingdom, carried on by preaching the gospel, was at first forwarded by miracles; but being fully proved to be of God, we are now left to the Divine grace in the usual course, in the use of the sword of the Spirit. God encouraged Joshua. Fresh dangers and difficulties make it necessary to seek fresh supports from the word of God, which we have nigh unto us for use in every time of need. God proportions our trials to our strength, and our strength to our trials. Joshua's obedience in destroying the horses and chariots, shows his self-denial in compliance with God's command. The possession of things on which the carnal heart is prone to depend, is hurtful to the life of faith, and the walk with God; therefore it is better to be without worldly advantages, than to have the soul endangered by them.

### **Joshua 11:10**

**Vs. 10-14:** The Canaanites filled up the measure of their iniquity, and were, as a judgment, left to the pride, obstinacy, and enmity of their hearts, and to the power of Satan; all restraints being withdrawn, while the dispensations of Providence tended to drive them to despair. They brought on themselves the vengeance they justly merited, of which the Israelites were to be executioners, by the command the Lord gave to Moses.

### **Joshua 11:15**

**Vs. 15-23:** Never let the sons of Anak be a terror to the Israel of God, for their day to fall will come. The land rested from war. It ended not in a peace with the Canaanites, that was forbidden, but in a peace from them. There is a rest, a rest from war, remaining for the people of God, into which they shall enter, when their warfare is accomplished. That which

was now done, is compared with what had been said to Moses. God's word and his works, if viewed together, will be found mutually to set each other forth. If we make conscience of our duty, we need not question the performance of the promise. But the believer must never put off his armor, or expect lasting peace, till he closes his eyes in death; nay, as his strength and usefulness increase, he may expect more heavy trials; yet the Lord will not permit any enemies to assault the believer till he has prepared him for the battle. Christ Jesus ever lives to plead for his people, and their faith shall not fail, however Satan may be permitted to assault them. And however tedious, sharp, and difficult the believer's warfare, his patience in tribulation may be encouraged by the joyfulness of hope; for he will, ere long, rest from sin and from sorrow in the Canaan above.

## CHAPTER 12

*The two kings conquered by Moses. (1-6) The kings whom Joshua smote. (7-24)*

### <BIB> Joshua 12:1

**Vs. 1-6:** Fresh mercies must not drown the remembrance of former mercies, nor must the glory of the present instruments of good to the church diminish the just honor of those who went before them, since God is the same who wrought by both. Moses gave to one part of Israel a very rich and fruitful country, but it was on the outside of Jordan. Joshua gave to all Israel the holy land, within Jordan. So the law has given to some few of God's spiritual Israel worldly blessings, the earnest of good things to come; but our Lord Jesus, the true Joshua, provided for all the children of promise spiritual blessings, and the heavenly Canaan.

### <BIB> Joshua 12:7

**Vs. 7-24:** We have here the limits of the country Joshua conquered. A list is given of the kings subdued by Israel: thirty-one in all. This shows how fruitful Canaan then was, in which so many chose to throng together. This was the land God appointed for Israel; yet in our day it is one of the most barren and unprofitable countries in the world. Such is the effect of the curse it lies under, since its possessors rejected Christ and his gospel, as was foretold by Moses, <BIB> Deuteronomy 29:23. The vengeance of a righteous God, inflicted on all these kings and their subjects, for their wickedness, should make us dread and hate sin. The fruitful land bestowed on his chosen people, should fill our hearts with hope and confidence in his mercy, and with humble gratitude.

## CHAPTER 13

*Bounds of the land not yet conquered. (1-6) Inheritance of Reuben. (7-33)*

### **Joshua 13:1**

**Vs. 1-6:** At this chapter begins the account of the dividing of the land of Canaan among the tribes of Israel by lot; a narrative showing the performance of the promise made to the fathers, that this land should be given to the seed of Jacob. We are not to pass over these chapters of hard names as useless. Where God has a mouth to speak, and a hand to write, we should find an ear to hear, and an eye to read; and may God give us a heart to profit! Joshua is supposed to have been about one hundred years old at this time. It is good for those who are old and stricken in years to be put in remembrance of their being so. God considers the frame of his people, and would not have them burdened with work above their strength. And all people, especially old people, should set to do that quickly which must be done before they die, lest death prevent them, <sup>2090</sup>Ecclesiastes 9:10. God promise that he would make the Israelites masters of all the countries yet unsubdued, though Joshua was old, and not able to do it; old, and not likely to live to see it done. Whatever becomes of us, and however we may be laid aside as despised, broken vessels, God will do his own work in his own time. We must work out our salvation, then God will work in us, and work with us; we must resist our spiritual enemies, then God will tread them under our feet; we must go forth to our Christian work and warfare, then God will go forth before us.

### **Joshua 13:7**

**Vs. 7-33:** The land must be divided among the tribes. It is the will of God that every man should know his own, and not take that which is another's. The world must be governed, not by force, but right. Wherever our habitation is placed, and in whatever honest way our portion is assigned, we should consider them as allotted of God; we should be thankful for, and use them as such, while every prudent method should be used to prevent disputes about property, both at present and in future. Joshua must be herein a type of Christ, who has not only conquered the gates of hell for



us, but has opened to us the gates of heaven, and having purchased the eternal inheritance for all believers, will put them in possession of it. Here is a general description of the country given to the two tribes and a half, by Moses. Israel must know their own, and keep to it; and may not, under pretense of their being God's peculiar people, encroach on their neighbors. Twice in this chapter it is noticed, that to the tribe of Levi Moses gave no inheritance: see <sup>CHAP.</sup> Numbers 18:20. Their maintenance must be brought out of all the tribes. The ministers of the Lord should show themselves indifferent about worldly interests, and the people should take care they want nothing suitable. And happy are those who have the Lord God of Israel for their inheritance, though little of this world falls to their lot. His providences will supply their wants, his consolations will support their souls, till they gain heavenly joy and everlasting pleasures.

## CHAPTER 14

*The nine tribes and a half to have their inheritance. (1-5) Caleb obtains Hebron. (6-15)*

### **Joshua 14:1**

**Vs. 1-5:** The Israelites must occupy the new conquests. Canaan would have been subdued in vain, if it had not been inhabited. Yet every man might not go and settle where he pleased. God shall choose our inheritance for us. Let us survey our heritage of present mercy, our prospect for the land of promise, eternal in the heavens. Is God any respecter of persons? Is it not better that our place, as to earthly good or sorrow, should be determined by the infinite wisdom of our heavenly Father, than by our own ignorance? Should not those for whom the great mystery of godliness was exhibited, those whose redemption was purchased by Jesus Christ, thankfully refer their earthly concerns to his appointment?

### **Joshua 14:6**

**Vs. 6-15:** Caleb's request is, "Give me this mountain," or Hebron, because it was formerly in God's promise to him, and he would let Israel know how much he valued the promise. Those who live by faith value that which is given by God's promise, far above what is given by his providence only. It was now in the Anakims' possession, and Caleb would let Israel know how little he feared the enemy, and that he would encourage them to push on their conquests. Caleb answered to his name, which signifies "all heart." Hebron was settled on Caleb and his heirs, because he wholly followed the Lord God of Israel. Happy are we if we follow him. Singular piety shall be crowned with singular favor.

## CHAPTER 15

*The borders of the lot of Judah. (1-12) Caleb's portion, His daughter's blessing. (13-19) The cities of Judah. (20-63)*

### <651> Joshua 15:1

**Vs. 1-12:** Joshua allotted to Judah, Ephraim, and the half of Manasseh, their inheritances before they left Gilgal. Afterwards removing to Shiloh, another survey was made, and the other tribes had their portion assigned. In due time all God's people are settled.

### <652> Joshua 15:13

**Vs. 13-19:** Achsah obtained some land by Caleb's free grant. He gave her a south land. Land indeed, but a south land, dry and apt to be parched. She obtained more, on her request, and he gave the upper and the nether springs. Those who understand it but of one field, watered both with the rain of heaven, and the springs that issued out of the earth, countenance the allusion commonly made to this, when we pray for spiritual and heavenly blessings which relate to our souls, as blessings of the upper springs, and those which relate to the body and the life that now is, as blessings of the nether springs. All the blessings, both of the upper and the nether springs, belong to the children of God. As related to Christ, they have them freely given of the Father, for the lot of their inheritance.

### <653> Joshua 15:20

**Vs. 20-63:** Here is a list of the cities of Judah. But we do not here find Bethlehem, afterwards the city of David, and ennobled by the birth of our Lord Jesus in it. That city, which, at the best, was but little among the thousands of Judah, <380>Micah 5:2, except that it was thus honored, was now so little as not to be accounted one of the cities.

## CHAPTER 16

### *The sons of Joseph.*

#### **Joshua 16:1**

This and the following chapter should not be separated. They give the lots of Ephraim and Manasseh, the children of Joseph, who, next to Judah, were to have the post of honor, and therefore had the first and best portion in the northern part of Canaan, as Judah in the southern part. God's people now, as of old, suffer his enemies to remain. Blessed Lord, when will all our enemies be subdued? ~~1~~ 1 Corinthians 15:26. Do thou drive them all out; thou alone canst do it. These settled boundaries may remind us, that our situation and provision in this life, as well as our future inheritance, are appointed by the only wise and righteous God, and we should be content with our portion, since he knows what is best for us, and all we have is more than we deserve.

## CHAPTER 17

*The lot of Manasseh. (1-6) The boundaries of Manasseh, The Canaanites not driven out. (7-13) Joseph desires a larger portion. (14-18)*

### **Joshua 17:1**

**Vs. 1-6:** Manasseh was but half of the tribe of Joseph, yet it was divided into two parts. The daughters of Zelophehad now reaped the benefit of their pious zeal and prudent forecast. Those who take care in the wilderness of this world, to make sure to themselves a place in the inheritance of the saints in light, will have the comfort of it in the other world; while those who neglect it now, will lose it for ever. Lord, teach us here to believe and obey, and give us an inheritance among thy saints, in glory everlasting.

### **Joshua 17:7**

**Vs. 7-13:** There was great communication between Manasseh and Ephraim. Though each tribe had its inheritance, yet they should intermix one with another, to do good offices one to another, as became those, who, though of different tribes, were all one Israel, and were bound to love as brethren. But they suffered the Canaanites to live among them, against the command of God, to serve their own ends.

### **Joshua 17:14**

**Vs. 14-18:** Joshua, as a public person, had no more regard to his own tribe than to any other, but would govern without favor or affection; wherein he has left a good example to all in public trusts. Joshua tells them, that what was villainy to their share would be a sufficient lot for them, if they would but work and fight. Men excuse themselves from labor by any pretense; and nothing serves the purpose better than having rich and powerful relations, able to provide for them; and they are apt to desire a partial and unfaithful disposal of what is entrusted to those they think able to give such help. But there is more real kindness in pointing out the advantages within reach, and in encouraging men to make the best of them, than in

granting indulgences to sloth and extravagance. True religion gives no countenance to these evils. The rule is, They shall not eat who will not work; and many of our “cannots” are only the language of idleness, which magnifies every difficulty and danger. This is especially the case in our spiritual work and warfare. Without Christ we can do nothing, but we are apt to sit still and attempt nothing. If we belong to Him, he will stir us up to our best endeavors, and to cry to him for help. Then our coast will be enlarged, ~~130~~ 1 Chronicles 4:9,10, and complainings silenced, or rather, turned into joyful thanksgivings.

## CHAPTER 18

*The tabernacle set up at Shiloh. (1) The remainder of the land described and divided. (2-10) The boundaries of Benjamin. (11-28)*

### **Joshua 18:1**

**Vs. 1:** Shiloh was in the lot of Ephraim, the tribe to which Joshua belonged, and it was proper that the tabernacle should be near the residence of the chief governor. The name of this city is the same as that by which Jacob prophesied of the Messiah, <sup><4910></sup>Genesis 49:10. It is supposed by some that the city was thus called, when it was chosen for the resting-place of the ark, which typified our great Peace-maker, and the way by him to a reconciled God.

### **Joshua 18:2**

**Vs. 2-10:** After a year or more, Joshua blamed their slackness, and told them how to proceed. God, by his grace, has given us a title to a good land, the heavenly Canaan, but we are slack to take possession of it; we enter not into that rest, as we might by faith, and hope, and holy joy. How long shall it be thus with us? How long shall we thus stand in our own light, and forsake our own mercies for lying vanities? Joshua stirs the Israelites up to take possession of their lots. He is ready to do his part, if they will do theirs.

### **Joshua 18:11**

**Vs. 11-28:** The boundaries of each portion were distinctly drawn, and the inheritance of each tribe settled. All contests and selfish claims were prevented by the wise appointment of God, who allotted the hill and the valley, the corn and pasture, the brooks and rivers, the towns and cities. Is the lot of any servant of Christ cast in affliction and sorrow? It is the Lord; let him do what seemeth him good. Are we in prosperity and peace? It is from above. Be humbled when you compare the gift with your own unworthiness. Forget not Him that gave the good, and always be ready to resign it at his command.

## CHAPTER 19

*The lot of Simeon. (1-9) The lot of Zebulun. (10-16) The lot of Issachar, Asher, Naphtali, and Dan. (17-51)*

### **Joshua 19:1**

**Vs. 1-9:** The men of Judah did not oppose taking away the cities within their border, when convinced that they had more than was right. If a true believer has obtained an unintended and improper advantage in any thing, he will give it up without murmuring. Love seeketh not her own, and doth not behave unseemly; it will induce those in whom it richly dwells, to part with their own to supply what is lacking to their brethren.

### **Joshua 19:10**

**Vs. 10-16:** In the division to each tribe of Israel, the prophetic blessings of Jacob were fulfilled. They chose for themselves, or it was divided to them by lot, in the manner and places that he foresaw. So sure a rule to go by is the word of prophecy: we see by it what to believe, and it proves beyond all dispute the things that are of God.

### **Joshua 19:17**

**Vs. 17-51:** Joshua waited till all the tribes were settled, before he asked any provision for himself. He was content to be unfixed, till he saw them all placed, and herein is an example to all in public places, to prefer the common welfare before private advantage. Those who labor most to do good to others, seek an inheritance in the Canaan above: but it will be soon enough to enter thereon, when they have done all the service to their brethren of which they are capable. Nor can any thing more effectually assure them of their title to it, than endeavoring to bring others to desire, to seek, and to obtain it. Our Lord Jesus came and dwelt on earth, not in pomp but poverty, providing rest for man, yet himself not having where to lay his head; for Christ pleased not himself. Nor would he enter upon his inheritance, till by his obedience to death he secured the eternal inheritance for all his people; nor will he account his own glory completed, till every ransomed sinner is put in possession of his heavenly rest.



## CHAPTER 20

*The law concerning the cities of refuge. (1-6) The cities appointed as refuges. (7-9)*

### **Joshua 20:1**

**Vs. 1-6:** When the Israelites were settled in their promised inheritance, they were reminded to set apart the cities of refuge, whose use and typical meaning have been explained, <sup><OR1></sup>Numbers 35; <sup><OR1></sup>Deuteronomy 19. God's spiritual Israel have, and shall have in Christ and heaven, not only rest to repose in, but refuge to secure themselves in. These cities were designed to typify the relief which the gospel provides for penitent sinners, and their protection from the curse of the law and the wrath of God, in our Lord Jesus, to whom believers flee for refuge, <sup><SR1></sup>Hebrews 6:18.

### **Joshua 20:7**

**Vs. 7-9:** These cities, as those also on the other side Jordan, stood so that a man might in half a day reach one of them from any part of the country. God is ever a Refuge at hand. They were all Levites' cities. It was kindness to the poor fugitive, that when he might not go up to the house of the Lord, yet he had the servants of God with him, to instruct him, and pray for him, and to help to make up the want of public ordinances. Some observe a significance in the names of these cities with application to Christ our Refuge. Kedesh signifies holy, and our Refuge is the holy Jesus. Shechem, a shoulder, and the government is upon his shoulder. Hebron, fellowship, and believers are called into the fellowship of Christ Jesus our Lord. Bezer, a fortification, for he is a strong hold to all those that trust in him. Ramoth, high or exalted, for Him hath God exalted with his own right hand. Golan, joy or exultation, for in Him all the saints are justified, and shall glory.

## CHAPTER 21

*Cities for the Levites. (1-8) The cities allotted to the Levites. (9-42) God gave the land and rest to the Israelites, according to his promise. (43-45)*

### **Joshua 21:1**

**Vs. 1-8:** The Levites waited till the other tribes were provided for, before they preferred their claim to Joshua. They build their claim upon a very good foundation; not their own merits or services, but the Divine precept. The maintenance of ministers is not a thing left merely to the will of the people, that they may let them starve if they please; they which preach the gospel should live by the gospel, and should live comfortably.

### **Joshua 21:9**

**Vs. 9-42:** By mixing the Levites with the other tribes, they were made to see that the eyes of all Israel were upon them, and therefore it was their concern to walk so that their ministry might not be blamed. Every tribe had its share of Levites' cities. Thus did God graciously provide for keeping up religion among them, and that they might have the word in all parts of the land. Yet, blessed be God, we have the gospel more diffused amongst us.

### **Joshua 21:43**

**Vs. 43-45:** God promised to give to the seed of Abraham the land of Canaan for a possession, and now they possessed it, and dwelt therein. And the promise of the heavenly Canaan is as sure to all God's spiritual Israel; for it is the promise of Him that cannot lie. There stood not a man before them. The after-prevalence of the Canaanites was the effect of Israel's slothfulness, and the punishment of their sinful unequaled to the idolatries and abominations of the heathen whom they harbored and indulged. There failed not ought of any good thing, which the Lord had spoken to the house of Israel. In due season all his promises will be accomplished; then will his people acknowledge that the Lord has exceeded

their largest expectations, and made them more than conquerors, and brought them to their desired rest.

## CHAPTER 22

*Reuben and Gad, with the half tribe of Manasseh, dismissed to their homes. (1-9) They build an altar of testimony, The congregation offended thereat. (10-20) The answer of the Reubenites. (21-29) The children of Israel satisfied. (30-34)*

### **Joshua 22:1**

**Vs. 1-9:** Joshua dismisses the tribes with good counsel. Those who have the commandment have it in vain, unless they do the commandment; and it will not be done aright unless we take diligent heed. In particular to love the Lord our God, as the best of beings, and the best of friends; and as far as that principle rules in the heart, there will be constant care and endeavor to walk in his ways, even those that are narrow and up-hill. In every instance to keep his commandments. At all times, and in all conditions, with purpose of heart to cleave unto the Lord, and to serve him and his kingdom among men, with all our heart, and with all our soul. This good counsel is given to all; may God give us grace to take it!

### **Joshua 22:10**

**Vs. 10-20:** Here is the care of the separated tribes to keep their hold of Canaan's religion. At first sight it seemed a design to set up an altar against the altar at Shiloh. God is jealous for his own institutions; we should be so too, and afraid of every thing that looks like, or leads to idolatry. Corruptions in religion are best dealt with at first. But their prudence in following up this zealous resolution is no less commendable. Many an unhappy strife would be prevented, or soon made up, by inquiries into the matter of the offense. The remembrance of great sins committed formerly, should engage us to stand on our guard against the beginnings of sin; for the way of sin is down-hill. We are all concerned to reprove our neighbor when he does amiss, lest we suffer sin upon him, <sup><OR&T></sup>Leviticus 19:17. The offer made that they should be welcome to come to the land where the Lord's tabernacle was, and settle there, was in the spirit of true Israelites.

### **Joshua 22:21**

**Vs. 21-29:** The tribes took the reproofs of their brethren in good part. With solemnity and meekness they proceeded to give all the satisfaction in their power. Reverence of God is expressed in the form of their appeal. This brief confession of faith would remove their brethren's suspicion that they intended to worship other gods. Let us always speak of God with seriousness, and mention his name with a solemn pause. Those who make appeals to Heaven with a careless "God knows," take his name in vain: it is very unlike this. They express great confidence of their own uprightness in the matter of their appeal. "God knows it," for he is perfectly acquainted with the thoughts and intents of the heart. In every thing we do in religion, it highly concerns us to approve ourselves to God, remembering that he knows the heart. And if our sincerity be known to God, we should study likewise to let others know it by its fruits, especially those who, though they mistake us, show zeal for the glory of God. They disdained the design of which they were suspected to be guilty, and fully explained their true intent in building this altar. Those who have found the comfort and benefit of God's ordinances, cannot but desire to preserve them to their seed, and to use all possible care that their children may be looked upon as having a part in him. Christ is the great Altar that sanctifies every gift; the best evidence of our interest in him is the work of his Spirit in our hearts.

### **Joshua 22:30**

**Vs. 30-34:** It is well that there was on both sides a disposition to peace, as there was a zeal for God; for quarrels about religion, for want of wisdom and love, often prove the most fierce and difficult to be made up. Proud and peevish spirits, when they have passed any unjust blame on their brethren, though full evidence be brought of its unfairness, can by no means be persuaded to withdraw it. But Israel was not so prejudiced. They looked upon their brethren's innocence as a token of God's presence. Our brethren's zeal for the power of godliness, and faith and love, notwithstanding the fears of their breaking the unity of the church, are things of which we should be very glad to be satisfied. The altar was called ED, a witness. It was a witness of their care to keep their religion pure and entire, and would witness against their descendants, if they

should turn from following after the Lord. Happy will it be when all professed Christians learn to copy the example of Israel, to unite zeal and steady adherence to the cause of truth, with candor, meekness, and readiness to understand each other, to explain and to be satisfied with the explanations of their brethren. May the Lord increase the number of those who endeavor to keep the unity of the Spirit in the bond of peace! may increasing grace and consolation be with all who love Jesus Christ in sincerity!

## CHAPTER 23

*Joshua's exhortation before his death. (1-10) Joshua warns the people of idolatry. (11-16)*

### **Joshua 23:1**

**Vs. 1-10:** Joshua was old and dying, let them observe what he said now. He put them in mind of the great things God had done for them in his days. He exhorted them to be very courageous. Keep with care, do with diligence, and regard with sincerity what is written. Also, very cautiously to endeavor that the heathen idolatry may be forgotten, so that it may never be revived. It is sad that among Christians the names of the heathen gods are so commonly used, and made so familiar as they are. Joshua exhorts them to be very constant. There might be many things amiss among them, but they had not forsaken the Lord their God; the way to make people better, is to make the best of them.

### **Joshua 23:11**

**Vs. 11-16:** Would we cleave to the Lord, we must always stand upon our guard, for many a soul is lost through carelessness. Love the Lord your God, and you will not leave him. Has God been thus true to you? Be not you false to him. He is faithful that has promised, <sup><3025></sup>Hebrews 10:23. The experience of every Christian witnesses the same truth. Conflicts may have been severe and long, trials great and many; but at the last he will acknowledge that goodness and mercy followed him all the days of his life. Joshua states the fatal consequences of going back; know for a certainty it will be your ruin. The first step would be, friendship with idolaters; the next would be, marrying with them; the end of that would be, serving their gods. Thus the way of sin is down-hill, and those who have fellowship with sinners, cannot avoid having fellowship with sin. He describes the destruction he warns them of. The goodness of the heavenly Canaan, and the free and sure grant God has made of it, will add to the misery of those who shall for ever be shut out from it. Nothing will make them see how wretched they are, so much, as to see how happy they might have been. Let us watch and pray against temptation. Let us trust in God's

faithfulness, love, and power; let us plead his promises, and cleave to his commandments, then we shall be happy in life, in death, and for ever.



## CHAPTER 24

*God's benefits to their fathers. (1-14) Joshua renews the covenant between the people and God. (15-28) Joshua's death, Joseph's bones buried, The state of Israel. (29-33)*

### Joshua 24:1

**Vs. 1-14:** We must never think our work for God done, till our life is done. If he lengthen out our days beyond what we expected, like those of Joshua, it is because he has some further service for us to do. He who aims at the same mind which was in Christ Jesus, will glory in bearing the last testimony to his Saviors goodness, and in telling to all around, the obligations with which the unmerited goodness of God has bound him. The assembly came together in a solemn religious manner. Joshua spake to them in God's name, and as from him. His sermon consists of doctrine and application. The doctrinal part is a history of the great things God had done for his people, and for their fathers before them. The application of this history of God's mercies to them, is an exhortation to fear and serve God, in gratitude for his favor, and that it might be continued.

### Joshua 24:15

**Vs. 15-28:** It is essential that the service of God's people be performed with a willing mind. For LOVE is the only genuine principle whence all acceptable service of God can spring. The Father seeks only such to worship him, as worship him in spirit and in truth. The carnal mind of man is enmity against God, therefore, is not capable of such spiritual worship. Hence the necessity of being born again. But numbers rest in mere forms, as tasks imposed upon them. Joshua puts them to their choice; but not as if it were indifferent whether they served God or not. Choose you whom ye will serve, now the matter is laid plainly before you. He resolves to do this, whatever others did. Those that are bound for heaven, must be willing to swim against the stream. They must not do as the most do, but as the best do. And no one can behave himself as he ought in any station, who does not deeply consider his religious duties in family relations. The Israelites agree with Joshua, being influenced by the example of a man who had been so great a blessing to them; We also will serve the Lord. See how

much good great men do, by their influence, if zealous in religion. Joshua brings them to express full purpose of heart to cleave to the Lord. They must come off from all confidence in their own sufficiency, else their purposes would be in vain. The service of God being made their deliberate choice, Joshua binds them to it by a solemn covenant. He set up a monument of it. In this affecting manner Joshua took his last leave of them; if they perished, their blood would be upon their own heads. Though the house of God, the Lord's table, and even the walls and trees before which we have uttered our solemn purposes of serving him, would bear witness against us if we deny him, yet we may trust in him, that he will put his fear into our hearts, that we shall not depart from him. God alone can give grace, yet he blesses our endeavors to engage men to his service.

 **Joshua 24:29**

**Vs. 29-33:** Joseph died in Egypt, but gave commandment concerning his bones, that they should not rest in their grave till Israel had rest in the land of promise. Notice also the death and burial of Joshua, and of Eleazar the chief priest. The most useful men, having served their generation, according to the will of God, one after another, fall asleep and see corruption. But Jesus, having spent and ended his life on earth more effectually than either Joshua or Joseph, rose from the dead, and saw no corruption. And the redeemed of the Lord shall inherit the kingdom he prepared for them from the foundation of the world. They will say in admiration of the grace of Jesus, Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.