

# Joshua

## Whole Bible Themes

### • Land

- The land is the first focus of this new section of Scripture because it is the next step to the universe makeover that God has planned, God has rescued and revealed himself to a people, he has made them numerous and blessed them and now he needs to plant them in a land (think new Eden) and dwell with them, from which they will act as a kingdom of priests to cause Yahweh to be worshipped over the whole earth.
- [[The Conquest]]
  - We have to understand the conquest under three rubrics- firstly, in light of God's plan for the universe, secondly in light of how God's wrath has already been revealed to serve in relation to that plan, and thirdly we don't really get that our sin actually has real consequences on others.
    - In terms of his plan
      - the conquest is the natural outworking of his plan from the beginning- to recreate eden and establish his kingship over the whole earth- this is why caananites can be saved and israelites can be piled over with stones.
    - wrath's role in relation to the plan
      - wrath is God's love coming into contact with things that stand opposed to the outworking of his desire to rescue, and express his love.
      - this is NOT Israel vs. Canaan (see Ch.5, see Rahab, see Achan)
    - we don't want to realize that we ourselves (all) stand in opposition to God's love- that's the deep inward twistedness of sin and that sin has very real consequences on (relatively) innocent people.
  - Lots of evangelical attempts to explain this end up basically sounding apologetic and saying things like "well it's not literal" and "it wasn't really everyone".. I actually disagree with Bible Project (a popular group that does bible summary videos) here... their reasons are 1. canaanites were sinful (I agree but this isn't limited to them) 2. Language isn't literal (I see other ways of reading that aren't so either/or) 3. this is a limited thing just with Canaanites (I get what they mean, but I actually think this is a picture of a much broader reality and the rest of the bible fleshes this out..sin must be dealt with for the world to be restored and God is going to deal with it..in this case it is related to Israel, but remember God is

doing the fighting, and in the NT we see language of conquest tied to Jesus in both his first and 2nd coming and we know that ultimately Jesus will finally physically overcome all who oppose him)

- The why of the conquest
  - sin- Leviticus 18:24-30 (sexual sin in particular, pair this with Paul's spiral in Romans 1- the bottom of the spiral is the destruction of the image of God by sinning against your own body)

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## • **Dwelling/Temple/Relationship**

## • **Royal Priesthood, Image of God & Redemption**

- Rahab and the other sojourners mentioned are the beginning of the fulfillment that Israel will serve as a beacon of hope and rescue for anyone who will trust in Yahweh.

## • **Royal Seed & War of the Seeds**

- Joshua fleshes out what it actually means that Yahweh will conquer those opposed to him, and even though he has some of his people carry out this task here, it is hard to swallow when we see it in real life- we like God's wrath until we see it for real.

## • **Blessing/God is With Us/God Fights for Us**

- Over and over in Joshua, when the people trust Yahweh he fights for them, and when they trust in their own strength or cleverness they are destroyed.

## • **Covenant & Faith**

- Joshua begins a section of history that is basically a cul-de-sac that dead ends into Israel in exile and it explains the exile as a failure of the people to love and trust Yahweh. They need a new heart which is what the prophets will promise.

### Structure

- 1-5 Avar (crossing into the land) Joshua=New Moses
- 6-11- Laqak (taking the land) Battles
  - 6 and 7- massive contrast...point it's still about faith, its still Yahweh who fights
  - 9 contrast with 10-11...in 9 the gibeonites show that wrath wont' come on those who trust, 10-11 show those who oppose Yahweh (think Ps 2?)
  - Note the way the kings are hung on trees building on Deuteronomy 24 and the idea that a king can be hanged on a tree in place of his people to bear a curse
  - There are links between the flood and language here-- i think the link is that this is the judgement of Yahweh not some nation vs nation thing.
  - 12- list of Israel's victories.
- 12-22 Halak (dividing the land) boundary lines that show God fulfilling the promises to Abraham

- Joshua 18:1 is a central section of the book and Israel is described as a new adam taking dominion in the land
- note the lands they were not able to take
- 23-24- Abad (serving/worshiping Yahweh, the purpose of taking the land, but will they fulfill that purpose from Exodus?!? go to judges to find out) final sermon- ends with, who will Israel choose..but we already know from Moses that they can't they need a new heart.

## Exegetical Notes

- 1-5 "Avar" (to cross)
  - Chapter 1
    - 1:1- servant emp.
    - 1:2- paradigmatic of this first 5 ch.
    - 1:4 this is bigger than we usually imagine Israel
    - 1:5 note "with you" language and remember Joshua would not leave the tent of meeting when Moses did
    - 1:6 Joshua will cause?! interesting development of corporate solidarity maybe
    - 1:7 "being careful to do" is emphasized- this is important- the paradigm for victory isn't strength or military skill but obedience to the law of Yahweh.
    - 1:8 think Psalm 1 here- this is the beginning of the description of Israelite (world rescuing) kingship that a final king will one day complete.
    - 1:8 interesting practical note...meditation (lit. muttering it) will keep it in Joshua's mouth and that will help him be careful to do it-- **what takes up your mental space will primarily shape what you do.**
    - 1:9 the dynamic in verse 9 is repeated a ton..don't be afraid but trust Yahweh because he is with you. This still is true of NT believers.
    - 1:11 echoes of Sinai- why? Seems like a Hebrew literary tactic is to paint people and situations as re-living previous experiences to install that person as the continuation or new version of what came before.
    - 1:12-14 these tribes wanted land outside the promised land and it was granted to them, but they were required to fight first.
    - 1:17 this verse is somewhat ironic/ominous- they didn't really obey Moses all that well..
    - 1:18 the people echo what Yahweh said- not sure why this is, maybe it implies Joshua wasn't very outwardly impressive- this would fit a major theme throughout Scripture (Gideon, Samson, David, Jesus, Paul, others)
  - Chapter 2
    - 2:1- spying and deception is not always and only ever wrong- in this case it seems approved by Yahweh.
    - 2:1 prostitutes would have been a house where travellers lodged so this is clever on the part of the spies.

- 2:3 the language "king of *place name*" is generally applied to Pagan cities, especially "king of Egypt" and the echoes here are that the same struggle is happening- the seed of the serpent is at war with the seed of the woman (see Gen 3:15 and the Genesis notes email if that doesn't make sense).
- 2:3 this is supposed to sound just like the scene with the Hebrew midwives- not similarities king of Egypt and King of Jericho, both kings want to kill but both times women deceive the king in order to preserve life, both groups of women fear Yahweh more than the king, God grants favor to both the midwives and Rahab.
- 2:3 what's the point of the parallels? I think it is making the point that the conquest of the land is not about ethnicity but about faith, God wants all people to trust and depend on him and he will save all who do- the violence coming on Jericho and the other cities is only coming on those who remain opposed to Yahweh.
- 2:4-7 this is a flat out lie. Rahab is even commended for her faith in Heb. 11:31 and included in the genealogy of Jesus. What do we do with this? I don't think it means it's okay to lie generally, but I do think it is the principle that the apostles appealed to when they said, "We must obey God, not man." The idea is that if, in order to serve Yahweh, you must disobey human authorities, then righteousness is to obey Yahweh and disobey human authorities. This seems to apply mainly when direct threat to human life is in the balance (though not always). I think this would apply to situations like hiding people from Nazi police, or lying about missionary activities in a closed nation. That said, not every christian feels freedom of conscience on this and so I would say don't ever go against your conscience, but think through these questions.
- 2:8-11 a few things..
  - first, the Exodus worked! (God of heavens and earth) The exodus events communicated exactly what God intended them to.
  - Secondly, Rahab here is evidencing true faith in Yahweh both by what she says and what she did. Note especially some of the language she uses, "God of heaven and earth," "the lord gave you this land" and "the lord dried up the red sea," also "swear by the lord."
  - Thirdly, notice how her conversion happened here- and think it through in our own lives- she heard from other unbelievers about what God was doing. Sometimes we under-emphasize the corporate aspect of our witness- sometimes just being Christians and loving one another and being filled with Christlikeness gets unbelievers talking and witnesses to the truth. I would actually argue the NT is filled with at least equal amounts of language speaking of evangelism in these corporate terms in comparison to the

individual picture we have of directly sharing the gospel with others (though both are clearly present throughout the Bible).

- 2:18 the scarlet chord and the language of not going into the street and also later it will have some of the language about the way the Israelites are bringing judgement echoes the flood and plagues language all of which point to the fact that this is almost like a "Gentile passover" for Rahab whereby she becomes included in God's people by being guarded when God's army executes wrath but preserves her and anyone else in the house with the red thread (looks like blood) on the lintel. The theological point is that both Israelites and Gentiles can be included in God's people but they both must enter by being rescued from wrath that should fall on them.
- Chapter 3
  - 3:1- just interesting to note they are still in the same location as when Phinehas speared the man and woman. This is the location of the turn around between generations, and now the purified second generation is setting out to "pass over" (the key verb of chapters 1-5)
  - 3:4- God is a kind father
  - 3:5-7 this is a redo of the red sea splitting, thus solidifying Joshua as the new Spirit empowered shepherd of the people.
  - 3:8 God wants them to wade into the water before the miracle happens- another example of faith.
  - 3:15 it wasn't a trickle
  - 3:16 it is possible, even probably that spies from Jericho would absolutely have seen and reported this.
  - 3:17 I think we often have a hard time thinking of this in terms of how awe-inspiring this would have been. Remember this isn't some different world or some different type of humans- the people of Jericho would have had a similar reaction to you when hearing and seeing this and imagine the terror that this would strike...this nation who wiped out Og and Bashan and Egypt, is now coming for us and we have just seen with our own eyes the craziest thing we have ever seen, but we saw it. And the question then becomes, why don't they send out messengers saying, please have mercy on us!!
- Chapter 4
  - 4:1-11 These stones are meant as reminders and visual evidence of what Yahweh had done on behalf of his people for future generations to see. It's popular in some circles today to "make monuments" like this to help us remember what God has done for us. There is nothing wrong with this- but it certainly isn't commanded and doesn't make you "super spiritual." That said, I think there is wisdom, especially within a family context of setting up things that help your family remember and retell the stories of what God has done in your life.

- 4:21-24- note especially that the goal is always "all the peoples of the earth." The land is a launching pad for the glory of the lord, it is not a castle that God will dwell in and keep everyone else out.
- Chapter 5
  - 5:1- the response of the kings is the same wording as Rahab used- I think the point is to contrast her fear of Yahweh and trust, with their fear that leads to hardening and further rebellion (think Pharaoh).
  - 5:2 This is INSANE! Think- if you are about to completely and totally debilitate all your fighting force, wouldn't you do it outside the land?!? They literally just walked into a land filled with "seven nations more powerful than them" and giants (see Deuteronomy) and now is the time Yahweh commands them to circumcise themselves?!?!? WHAT?!? And the theological point here is blaring in our faces- the conquest is about faith not military skill, and the army of the Yahweh wins by purity and obedience, not strength.
  - 5:3-4 It seems as though this is the final shred of the unbelief of the first generation- they didn't circumcise their sons in the wilderness, but now they must be fully bought in if they are going to be truly Yahweh's treasured possession.
  - 5:10-12 this is the first climactic moment of this section where the "passing over" has now fully happened, and they are in the land.
  - 5:13 this second climactic moment will emphasize what was promised to Joshua, that the Lord will be with them. So this "passing over" section closes with the people passing over and Yahweh being with them.
  - 5:13 the language of "drawn sword" and in the hand of angel has only appeared previously with the barring of the way to Eden, and the angel that stood in Balaam's way...it seems that this angel with the sword represents someone who is ensuring that Yahweh's plan for history is accomplished (not allowing the man and woman to become immortal in their sin, not allowing Balaam to successfully curse the people, and now, fighting against sin in the land)
  - 5:14- I think the emphasis of the "no" here is what we have already seen- Israel is getting to participate in something Yahweh is doing but this is not really about Israel vs. Canaan, Yahweh is pouring out his wrath and the commander of the Lord's army is here to carry that out and if Israel is on his side, then all the better for Israel, but if they are not, they also will be destroyed (just like Deuteronomy warns, and just like we will see in two chapters with Achan).
  - 5:14-15 this sure seems like a divine being, especially with the echo of the burning bush. Also, the point of the burning bush echo is to say two things- the God of the plagues is the same God about to act now, and the wrath of God about to fall on Jericho should be interpreted as similar to the wrath that fell on Egypt. (don't forget all the similarities we have already seen between this story

and the plagues story with Rahab, the king of Jericho, the crossing of the Jordan, the passover language, etc.)

- 6-11 Take (lakak)

- Chapter 6

- Note the contrast that is going to come between chapters 6 and 7. Faithfulness leads to great victory and then unfaithfulness leads to Israel being devoted for destruction.
    - 6:1 they are digging in their heels for a siege.
    - 6:3-5 can you imagine Joshua sharing this plan with the commanders of the military!? Again, it's faith.
    - 6:9 trumpets in the ancient near east were blown after a victory was won- so this is essentially a seven day airraid siren. Think about it, the people have already heard and seen Yahweh do miracles and now his army is walking around your city blowing victory trumpets day after day...wouldn't you think the king would say- okay, let's strike a deal here. Remember in Deuteronomy the people are told to offer peace terms to cities and not destroy the city if they take the terms!
    - 6:10 I think the reason Joshua commands them to be silent is to emphasize once again that it is God who is fighting for them- the warriors are literally doing nothing other than silently walking around the city. Also, this is super rare and takes huge discipline from the group, everyone had to believe this would work, and it would be very intimidating.
    - 6:15 This likely would have been pretty clear that it was a final warning
    - 6:17 the language always applied to the peoples in the land is "devoted to destruction" and often "devoted to the lord"- this is highly significant because that is the language of an offering. I think what is going on here is that the Lord is helping his people conceive of the conquest in sacrificial terms- the theological importance of this is that in the sacrificial system the people understood that when they offered an animal they were acknowledging that they should be killed because of their sin, but this animal stands in their place. Now, the analogy isn't exact, but in a sense the people of the land who continue to oppose Yahweh are to be understood by Israel as an example of what should have happened to them except for the fact that Yahweh was kind and rescued them (passed over them, think Rahab and the exodus passover)
    - 6:18 this is the first use of "take" which is the keyword for 6-11. What is noteworthy is that it is linked in the following chapters to Achan taking the devoted things and bringing disaster on the people. So the wordplay is that the people were supposed to "take" the land but instead they "take" the devoted things- Achan loved the things in this world more than the things promised by Yahweh.

- 6:18 very important to note that if they take the "devoted things" Israel becomes "a devoted thing"- again this is not Israel vs. Canaan but Yahweh beginning to punish sin in the land- and if Israel sins they too will be destroyed.
- 6:20- just a quick archaeological note- there have been many people that try to disprove this story with artifcatial evidence, but there have been some really great researchers showing evidence of exactly what is described here. There are burn marks at thin layers over grain barrels (exactly the siege conditions described), there are segments of wall that appear to have fallen out, and a number of other amazing corroborations of the story as it stands.
- 6:21 this is a sad verse, and a sad example of the consequences of sin and hardened hearts.
- 6:26 this happens later in 1 Kings 16:34
- Chapter 7
  - Note that Achan's sin effects the entire people, the anger of Yahweh burned "against the people" not just Achan.
  - 7:2 at this point no one knows about Achan's sin, keep this in mind.
  - 7:3-4 this would have been a massive surprise to the people.
  - 7:5 notice that the hearts of Israel now melt, just like the people of Jericho, the people have broken faith and now they are the ones who will be devoted to destruction.
  - 7:7-9 Joshua is rightly distraught, not knowing what has gone wrong, and note his deep concern about Yahweh's name, even more than his own.
  - 7:10- this is an interesting verse to think on- when sin is present it seems at least sometimes God's response is "stop praying and deal with the sin," perhaps a similar verse would be when Peter says a husband's prayers are hindered if he does not live in an understanding way with his wife.
  - 7:12 this confirms what we noted before, now Israel are the ones devoted for destruction. And the real horror comes at the end of the verse, if this isn't fixed then Yahweh won't be with the people anymore. This is the exact situation Moses did not want when God offered that the people could have the land but he wouldn't go with them after the golden calf incident but Moses turned it down because he knewthat real joy is found not in the land but in Yahweh.
  - 7:14-19 I think there is somewhat of an interesting parallell between Jericho not surrendering after having ample time and warning and Achan not surrendering having similar time and warnings- he just lets each tribe be brought near until it narrows to him.
  - 7:20-21 Achan's confession is laced with interesting stuff. First, the three verbs he uses are the same sequence is used of Eve when she "saw," "coveted," and "took" the fruit, and also in the tenth command you shall not covet. Secondly, Shinar is the plain where the tower of Babel was built. It would seem that the



author is trying to show us that Achan is acting in line with the "city of man" which takes for itself and loves the things of this world in contrast to the family of Abraham which is the family of faith and who does not covet the things of this world but looks forward in faith to the things Yahweh promises.

- 7:21 there is an irony that it was hidden in his tent essentially useless.
- 7:24-26 - the fact that the things were in his tent is why the family is also punished, perhaps they didn't know but it seems that they did but didn't say anything. Also it is showing just like Jericho that the children suffer sometimes because of the consequences of the parents sin.
- Note also that the punishment of Achan is essentially the same as the city of Jericho- heap of stones, burned with fire.
- Achor means trouble. An interesting connection is that in Hosea God promises that when he leads his people in a new exodus he will "make the valley of Achor a door of hope" - he will one day transform this place of trouble to a place of hope. "(Hosea 2:15)
- Chapter 8
  - 8:1 do not fear language is basically saying, OK let's start this over again.
  - 8:2 God doesn't always require zero military strategy, but he still is the one directing what it is here.
  - 8:2 Note the irony here- if Achan had simply obeyed, they are now allowed to take spoil with God's blessing.
  - 8:2-8 Deceptive war tactics seem to be approved, or at least not condemned.
  - 8:26 Intense, but this is obedience in this context.
  - 8:29- this idea of leaders being hanged on trees because of heinous sin among the people is seen in Deuteronomy and will actually be applied to Jesus by Paul. The theology being built here is that the ruler can suffer in place of his people and absorb their curse.
  - 8:30-35 This section actually fast forwards to the very end (time-wise) of the book of Joshua to make a theological point- the point is that the author is trying to show that the victories and defeats of chapters 6-8 were all in accordance with curses and blessings for faithfulness that Moses promised.
  - 8:35 note especially "and the sojourners who lived among them" this suggests that the Rahab story was just a representative example and that she was not the only sojourner who joined herself to Yahweh-- the point: the people who experienced being devoted to destruction were those who opposed Yahweh and would not trust in him.
- Chapter 9
  - 9:2 this is what we have been saying about how they would not bow to Yahweh. Also note that each of these nations on their own are stronger than Israel.

- 9:3-5 Gibeon is going to handle things differently and instead of straight military strength they are going to try deception.
- 9:14 this is the hinge of the story- "did not ask counsel of the Lord." This is actually highly instructive for us, because we usually think of not trusting the lord as something active on our part- but sometimes it's as simple as acting in our own strength and trusting in ourselves- basically prayerlessness. We don't skip prayer because we are weak, we skip it because we think (subconsciously) that we are strong.
- 9:16 there is a tension in the syntax that holds back "and they lived among them" and emphasizes it. Almost as if to say, "they heard....that....they were....**neighbors**, and they lived among them."
- 9:23- this curse echoes the words in Genesis 3 and the curse that falls on the serpent. It is hard to tell if this episode is being portrayed positively or negatively - the Gibeonites seem to have some small measure of faith- but these echoes of Genesis 3 link them with the seed of the serpent- also later with Saul and David (2 Samuel 21-24) it shows that these Gibeonites cause problems for Israel.
- 9:17-27 It seems that the author is trying to highlight that even though Joshua keeps his word afterwards which is good, this unwillingness to ask Yahweh's counsel has begun the first example of how the people of Israel will not actually drive out the Canaanites.
- Chapter 10
  - 10:11-14 when the people trust Yahweh he fights for them.
  - 10:21 yes this is as incredible as it sounds, when Yahweh fights for his people, not a single man is lost.
  - 10:25-27 this has echoes of Genesis 3:15 and the seed of the serpent vs the seed of the woman, also this has echoes of the leaders being hung to absolve the curse of the people from Deuteronomy.
  - There is a thread here through Genesis 14 (Melchizedek), to Joshua 10 to Psalm 110- point: in a sin filled world that God is fixing the messiah will have to cleanse the world of enemies.
  - 10:40 the language of all that breathed is supposed to sound like the flood language- God's wrath is coming once again.
  - 10:40-43 this summary statement shows that God is with them, they are trusting him and God's wrath is being poured out on the inhabitants by Joshua/Israel
- Chapter 11
  - this is the final chapter in the section that focuses on the taking of the land.
  - 11:4 this is the biggest battle by far that Israel has faced.
  - 11:9 just as the lord commanded him
  - 11:11 none that breathed, again flood language, wrath of God language.

- 11:19 !! not one city made peace except for Gibeon, and Gibeon was not killed. This is extremely noteworthy.
- 11:20 this pits the cities in the same light as Pharaoh- it was God at work to harden their hearts and yet it carries the idea of strengthening the disposition of unbelief they already had. Either way, Yahweh is in control and their human will is not undone.
- 11:20 Even though it nowhere says this, I think it is worth mentioning here that we have enough evidence in other places of Scripture that children are saved by the Lord and it seems that this must be at least noted when we see him commanding his people to kill children- in a way this is perhaps the most merciful possible thing because it takes the children to Yahweh before they become corrupted by the wicked practices of their culture.
- 11:23 rest is what is promised to Israel originally, that they would have Yahweh among them and he would give them rest in the land.
- 11:21-22 I think with the echoes of the flood in various places and now the mention of the Anakim (who are linked with the Nephilim) we need to at least note here- it seems like the conquest is at least in a way linked to the cleansing that the flood required as well. It seems that likely in the same way spiritual beings had corrupted the pre-flood world, they similarly were trying the same things among the Canaanites and it indeed led to sexual sin and child sacrifice (practices often associated with demonic influence). (See Leviticus 18).
- 11:23 even though they haven't completely conquered the land, this is a summary statement saying that the land promise to Abraham has been fulfilled. And don't forget the land isn't the goal, it is a starting point from which God's glory and kingdom was to cover the entire world- global mission was always the goal.
- 12-22 (Halak) Dividing the Land
  - Chapter 12
    - There is a bit of a contrast going on where, they have conquered and received the land, and yet there does remain a number of unconquered groups which we will see resurface in Judges especially
  - Chapter 13
    - 13-24 is a chiasm - center is 18
    - 13:1 even though they had conquered all areas of the land there were still lots of pockets unconquered.
    - 13:2-7 this has a somewhat ominous feel- it's a lot of people and land not conquered
    - 13:6 God wants them to divide the land up on faith, before it's fully taken. Again, faith emphasized. Also the following land grants are interesting to the people not just because they are land rights, but they are outlines of the area they need to go fight for.

- 13:7 here is the key word of the section "divide"
- 13:13 "to this day" - super disturbing, they have never really taken the land fully, presumably because of a lack of faith.
- Chapter 14
  - 14:10-13 This is a great example of the vitality that comes from faith- an elderly Caleb wants to go fight the giants that everyone else was afraid of in his generation.
  - 14:15 The faith and courage of Caleb leads to driving out the greatest giant in the land and thus "the land had rest" (think the promise that God would plant them and give them rest in the land and even all the way to back to the hope when Noah was born "maybe this one will give us rest")
- Chapter 15
- Chapter 16
- Chapter 17
- Chapter 18- this is central (God has now made a new eden where he can live with his people)
  - The chunk of chapters centers on this exact moment, reinforcing that the main idea of Scripture is that God is in the business of restoring relationship with those who trust him (that's what the tabernacle/temple is all about)
- Chapter 19
- Chapter 20
- Chapter 21
  - 43-45 this boring list is actually vital because it is God fulfilling promises to Abraham
- Chapter 22
  - new keyword: serve- the goal from the exodus
  - 22:5- notice again the core of the law is loving and clinging to God and clinging to him with heart soul and strength
  -
- Chapter 23
  - Joshua's final speech- center of chiasm is v.11 be careful to love
  - note "a long time afterwards"- this is a time jump
  - 23:3 "it is the lord who fought for you"- this is the promise fulfilled that God will be with them, made to Abraham.
  - 23:10-15 the goodness of God that led to him fighting for them will turn against them if their hearts wander- Yahweh's people are those who trust him and cling to him- not just those who have Abraham as their father. Joshua has shown God's wrath against evil and it doesn't matter if it was Israel's or Canaan's.
  - 23:14- the promises to Abraham are considered at least provisionally fulfilled. Not one word of them has been forgotten.

- Chapter 24
  - This message to the elders is getting rid of any idea that Israel did anything at all to deserve this- God did all this
  - 24:2- you were just like the Canaanites, nothing special about you- you came from beyond the Euphrates and your fathers worshiped false Gods.
  - 24:3-13 this retells Israel's story highlighting all God's care and provision and kindness to them.
  - 24:13 the promise to eat vineyards they did not plant is emphasized in the syntax because that is exactly what has come to pass in the book of Joshua.
  - 24:14- this is ominous- "put away the gods" the implication is that they still had them!!!
  - 24:16 we'll serve Yahweh! BUT 24:19 "you are not able"- Joshua knows the human heart- it needs to be renewed and made soft
  - 24:21- no, really we will serve Yahweh....24:22..ok fine, then you witness against yourself.
  - 24:23- the Gods are still among them!!!
  - 24:29 "servant of the Lord"- this is what Moses was called and it is the first time the title is applied to Joshua- he has finally filled up Moses' shoes to speak- Moses received the promises from God, Joshua saw them fulfilled- mission accomplished.
  - Keep in mind the language of "servant of the Lord" is going to continue to be used in the Bible until finally there is an ultimate "servant" that Isaiah talks about who will make atonement for sin and build an everlasting kingdom by establishing an eternal covenant of peace.
  - Last few verses are pretty epic-- the bones of Joseph are a reference to the hope that Israel held that there would be a physical resurrection linked with a second Exodus when God would fully and finally lead his people out of all slavery, and then we also see Eleazar the final person in the Exodus generation pass away and also the priest- so we have Joshua the "king" die and then Eleazar the priest dies, so we are set up for Judges where the theme is going to be "Israel needs a priest and a king"