

Not precisely his servant, but his assistant and attendant. (2) *He who would command, must learn to obey.*

**2. Moses my servant.** An honorable title, coming from the voice of the Most High. **Now therefore.** They were not allowed to enter Canaan while Moses was living; now that he had passed away, they were to delay no longer. (3) *The law leads us to the promise, but only our Joshua can give us their fulfillment. Go over this Jordan.* A seemingly impossible task, for the river was at that time swollen to great height by the spring floods. The Jordan rises in Mount Hermon, and flows through the two lakes, Merom and Gennesaret, one hundred and twenty miles southward into the Dead sea, though the windings of the river make its course more than two hundred miles. **All this people.** The census taken near the close of the wandering gave the men capable of bearing arms at 601,730. Num. 26, 51. This would make the population over two million. To transport such a multitude over such a river would require a miracle. (4) *God often demands of his people that which seems impossible, as when twelve apostles were bidden to conquer the world. The land which I do give.* God is the supreme owner of the earth, and he gives it to whom he wills. But there was a special reason for the allotment of Canaan to the Israelites, in the necessity of keeping this people apart, that they might be prepared for receiving and giving the Gospel; and there was a justice in the destruction of the Canaanites, on account of their abominable wickedness. (5) *God has given to us an inheritance; how are we using it?*

**3. Every place.** Within the limits, and upon the conditions now to be named. **Your foot shall tread.** This was the condition, they were to possess only as much as their faith and their courage prompted them to occupy. Hence, as they ceased their efforts before the work was done, they gained only a sixth of the territory promised in the next verse. Not until four centuries after, under David, did they conquer all the land embraced in the promise, and then they held it only for a short season. (6) *God's promises are ours only to the extent in which we embrace, appropriate, and employ them. Have I given. Not 'will I give,' but 'have I given;' for it was theirs already by promise.*

**4. From the wilderness.** The desert of Paran, from which they had recently emerged; and the southern boundary of Palestine. **This Lebanon.** The lofty mountain on the north, visible from every part of the land. **Even unto the great river.** The river Euphrates, "the great river" of Western Asia, called "the flood" in Josh. 24, 2, is eighteen hundred miles long, flowing south-easterly into the Persian Gulf. It was the northern boundary of Israel in promise, but was practically so only during the reigns of David and Solomon. (7) *There is often a great gap between God's abundant promise and our feeble realization. The land of the Hittites.* The Hittites and the Amorites were the two principal peoples in the mountains of

Palestine, the former mainly in the north, the latter in the south. **Unto the great sea.** The Mediterranean, on the west of Palestine. **Your coast.** Rev. Ver., "your border."

**5. Not any man be able.** The promise was made to Joshua as the representative of Israel, and was dependent upon his fidelity and faith. **All the days of thy life.** The story of the conquest, a series of victories without an important defeat, shows how well God kept his promise. **As I was with Moses.** To direct, strengthen, and encourage. **I will not fail.** The original expresses the idea of one holding another with a strong, steady grasp. God promises to hold on to Joshua and to hold him up.

**6. Be strong and of a good courage.** Literally, "be strong and firm;" an exhortation given four times in this chapter. Moral courage, more than physical, is meant; the courage which comes from consciousness of right. **Unto this people shall thou divide.** Joshua saw the land inhabited by fierce and powerful tribes of enemies; God saw it divided among the tribes of his people. (8) *O for the faith to see what God sees!* **Sware unto their fathers.** God had given his oath to Abraham (Gen. 15), and had renewed it many times afterward. (9) *We are the heritors of the promises made to our fathers.*

**7. Only.** The word upon which all the promises hinge. To all God's words there is an "only," the condition of their fulfillment. **Mayest observe to do.** He was not only to read and admire the word, but also to obey it, to do it, and this would require all his strength and courage. **All the law.** The law, and the whole law, was to be his guide in life. **Turn not from it.** Obedience to God's law is represented by a right line, and sin by a crooked one. Hence our word "righteousness," which means *rightness*; and "wrong" is but another form for "wrong," that is, *twisted*. **Thou mayest prosper.** The word in the original means "to act wisely," and hence, as a result, "to have success." It is given in the Rev. Ver., "have good success."

**8. This book of the law.** There was, then, a book of the law in the time of Joshua, probably the bulk of the Pentateuch, already gathered into volumes or rolls. It was prepared by Moses, mainly from documents already in existence, to which he added the history of his own times. **Not depart out of thy mouth.** He was to make it the theme of study, of conversation, and of instruction. (10) *Parents, teachers, Christians, talk about God's word! Meditate therein.* Not by a critical study of it, but by reflection upon its practical application to daily life. **Way prosperous.** True prosperity is found only in the way of obedience to God. **Have good success.** The word in the original here is the same as that translated "prosper" in verse 7.

**9. Have not I.** An emphatic manner of saying, "I have." **Be not afraid.** One may well be fearless to whom such abundant encouragements are given. **Thy God is with thee.** To behold his conduct, to impart strength, and to bestow success.

#### HOME READINGS.

- M.* The commission of Joshua. Josh. 1, 1-11.  
*Tu.* The first commission of Joshua. Num. 27, 15-23.  
*W.* God's command to be obeyed. Deut. 17, 14-20.  
*Th.* Promises to the obedient. Deut. 11, 18-28.  
*F.* The Lord giveth wisdom. Prov. 2, 1-11.  
*S.* The Christian soldier. 2 Tim. 2, 1-10.  
*S.* Charge to Timothy. 1 Tim. 6, 11-15.

#### GOLDEN TEXT.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. Eph. 6, 14.

#### LESSON HYMNS.

- No. 128, Dominion Hymnal.  
 A charge to keep I have,  
 A God to glorify.  
 No. 107, Dominion Hymnal.  
 Stand up! stand up for Jesus!  
 Ye soldiers of the cross!  
 No. 302, Dominion Hymnal.  
 Sound the battle cry! See! the foe is nigh;  
 Raise the standard high for the Lord.

TIME.—14th B. C.

PLACE.—The plains of Moab.

DOCTRINAL SUGGESTION.—Christian courage.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Leader.**  
 On what occasion is mention first made of Joshua?  
 Exod. 17, 9.  
 What may have been his position in Egypt?  
 What opportunities had been afforded him to show his ability before this first mention?  
 How old was Joshua when he succeeded to the leadership of Israel?  
 What were his characteristics as a man?  
 What custom and belief are alluded to in Deut. 34, 9?  
 What was the one quality which he was bid to cultivate?  
 What work had he already accomplished for his people?  
 What work was he destined to accomplish?  
 From what source alone was he to seek strength?
- 2. The Commission.**  
 Was the new leader equal to the old one?  
 What was the commission given to the old leader?  
 Exod. 3, 10, 12.  
 What was the commission given to the new leader?  
 What difference of treating the commission can you discover between Moses and Joshua?  
 Whose work was the easier? Why?  
 What did Joshua have as a constant means of help and inspiration that Moses did not have?  
 What GOLDEN TEXT of last year's lesson reads very much like ver. 9 of this lesson? Isa. 43, 2.