

#18: Moses' Farewell; Joshua and the Promised Land

Monte F. Shelley, 23 May 2010

Quotes

- If you want to walk on water, you must first get out of the boat.
- Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee (Josh 1:9)

1. Rituals or “Gestures of Approach” (S&S 21–33)

Religious rituals (or rites) are sacred actions or ‘ceremonial movements.’ Some scholars refer to these rites of transition as ‘gestures of approach’ because they are religious gestures (or acts or movements) that worshippers make as they approach God during sacred worship. The ancient temple, especially, included sacred gestures that enabled and empowered worshippers to move from the outer gate inward to the most holy place of all, the holy of holies. ...

- Ritual ablutions or washings with water** ... symbolically cleanse us from sin and iniquity just as the atonement literally cleanses us. ... The priests were washed in preparation for serving in the temple (Ex 40:12) ... [and before going into the tabernacle.] The high priest washed with water in preparation for making atonement on the Day of Atonement.
- Anointings with Olive Oil:** ... [The Lord commanded Moses to anoint everything belonging to the tabernacle. People were anointed to be or become kings and priests.] ... The object of anointing with olive oil was to sanctify objects or people, meaning to declare them to be in a state of holiness ... [or] worthy to stand before God in sacred places and to interact with the other sacred persons and objects in a temple setting. The recipient, like the temple itself, was ‘set apart’ ... from the profaneness of the world. [He becomes a Messiah (HEB anointed one) and a Christ (GR anointed one).]
- Laying of hands upon the Levites.** ... Levites were set apart by the laying on of hands to carry on the work of the atonement ... in the ancient Israelite temples. [They officiated in ordinances that symbolically brought people back into the presence of God (at-one-ment).]
- Putting on sacred vestments:**
A priest’s vestments ...:
headpiece, sash, tunic, and
‘undergarments of plain linen’
The high priest’s vestments ...:
the four belonging to the priest
plus an ephod [vest or apron], a
robe of the ephod, a breastplate
[with the Urim and Thummim],
and a golden plate of the
headpiece [with YHWH
inscribed on it (TT 30, 58)].
[The High Priest symbolically
bore Israel on his chest (12
stones) and on his shoulders
(names written).] On the Day of
Atonement ... the high priest
dressed in white and wore the
girdle, tunic, mitre, and
breeches. ... (a) Putting on
sacred vestments is related to
putting on Christ and his
holiness. ... When we *put on*
Jesus Christ we accept him and
his atonement, and we become like him. (b) Sacred vestments



carry with them symbolism that point to the blessings of the atonement ... *glory, salvation, righteousness, and holy.* (c) Sacred vestments represent the person who wears them. The expression ‘keep your garments spotless’ means to keep yourself spotless, and the person who is ‘clothed with purity’ and who wears ‘the robe of righteousness’ is the one who is pure and righteous. ... (d) When mortal worshippers wear sacred vestments, they are imitating celestial beings, including God, angels and redeemed souls, who all wear sacred clothing. ... (e) Sacred vestments anticipate the resurrection, when we will be clothed with an immortal body. ... The Hebrew root *kpr* not only means ‘to atone’ but it also denotes ‘to cover.’ This denotation can pertain to covering temple worshippers of ancient Israel with sacred vestments; *kpr* can also pertain to covering or clothing our spirits with perfect, immortal bodies at the resurrection. That is to say, the atonement takes a broken, torn, or disintegrated body and repairs it into a perfect resurrected body.

Endow, endue: to invest, to clothe; to furnish with a gift (see my lesson 5 notes for more details)

32. Clothing (endowing) the disciples. Emphasis in the next section of the Sermon is upon the ordained disciple's clothing. They are promised that God will newly clothe them in glorious clothing. As the lilies of the field, so the chosen disciples will be clothed by God, even more gloriously than Solomon himself, whose temple was the most splendid of all (see 3 Nephi 13:25, 29—31).

The “clothing” of which Jesus speaks is also richly symbolic. The Greek word for being clothed is *enduo* (*endumatos*, “raiment,” in Matthew 6:25, 28; *endusessthe*, “put on,” in Matthew 6:25). Jesus uses this word in Luke 24:49, shortly after his resurrection, when he tells his apostles to remain in the city “until ye be *endued* with power from on high.” It means “to endow.” The Greek word *enduō* has two meanings, and both are pertinent to the endowment. First is “to dress, to clothe someone,” or “to clothe oneself in, put on.” The second is, figuratively, to take on “characteristics, virtues, intentions.” The meaning of the English word *endue* (or *indue* from the Latin) likewise “coincides nearly in signification with *endow*, that is, to put on, to furnish. . . . To put on something; to invest; to clothe,” and Joseph Smith’s diary uses the spellings *endow* or *endue* interchangeably, as for example when Joseph prayed that all the elders might “receive an endument in thy house.”

Thus, in this section of the Sermon at the Temple, Jesus can be understood as promising more than garments that offer physical protection for the body (although garments do this, too); he speaks of garments that “endow” the disciples with powers and virtues more glorious than Solomon’s. More is involved here than the promise of material well-being: “Is not the life more than meat, and the body than raiment?” (3 Nephi 13:25). (John W. Welch, “Toward an Understanding of the Sermon as a Temple Text”

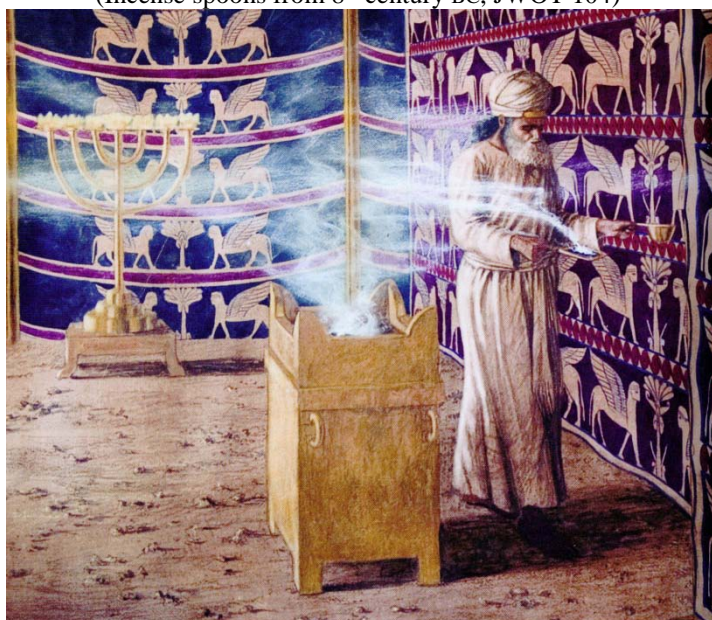
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2)

- e. **Filling the hands:** ... an ancient ritual relating to consecrating the priests who administered in the temple ... included filling of the hands of the priest with a portion of the offerings ... [and] the priest's left hand was sometimes filled with olive oil. ... Each of the items that fill the priest's hands ... relate Jesus Christ's sacred sacrifice. ... The King James translators translated 'filling of the hands' as 'consecrated.' ...

[Was oil in left hand so they could anoint or bless with right?]



(Incense spoons from 8th century BC, JWOT 104)



(High Priest on the Day of Atonement, JWOT 118)

- f. **The Law of Sacrifice:** ... Each person who wished to enter God's presence in the temple was required to obey God's law of sacrifice. ...
- g. **Laying of hands on sacrificial animals** ... teaches the law of proxy, or the power for one to act as a substitute for another. Specifically, it symbolically transmits the sins of the human(s) onto the animal's head. ... [It] 'identifies the sinner with the sacrificial victim to be slain and symbolizes the offering of his own life.' ... The sacrificial animals ... were types and shadows of Jesus Christ, who bore our sins and iniquities before his death on the cross.
- h. **Eating the Shewbread:** Shewbread literally means 'bread of the face' or 'bread of the presence,' referring to God's face or presence. ... The priests ate it in the temple, which was God's house, or the place of his presence. ... Eating of it anticipated the emblems of the Lord's sacrament; the table suggested the sacramental table. [The table was made of shittim (acacia) wood. Some scholars believe the burning bush was an acacia tree. (JWOT 122)]
- i. **Praying with uplifted hand:** In ... the ancient tabernacle and temple, the sacred gesture of lifting up the hands accompanied the act of prayer. ... Lifting up the hands is a sacred gesture

associated with the atonement—those who are truly righteous may at times lift their hands to heaven and show God that their hands are ... made pure through the atonement, and they expect an answer to their prayers. [When frankincense was put on the altar in front of the veil, a smoke like cloud representing the prayers of the people ascended to heaven.]

- j. **Entering the Veil:** ... The veil that separated human kind from God's presence hung [between the holy place and] the holy of holies. Artisans and craftsmen created an exceptionally beautiful veil; it was colorful—blue purple, scarlet—and included images of cherubim [guarding the entrance]. This veil, explained Paul, symbolizes Jesus Christ's flesh. The temple veil stood between humans and their entrance into the temple's holiest place; in the same way, the Savior stands between the celestial kingdom and us. 'No man cometh unto the Father, but by me,' Jesus declared. ["The keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name. And whoso knocketh, to him will he open" (2 Ne 9:41–42)]

2. Abridgments

The Book of Mormon is an abridgment made by prophets from longer records. Mormon made an abridgment of the large plates of Nephi (WofM 1:3). He frequently added comments like "an account ... shall be given hereafter" (Mosiah 21:35). Nephi made an abridgment of the record of Lehi (1 Ne 1:17). He wrote the small plates with a particular focus on the sacred things. Moroni made an abridgment of the Jaredite records (Ether 1:1–5; Moro 1:1). He omitted the first part dealing with events from the creation to the tower of Babel (Ether 1:3).

Old Testament Abridgers: There is evidence that much of the Old Testament was an abridgment of earlier records. We do not know who the abridgers were but we see their footprints. For example, we see the phrase "unto this day" 20 times in the books of Deuteronomy and Joshua. Later writings refer to the "chronicles of the kings" for more information. The abridgers focus on events that explain God's will and what happens when the people were obedient and disobedient. A twelve year reign is covered in 13 verses and ends with the king did "evil in the eyes of the Lord" (1 Kgs 16:25).

Deuteronomy has evidence that was an abridgment. Those who abridged Deuteronomy added some things like the account of Moses' death and may have omitted other things. For example, it does not mention atonement or "day of atonement" at all. It mentions centralized worship which was not followed for many centuries. Some scholars believe it was written between 715 and 622 BC. It may have been the "the book of the covenant" (2 Kgs 23:2) that had been lost and rediscovered about 622 BC. In 600 BC, Lehi leaves Jerusalem with the brass plates which contain the five books of Moses (1 Ne 5:11). (JWOT 137–138; John A. Tvedtnes, *The Most Correct Book*, 1–7)

3. Deuteronomy ("second" + "law")

On the first day of the eleventh month Moses spoke to all Israel. He gave three sermons (1–4; 5–26; 27–30). In the remaining chapters the Lord calls Joshua to succeed Moses, Moses counsels Joshua before all Israel, ordains Joshua (34:9), blesses the tribes of Israel, and sees the Promised Land before he is translated. On the tenth day of the first month (Josh 4:19), Israel crossed the Jordan River.

Deuteronomy is quoted more often by the Old Testament prophets than any other book of the Law. (OT-I)

“Deuteronomy is a book about covenant-making. Its setting is the east side of the Jordan River as the second generation of the Israelites who came out of Egypt is about to enter the promised land. Years of experience in the wilderness had chastened them and trained them to keep their covenants. (See Deut. 1:1–5.) The book also coincides with the end of Moses’ tenure as leader of Israel. Many of the people had been very young when all of Israel last covenanted to obey the Lord at Mt. Sinai. Frequently at such moments of transition to new leadership, the outgoing leader would bring all the people under covenant again to obey God. Such seems to be the case as Moses passed the mantle of leadership to Joshua. Thus, the whole book of Deuteronomy seems to have the structure of a covenant ceremony. Throughout history, especially among ancient peoples, such covenant-making and covenant renewal were regular and consistent.” (Stephen D. Ricks, *Ensign*, Apr. 1990, 57)

4. Mosaic Covenant Renewed

<p>Author: (Deut 1–4)</p> <p>1. Preamble: <i>introducing the suzerain of the treaty</i> “The Lord our God spake unto us in Horeb” (Deut 1:6)</p> <p>2. Historical Prologue, <i>describing past deeds performed for the vassal:</i> Moses reviews deliverance and wanderings</p>
<p>Blessings: (Deut 27–28) “All these blessings shall come on thee, ... if thou shalt hearken unto the voice of the Lord thy God.”: (a) agricultural prosperity, (b) you shall lend to many nations and not borrow, (c) peace in the land, (d) no evil beasts in the land, (e) victory in war, (f) fruitful and multiply, (g) “The Lord shall establish thee an holy people unto himself.” (Deut 28:1–14)</p>
<p>Curses: (Deut 27–28) famine, drought; disease, pestilence; wild beasts; anarchy and social lawlessness; wives will be violated; children enslaved; many killed in war; in bondage to enemies; plunder and pillage; birds will eat unburied bodies; in debt to other nations; cannibalism; enemies will destroy cities.</p>
<p>Duties: (Deut 5–26) Moses reviews many of the laws</p>
<p>Enter Covenant: (Deut 29–30)</p> <p>1. Covenant Ceremony: Referred to but details are not given</p> <p>2. Witnesses: “heaven and earth” (30:19; 31:28)</p>
<p>Remember: An OT term for breaking one’s covenant with God was to “forget the Lord.” Similarly, to “remember” the covenant, the Lord, or his commandments meant to keep one’s covenant.</p> <p>1. Song: Write ye this song ... and teach it ... that <u>this song may be a witness</u> for me against the children of Israel. (31:19)</p> <p>2. Covenant Curses: When many evils and troubles are befallen them, ... this song shall testify against them as a witness (31:21)</p> <p>3. Recording the Covenant: Take this <u>book of the law</u>, and put it <u>in the side of the ark of the covenant</u> of the Lord your God, that it may be there for a witness against thee. (31:26)</p> <p>4. Reading the Covenant Publicly: “<u>every seven years</u> ... <u>read this law before all Israel in their hearing.</u>” (31:10–12)</p> <p>5. Moses warns all of apostasy: After my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you (31:29)</p>

5. Shema (“Hear”)

Deut 6:4 “begins what is known among Jewish people as the Shema. The Shema is in Jewish thought the supreme affirmation of the unity of God and is frequently called “the acceptance of the yoke of heaven”.... The entire Shema, which consists of Deut 6:4-9, Deut 11:13-21, and Num 15:37-41 (in that order) (OT-I, 218).

Abbreviated reaffirmation of the Mosaic covenant.

4 Hear [*shema*], O Israel: The LORD our God is one LORD:

The Lord is our God, the Lord alone (NJPS= New JPS; also NIV footnote)

NIV Hear, O Israel: The Lord our God, the Lord is one.*

* Or The Lord our God is one Lord; or The Lord is our God, the Lord is one; or The Lord is our God, the Lord alone

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

“Observant Jews consider it an obligation to recite the Shema prayer twice a day, once in the morning and once in the evening. ... Some scholars believe the Shema may have originally been recited in the Temple as part of the morning and afternoon services during the burning of the incense.” (JWOT 139)

8 And thou shalt bind them for a ^b sign upon thine hand, and they shall be as frontlets between thine eyes.

^b IE phylacteries: passages of the law written on scrolls of parchment enclosed in tiny boxes, bound on the left arm and on the forehead, as an ordinance of remembrance of the Mosaic law, and worn by Jews during the morning prayers.

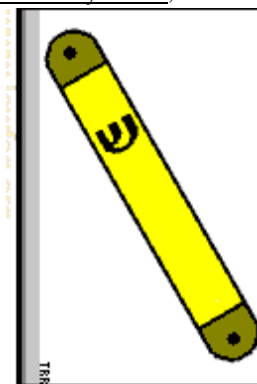


9 And thou shalt ^a write them upon the posts of thy house, and on thy gates.

IE *mezuzot*: passages of the law written on tiny scrolls, enclosed in a small container and nailed to the right door post or gate, as an ordinance of remembrance. Deut. 11:20.

“Taking the command literally (verses 8-9), the Jews inscribed certain scriptural passages, including Deuteronomy 6:4-9, on tiny pieces of parchment, folded them up, and put them into tiny leather boxes about 1 1/2 inches square. These boxes were then tied to the head to be over the forehead, or on the left biceps, suggesting that the wearer would ‘fulfill the law with the head and heart’....

“The mezuzah (Hebrew for ‘doorpost’) was similar to the tefillin in that it was a parchment with a scriptural passage on it inserted into a tiny, cylindrical box. The mezuzah was attached to the door frame, and it became customary for Jews to touch or kiss the mezuzah each time they left or entered the home.” (Old Testament Student Manual, p218)



SHEMA part 2 (Deut 11:13–21)

Deut 11:13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,¹⁴ That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

“By the *first or former rain* we are to understand that which fell in Judea about November, when they sowed their seed, and this served to moisten and prepare the ground for the vegetation of the seed. The *latter rain* fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect. ... If the *former rain* were withheld, or not sent in due season, there could be no vegetation: if the *latter rain* were withheld, or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should have their rain in *due season*! God, by promising this provided they were obedient, and threatening to withhold it should they be disobedient, shows that it is not a *general providence* that directs these things, but that the very rain of heaven falls by *particular direction*, and the showers are often regulated by an *especial providence*.” (Clarke, *Bible Commentary*, 1:770.) (OT-I)

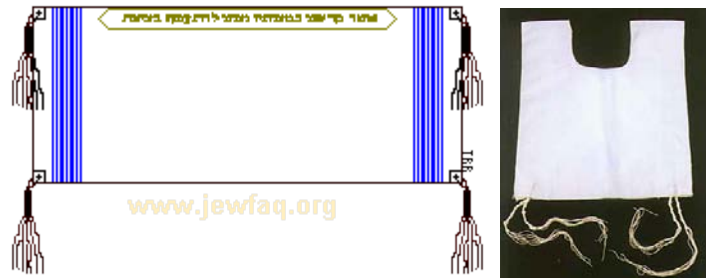
¹⁵ And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. ¹⁶ Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; ¹⁷ And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

¹⁸ ¶ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. ¹⁹ And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. ²⁰ And thou shalt write them upon the door posts of thine house, and upon thy gates: ²¹ That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

SHEMA part 3 (Num 15:37–41 below)

Num 15:37 ¶ And the LORD spake unto Moses, saying, ³⁸ Speak unto the children of Israel, and bid them that they make them fringes [HEB *tzitzit*] in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: ³⁹ And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: ⁴⁰ That ye may remember, and do all my commandments, and be holy unto your God. ⁴¹ I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God. (Num 15:37–41)

“The call to remember could be ... identified as the ‘Eleventh commandment.’ ... The children of Israel are required to remember the mighty acts of the Lord. ... The book of Deuteronomy is not concerned so much about that what happened in the past will be forgotten, but that how it happened will not be remembered.” (JWOT 138)



Tallit (shawl) with tzitzit (fringes) on the corners

6. Joshua called by the Lord and set apart by Moses

The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; ¹⁹ And set him ... before all the congregation; and give him a charge in their sight. ²⁰ And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

(Num 27:18–20)

[NIV authority; BDB majesty, dignity, authority]

Every Israelite over twenty years of age when they left Egypt under Moses' leadership was now dead, except for three people: Moses, Joshua (tribe of Ephraim), and Caleb (tribe of Judah) (see Num 14:38). (OT-I)

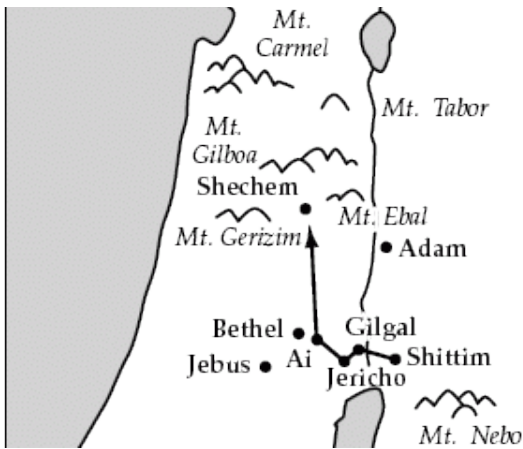
Joshua, the son of Nun (“Noon”), of the tribe of Ephraim.

7. Book of Joshua, the son of Nun (“Noon”) (Josh 1)

“The Exodus was never just about freeing the Israelites from Egyptian bondage. Its primary purpose was to deliver a covenant people into the land Jehovah promised to the descendants of Abraham and Sarah. The events in [the book of] Joshua are very much a part of the fulfillment of that covenant. The book of Joshua was not written by Joshua, but was carefully crafted by someone who was immersed in the Deuteronomistic view of religion and history and who had access to a variety of sources.” (JWOT 148)

The LORD spake unto Joshua ... saying, ² arise, go over this Jordan, thou, and all this people, unto the land which I do give to ... to the children of Israel. ... ⁵ As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. ... ⁸ This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. ⁹ Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

The story of the calling of Joshua was used by GA to strengthen Jim Toronto when he was called to be a young state president in Jim Rosenvall's stake.



8. Joshua sent spies to Jericho (Josh 2)

¹ Joshua ... sent out of Shittim two men to spy secretly ... [at] Jericho. And they ... came into an harlot's house, named Rahab, and lodged there. ...

The presumably chose the home of Rahab because they thought no one would pay particular attention to men going in at night" (JWOT 151)

¹² [Rahab said] swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: ... ¹⁴ And the men answered her, Our life for yours, if ye utter not this our business. ... ¹⁸ When we come into the land, thou shalt bind this [NIV scarlet cord] in the window which thou didst let us down by: and thou shalt bring ... all thy father's household, home unto thee. ... ²¹ And she said, According unto your words, so be it.

Oaths were kept and trusted (like Zoram's oath to Nephi)

Jewish tradition says Rahab "married Joshua after becoming a proselyte, and became the ancestress of eight prophets and priests among whom were the prophet Jeremiah and the prophetess Huldah." (EJ Rahab)

In the KJV Matthew 1 version of Jesus' genealogy, Rahab "is spelled Rachab. She married Salmon of the tribe of Judah and was the mother of Boaz. Subsequent mentions are as an example of a person of faith (Hebrews 11:31) and good works (James 2:25). ... [She] was ancestress to King David, all the kings of Judah, and Jesus. (wikipedia)

9. Israelites cross Jordan River on dry ground (Josh 3)

And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan. ... ⁵ And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

a IE Make yourselves clean, holy, by ritual washings and proper behavior. Ex. 19:10; Josh. 7:13; D&C 43:16 (11-16).

All could recommit without repenting of all past sins first.

⁷ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. ... ¹⁵ And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, ... ¹⁶ That the waters ... were cut off ... ¹⁷ And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Joshua → a prophet like unto Moses; Diff= Moses took his rod and stretched forth his arms to divide waters (Ex 14:16)

Neal A. Maxwell: We sometimes must do the hard things we have been asked to do before we will be blessed. Joshua and his priests, in a little-read replication of the parting and crossing of the Red Sea, crossed the flooded Jordan River in another miracle. But the miracle did not begin for ancient Israel until after Joshua and his priests got the soles of their feet wet. (Josh. 3:15-17) (*All These Things Shall Give Thee Experience*, 44-45)

10. Israel camps at Gilgal and keeps Passover (Josh 4-5)

^{4:19} And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal. ... ²⁰ And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. ²¹ And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? ²² Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

First day of Passover

Josephus: "Joshua built an altar of those stones which all the heads of the tribes ... had taken out of the deep, to be afterwards a memorial of the division of the ... river, and upon it offered sacrifice. (*Ant.* 5:1:4 [p. 105] ; "altar" in Dead Sea Scrolls also)

^{5:2} The LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

They had to enter covenant of Abraham before entering land promised to the seed of Abraham.

Gerald N. Lund: "Once they entered into the promised land, Joshua was commanded to perform the ordinance of circumcision among the Israelites (see Josh. 5:2-7). While wandering in the wilderness, this token of the Abrahamic covenant had not been performed. Now that they had sanctified themselves and followed Jesus (seen in the types of Joshua and the ark of the covenant) into the promised land, they were once again the true covenant people and therefore the token was reinstated." (*Jesus Christ, Key to the Plan of Salvation*, 75)

^{5:10} The children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

Gerald N. Lund: The ark of the covenant entering the promised land. The ark of the covenant, which symbolized the presence of Jehovah, went before the camp of Israel and led the way into the new land. (See Josh. 3:11.) Like passing through the Red Sea, Israel again passed through the midst of the waters to enter the promised land. (See Josh. 3:15-17.) The LORD specifically connected the two events by asking that a memorial be built. (See Josh. 4:20-24.) The crossing of Israel into the new land was also done on the first day of passover (see Josh. 4:19; Ex. 12:2-3), again invoking the typology of deliverance from bondage and death... Thus we see that both the Exodus, including the Passover, and the entry into Canaan have great typological significance. In actuality the whole exodus from slavery to entry into the promised land provides a type or similitude of what must happen to each individual if he is to "[put] off the natural man and [become] a saint through the atonement of Christ the LORD." (Mosiah 3:19.) (*ibid* 75)

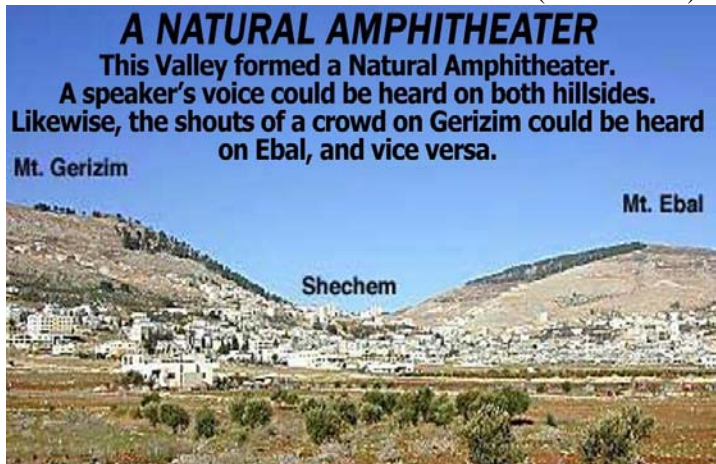
11. Joshua and the battle of Jericho (Josh 6-7)

6 *Jericho is taken and destroyed—Only Rahab and her household are saved.* 7 *Israel defeated by people of Ai—Joshua complains to the Lord—Achan and his household destroyed because he disobeyed the Lord in taking of spoils of Jericho.* (Headings)

12. Joshua's Farewell (Josh 23)

²Joshua [NIV summoned the elders, leaders, judges and officials of Israel], and said ..., I am old. ... ³ And ye have seen all that the LORD your God hath done. ... ⁶ Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom ... ⁷ Come not among these nations ... that remain among you. ... ¹³ They shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes. ... ¹⁶ When ye have transgressed the covenant of the LORD your God ... and have gone and served other gods ...; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

13. Joshua renews Covenant at Shechem (Josh 8:30-35)



Tradition states that, at least in ancient times, the blessed mountain, Gerizim, had beautiful green foliage, while the cursed mountain, Ebal, was barren and dry.

Ebal (north), Gerizim (south): Gerizim is about 800 feet above the plain (2850 feet above sea-level), while Ebal is 100 feet higher; both have precipitous faces, the two summits being about one-third mile apart. (BD Gerizim and Ebal)

At Mount Ebal, Joshua erected a monument bearing the law of Moses and then read the law to the Israelites (Josh. 8:30-35). The bones of Joseph are buried in Shechem (Josh. 24:32).

Joshua did as Moses had commanded him in Deut 27.

³⁰ Joshua built an altar unto the LORD ... in mount Ebal, ... ³¹ and they offered thereon burnt offerings unto the LORD. ... ³² And he wrote there upon the stones a copy of the law of Moses ... in the presence of the children of Israel. ... [Half of the tribes stood on mount Gerizim to bless the people, and half were on mount Ebal to curse. The Levites cursed wickedness and all the people said Amen. (Deut 27:11-26; Josh 8:33)] ³⁴ And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. (8:33-35)

Neal A. Maxwell: It is very significant to read of the great pains to which the prophet Joshua went at Shechem, the most ancient of the sacred towns of Palestine, in a great teaching episode there. ... We read in this episode (Deut. 11:29; 27:11-26; 28:1-68; Josh. 8:33-35; 24:1-33) how Joshua, precisely as earlier instructed by Moses, placed some Israelites on one hill, Gerizim, facing Shechem, and some on another hill, Ebal. Those on Ebal were to give voice to and represent the penalties if the children of Israel were disobedient. Those on Gerizim were to give voice to and represent the blessings that would come if the commandments of God were kept. The people were even to covenant by saying "Amen." It was in the

context of this great visual and choral panoply of teaching that Joshua urged that which he is best remembered for having said: "Choose you this day whom ye will serve." (Joshua 24:15.) But the alternatives were made audiovisually very clear; a portrayal was so graphic that it was, no doubt, long remembered by those who were at Shechem on that occasion. (*All These Things Shall Give Thee Experience*, 118)

14. Joshua renews Covenant at Shechem (Josh 24)

^{24:1} Joshua assembled all the tribes of Israel at Shechem. He summoned the elders, leaders, judges and officials of Israel. (NIV)

Author: (24:1-18)

1. **Preamble:** *introducing the suzerain of the treaty*

"Thus saith the LORD God of Israel," (Josh 24:2)

2. **Historical Prologue,** *describing past deeds performed for the vassal* : Deliverance, wanderings, and promised land reviewed.

Blessings: Continued protection and prosperity is implied.

Curses: (Josh 24:19-21) If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt

Duties: (Josh 24:14-19) Joshua tells people to repent, put away false gods, and serve the LORD.

Enter: (Josh 24:15-16) Referred to but details are not given

1. **Covenant Ceremony:** Joshua said, "choose ye this day whom ye will serve. ... And the people ... said, God forbid that we should forsake the LORD, to serve other gods." (24:15-16)

2. **Witnesses:** "Ye are witnesses" (24:22)

Remember:

1. **Recording the Covenant:** Joshua wrote these words in the book of the law of God,

2. **Covenant Signs and Tokens:** Joshua set a great stone by the sanctuary of the LORD as "a witness unto us" (24:26-27)

15. Joshua is a type of Jesus

a. **Same Hebrew Name:** Joshua, the son of Nun, of the tribe of Ephraim, was first called *Oshea* or *Hoshea* (Num 13:16), which means *saved, a savior, or salvation*. Later Moses changed his name to *Yehoshua* or *Joshua*. The name Joshua means "Jehovah saves." In Hebrew it is pronounced "Jeho-Shua." That is the original pronunciation for the Savior's name. Through Greek and then into Latin and finally into English it has transformed into "Jesus." (Rona #18; OT-I) In the Septuagint he is called ... *Jesus Naue*, or *Jesus son of Nave*; and in the New Testament he is expressly called ... Jesus; [see Acts 7:45; Heb 4:8]. (OT-I)

b. Joshua led the armies (hosts) of Israel as the LORD directed him. "The LORD your God is he that goeth with you, to fight for you against your enemies, to save you" (Dt 20:4). Joshua received the power of Jehovah to conquer Canaan and to save Israel from many physical dangers. Jesus, the LORD of hosts, saves his disciples from spiritual death.

c. Joshua spent his early years in Egypt. In both Egypt and the wilderness, Joshua experienced the pains, sicknesses, and afflictions of his people. Jesus suffered pains, sicknesses, afflictions, temptations, and death that he might be filled with mercy and know how to help his people (Al 7:11-12).

d. Joshua (of Ephraim) was chosen by the LORD and received the priesthood from Moses. At the Jordan River, God showed he was with Joshua. At the Jordan River, the Spirit descended on Jesus and God said "thou are my beloved son."

16. Prophet = messenger and mediator

OED *prophet* [from Latin and Greek words meaning *interpreter, spokesman* esp. of the will of a deity. Ancient Greek *προφήτης* was originally the spokesman or interpreter of a divinity, e.g. of Zeus, Dionysus, Apollo, or the deliverer or interpreter of an oracle.] **1a.** A divinely inspired interpreter, revealer, or teacher of the will or thought of God ... a person who speaks, or is regarded as speaking, for or in the name of God or a god. (The special function of revealing or predicting the future is often regarded as an essential element of the work of a prophet.) ... **5a.** A person who predicts or foretells future.

Those who seek a sign also want a prophet to prophesy.

προφήτης one who speaks in the name of a god, declaring the divine will and counsel in the oracle ... The prophet occupies a mediatorial role. He is the mouthpiece of the god and he is also man's spokesman to the god. (TDNT 6:795)

LDS: a prophet must be called of God to be his spokesman or messenger (angel). As with Joshua, succession occurs publically and by the laying on of hands.

SOED *prophet* [from Latin and Greek words meaning *interpreter, spokesman* esp. of the will of a deity] **1.** One who speaks for God or for any deity, as the inspired revealer or interpreter of his will ... **4.** One who foretells what is going to happen.

OED *prophecy* To speak or write by, or as by, divine inspiration, or in the name of God or a god; to speak or act as a prophet. (The revelation or prediction of the future ... is often regarded as an essential element of this.)

נבִיא 5030 spokesman, speaker, prophet

προφήτης used in LXX for **נבִיא**.

προφητεω (1) Proclaim a divine revelation, (2) Prophetically reveal what is hidden, (3) Foretell the future, prophesy (Bauer)

προφητεω (1) proclaim the revelation, the message of God, imparted to a prophet, (2) to foretell, (3) bring to light by prophetic speech something concealed, (4) teaching, admonishing, comforting, (TDNT 6:829)

Conclusion

Read Holzapfel quote

Last week, we discussed things that help us remember our covenants and teach our children. These include things we see, read, listen to, wear, and do.

An OT term for breaking one's covenant with God was to "forget the Lord." Similarly, to "remember" the covenant, the Lord, or his commandments meant to keep one's covenant.

May we remember our covenants, follow the prophets, and help our children to make, understand, and keep gospel covenants.

Quotes

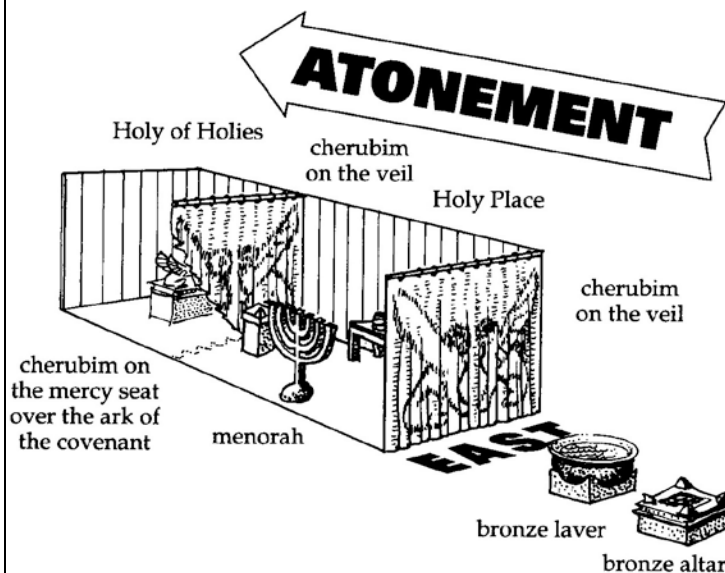
Neal A. Maxwell: We all have a need to understand that we must walk to the edge of the light, obediently going as far as the LORD has told us to go before expecting him to help us with the next step. Why not ... link the ... crossing of the Red Sea with the episode involving Joshua and the children of Israel when the time came for them to cross the flood-swollen Jordan River. Notice that in the latter episode the LORD required them to get the soles of their feet wet first before he stopped up the swollen Jordan so dramatically. (*Ensign*, Apr. 1981, 60)

Boyd K. Packer: Shortly after I was called as a General Authority, I went to Elder Harold B. Lee for counsel. He listened very carefully to my problem and suggested that I see President David O. McKay. President McKay counseled me as to the direction I should go. I was very willing to be obedient but saw no way possible for me to do as he counseled me to do. I returned to Elder Lee and told him that I saw no way to move in the direction I was counseled to go. He said, 'The trouble with you is you want to see the end from the beginning.' I replied that I would like to see at least a step or two ahead. Then came the lesson of a lifetime: 'You must learn to walk to the edge of the light, and then a few steps into the darkness; then the light will appear and show the way before you.' ("The Edge of the Light," *BYU Today*, Mar. 1991, 22–23).

Richard N. Holzapfel: "The call to remember could be ... identified as the 'Eleventh commandment.' ... To forget the mighty acts of God, to forget the commandments, is to fall into captivity and bondage. However, Israel was not commanded to remember the entire past, but specifically the mighty acts of God. ... The book of Deuteronomy is not concerned so much that what happened in the past will be forgotten, but that how it happened will not be remembered." (JWOT 138)

Sources:

- OT-I = Old Testament Institute manual
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- S&S = Donald W. Parry and Jay A. Parry, *Symbols & Shadows*
- *Hidden* = James L. Ferrell, *The Hidden Christ*
- TT = Margaret Barker, *Temple Theology*
- EJ = *Encyclopedia Judaica*
- JWOT = Holzapfel, *Jehovah and the World of the Old Testament*.
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm, On-line Lesson Manual Supplement
- KD = Keil-Delitzsch *Commentary on the Old Testament*
- Wight = Fred H. Wight, *Manners and Customs of Bible Lands*,



Donald W. Parry, *Temples of the Ancient World*, 134–135

Tzitzit and Tallit

<http://www.jewfaq.org>

They shall make themselves tzitzit on the corners of their garments throughout their generations, and they shall place on the tzitzit of each corner a thread of techeilet. And it shall be tzitzit for you, and you will see it, and you will remember all the mitzvot of the L-RD and do them and not follow your heart or your eyes and run after them. -Numbers 15:38-40



The Torah commands us to wear tzitzit (fringes) at the corners of our garments as a reminder of the [mitzvot](#). The passage also instructs that the fringe should have a thread of "techeilet," believed to be a blue or turquoise dye, but the source of that dye is no longer known, so tzitzit are today are all white. There is a complex procedure for tying the knots of the tzitzit, filled with religious and numerological significance.

The mitzvah to wear tzitzit applies only to four-cornered garments, which were common in biblical times but are not common anymore. To fulfill this mitzvah, adult men wear a four-cornered shawl called a tallit (pictured above) during morning services, along with the [tefillin](#). ... A blessing is recited when you put on the tallit. See the text of the blessing at Tallit and Tefillin. Strictly observant Jewish men commonly wear a special four-cornered garment, similar to a poncho, called a tallit katan ("little tallit"), so that they will have the opportunity to fulfill this important mitzvah all day long. The tallit katan is worn under the shirt, with the tzitzit hanging out so they can be seen. ...

<http://www.waupun.k12.wi.us/Policy/other/dickhut/religions/14%20Jewish%20Symbols.html>

Important Jewish Objects and Symbols

Tallit

A *Tallit* is a four cornered garment that is worn during the morning prayers. The important part of a tallit is the *tzitzit*, or fringes, tied onto each of the corners. The commandment to attach tzitzit to the corners of clothing comes from the Shema. The three paragraphs of the Shema contain the most important statement of belief in Judaism. Here is a portion of the third paragraph of the Shema, Numbers 15:37-41:

The Lord said to Moses: Instruct the people Israel that in every generation they shall put fringes on the corners of their garments. Looking upon the fringes, you will be reminded of all the commandments of the Lord and fulfill them and not be seduced by your heart or led astray by your eyes. Then you will remember and observe all My commandments and be holy before your God.



Some Jews wear a small four cornered undershirt, called a tallit katan (small tallit), so they can fulfill the commandment of wearing tzitzit all day.

Tefillin

Tefillin (called *phylacteries* in English) are small leather boxes with straps that can be tied on the arm and around the head. They contain verses on parchment from four sections of the Torah, including the first two paragraphs of the Shema. Tefillin are worn during morning prayers, except on Shabbat and Festivals. Wearing tefillin is a reminder of God's commandments. The tefillin on the arm (see illustration for two wrap methods) represents the opportunity to serve God with the body through doing

commandments, and the tefillin on the head represents the opportunity to serve God with the mind through study and belief. The first paragraph of the Shema (Deuteronomy 6:4-9) is as follows (the commandment to wear tefillin is underlined):

Hear O Israel, the Lord our God, the Lord is One. You shall love the Lord your God with all your heart, with all your soul, and with all your might. These words which I command you this day shall be in your heart. You shall teach them diligently to your children. You shall recite them at home and away, morning and night. You shall bind them as a sign upon your hand. they shall be a reminder above your eyes, and you shall inscribe them upon the doorposts of your home and upon your gates.

Mezuzah

A *Mezuzah* is attached to the right side of the doorpost as you enter a room. Many Jews only put a mezuzah on the front doorway, but some Jews put one on every room of the house (except closets and bathrooms), in accordance with Deuteronomy 6:9 (see the first paragraph of the Shema on page 37). Inscribed on a small piece of parchment inside the mezuzah case are the first two paragraphs of the Shema.



Kippah

A *Kippah*, sometimes called a Yarmelka (Yiddish) or a skullcap, is a small round cap worn on the head. The Kippah is worn by men and women, although in Orthodox synagogues it is only worn by men. Some Jews wear the kippah all day; some wear it only while eating, praying, or studying; some wear it only during prayer; and some Jews (in Reform synagogues) do not wear one at all. It signifies that human beings are beneath, or dependent on, God

