

#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 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]. [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.

- 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.’ ...



- 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. ...
- 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, ordained Joshua, blesses the tribes of Israel, and sees the Promised Land before he is translated. On the tenth day of the first month, Israel crossed the Jordan River.

4. Mosaic Covenant Renewed

Author: (Deut 1–4)

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

"The Lord our God spake unto us in Horeb" (Deut 1:6)

2. **Historical Prologue,** *describing past deeds performed for the vassal:* Moses reviews deliverance and wanderings

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)

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.

Duties: (Deut 5–26) Moses reviews many of the laws

Enter Covenant: (Deut 29–30)

1. **Covenant Ceremony:** Referred to but details are not given

2. **Witnesses:** "heaven and earth" (30:19; 31:28)

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.

1. **Song:** Write ye this song ... and teach it ... that this song may be a witness for me against the children of Israel. (31:19)

2. **Covenant Curses:** When many evils and troubles are befallen them, ... this song shall testify against them as a witness (31:21)

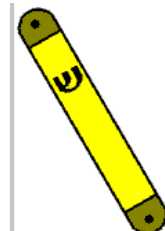
3. **Recording the Covenant:** Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. (31:26)

4. **Reading the Covenant Publically:** "every seven years ... read this law before all Israel in their hearing." (31:10–12)

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)

5. Shema ("Hear") (Deut 6:4–9; 11:13–21; Num 15:37–41)

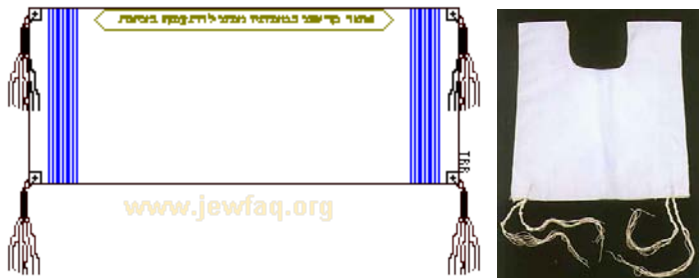
⁴ Hear, O Israel: The LORD our God is one LORD: ⁵ And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. ⁶ And these words, which I command thee this day, shall be in thine heart: ⁷ And thou shalt teach them diligently unto thy children, and shalt talk 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. ⁸ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. ⁹ And thou shalt write them upon the posts of thy house, and on thy gates.



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. 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.

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.



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

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

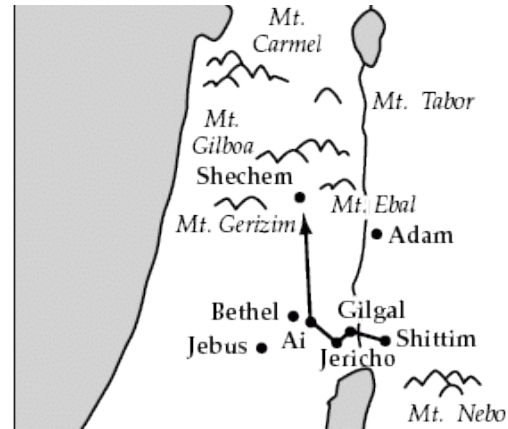
The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him; ¹⁹ And set him ... before all the congregation; and give him a charge in their sight. ²⁰ And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. (Num 27:18–20)

[NIV authority; BDB majesty, dignity, authority]

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

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 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.



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. ... 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.

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, ^a 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).

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.

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.

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.

^{5:10} The children of Israel encamped in Gilgal, and kept the passover on the [14th] day of the month at even in the plains.

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)



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)

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

- 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)
- 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.
- 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).
- 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] **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. ... **5a.** A person who predicts or foretells future

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.’ (*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)