

## **221116-4 Jos 24, Joshua Summons All Israel to Covenant At Shechem–CThurman**

The children of Israel have received their land allotments in Canaan. With the major invasion of Canaan behind them Joshua dismisses the warriors of the tribes of Reuben, Gad and the half-tribe of Manasseh to return to their own inheritance which is on the eastern side of the Jordan River. In the 23<sup>rd</sup> chapter Joshua gathered all the heads of Israel together, probably to Shechem, Jos.24.1, a city located between the mounts of cursing (Ebal, to the north) and blessing (Gerizim, to the south) and here exhorts them to obey and be blessed or for disobedience be cursed.

In this 24<sup>th</sup> chapter once again Joshua gathers the chiefs of the tribes of Israel to present themselves before God at Shechem. What the LORD will say to Israel is in view of the fact that they now possess the land on both sides of the Jordan River. Essentially Joshua says, remember what the LORD has done for you since the days of Abram to this day. Then Joshua would have Israel covenant to be faithful. The chapter closes by recording that both Joshua and Eleazar died.

### **Chapter 24**

**1 ¶ And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.**

#### **24.1**

*officers*, of the verb שָׁטַר, shah-tar, *officer, officers over, rule, overseer*; cf. 1.10; 3.2; 8.33; 23.2; 24.1.

**2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time,**  
river

*flood*, נָהָר, a masc. noun tss. *river* (Ge.2.10), *stream* (Ex.7.19), *flood* (Ps.66.6); the verb נָהַר, is tss. *to flow, to flow together*; vss.2, 3, 14, 15.

The flood refers to the great River Euphrates that formed a natural division from Haran to the north and Israel to the south (a considerable distance). The fathers are defined for us in the following.

***even Terah, the father of Abraham, and the father of Nachor: and they served other gods.***

Reference to Terah would be after he had come with Abram to Haran.

*Ge.11.26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.*

*27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.*

*28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.*

***3 And I took your father Abraham from the other side of the flood, and led him  
river***

***throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.  
4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to  
possess it;***

*Ge.36.8 Thus dwelt Esau in mount Seir: Esau is Edom.*

***but Jacob and his children went down into Egypt.***

Esau went down to a land that became his own, but Jacob and his children went down into Egypt. And here the children of Jacob continued for another 210 years, until the time of the Exodus.

*Ge 46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:*

*4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.*

Ge. 46.26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

**5 I sent Moses also and Aaron, and I plagued Egypt,**

And I sent Moses and also Aaron

**according to that which I did among them: and afterward I brought you out.**

**6 And I brought your fathers out of Egypt: and ye came unto the sea;**  
Red Sea

**and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.**

**7 And when they cried unto the LORD, he put darkness between you and the Egyptians,**

put, see v.25, ׀ִשׁ, soom, set.

Ex.14.19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

**and brought the sea upon them, and covered them;**

Ex.14.28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

**and your eyes have seen what I have done in Egypt:**

Some of these men hearing this account by the LORD were only children at that time (19 yrs. of age and under), but they saw it with their eyes.

*and ye dwelt in the wilderness*      יָמִים רַבִּים, ya-meem ra-beem  
*a long season.*  
lit., many days

In this case *many days* refers to a time span of forty years. At this point fast-forward to the end of Israel's forty-year sojourn.

**8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan;**

'On the other side of Jordan' from Joshua's present location would refer to the Amorites under the rule of the kings Sihon and Og.

**and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.**

**9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:**

*warred*, Niphal (simple pass.) fut. of the Hebrew verb לָחַם, lah-cham,  
tss. *to eat, fight, devour, to prevail, to war, to overcome; vss. 8, 11,*  
*fought, 11, warred.*

This war which Balak waged against Israel was through the false prophet Balaam, in order to bring the nation of Israel under a curse.

**10 But I would not hearken unto Balaam;**

Here the false prophet's attitude toward to the people of God is manifested. Balaam hated Israel! The desire of his heart was to curse Israel, but the LORD refused him.

*Nu 22:18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.*

*Nu 24:13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?*

***therefore he blessed you still: so I delivered you out of his hand.***

It was Then Israel descended into the plains of Moab and Gilead defeating the king of the Amorites, Sihon; continuing north into the kingdom of Bashan Israel also defeated the king of the Amorites, Og. (cf. Jos.12.1-6)

***11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.***

*Jos.9.1 ¶ And it came to pass, when all the kings which were on this side (the west side) Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;  
2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.*

***12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites;***

I have no idea which two kings these are. That I know of there is no account of this given.

*Ex 23:28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.*

*Due.7.20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.*

***but not with thy sword, nor with thy bow.***

**13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.**

**14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, worshipped**

*put away, Hiphil (causative act.) imper. of the verb סִוַּר, soor, to turn aside, to go, to depart, to take away, to remove, to put, to put away, to turn away, etc.*

*served, Qal pret. of the verb עָבַד, [g]ah-vah, tss. to serve, to do, to keep, to execute, to bring to pass, to till. to worship, to work, to be in bondage; the noun עֶבֶד, [g]eh-ved, tss. servant, bondman, bondage.*

**and in Egypt; and serve ye the LORD.**  
worship

It doesn't matter if your fathers served these gods. These are not your God.

Psalm 44.1-8

**15 ¶ And if it seem evil unto you to serve the LORD, choose you this day whom worship**

*choose, Qal imper. of the verb בָּחַר, bah-char, tss. to choose, to be accepted (Niphal [simple pass.]), to be joined (Pual [intensive pass.]).*

**ye will serve; whether the gods which your fathers served that were on the**  
worship worship

**other side of the flood, or the gods of the Amorites,**  
(the Euphrates River)

**in whose land ye dwell: but as for me and my house, we will serve the LORD.**

Service and worship of the LORD is a reverential attitude we have in all that we do. Joshua said that he was going to serve the LORD and so was his house. He committed himself, his house and everything he had to the service of the LORD. As far as he was concerned everything he had and everyone under his care was going to be devoted to the service of the LORD. Joshua comprehended the scope of his charge before the LORD as a man, a husband and father. This is what a man of God will do. It is what a father and a husband will do. That duty falls upon the man. If his house, his wife, his children, his servants are out of order the LORD first holds him answerable for it.

It's very concerning to me as a brother in Christ and as pastor to see a house being torn apart and the man can't perceive why that is. And you make suggestions to help him understand how to bring about a remedy to the problems and what you get are more reasons why he can't. And what do you see? Deeper and deeper and worse and worse, and farther and farther goes the house from the LORD, until it's too late; there's no turning around.

Joshua wasn't any different than you and I today. He made a commitment that says, you my dearest friends, my elders, my brothers and sisters, you do what you will but me and my house are going to serve and worship the LORD. He knew what was best for him and his house and he stuck with it.

**16 And the people answered and said, God forbid that we**  
Far be it

**should forsake the LORD, to serve other gods;**  
leave, refuse worship

*that we should forsake, Qal infin. of the verb **נָטַח**, tss. to forsake, to be destitute, to leave, to leave off, to refuse; v.20*

**17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and**

[preserved us]

**among all the people through whom we passed:**

שָׂרַשׁ, gah-rash, Piel (Intensive act.) fut.

**18 And the LORD drave out from before us all the people,**

cast up, put away,  
divorced, troubled

**even the Amorites which dwelt in the land: therefore will we also**

(with you)

**serve the LORD; for he is our God.**

worship

**19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy**

worship

cannot, Qal fut. of the verb יָכַל, yah-kōhl, tss. cannot, to prevail, to be able, to overcome, to have might, to be able.

holy, the adj. קָדוֹשׁ, qah-dōhsh, tss. holy, Holy One, saint,

**God; he is a jealous God; he will not forgive your transgressions nor your sins.**

jealous, the adj. קַנּוּא, qan-nōh, an adj. only twice in the OT and tss. jealous (cf. Nah.1.2); the verb קָנָא, qah-nah is tss. to be jealous, to have zeal, to envy, to provoke.

he will ... forgive, Qal fut. of the verb נָשָׂא, nah-sah, tss. to bear, to spare, to accept, to bring, to carry, to respect, to suffer, to lift, to lift up, to pluck, to contain, to bring forth, to receive, etc.



*transgressions*, the masc. noun פֶּשַׁע, peh-sha[g], *a trespass, a transgression, a rebellion, a sin*; the verb פָּשַׁע, pah-sha[g], *to transgress, to rebel, to revolt, to offend*.

**20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.**

As a people under the Law of Moses it didn't matter how much good they did, the LORD consume the nation generation after generation because of their sin. One day Israel shall be able to love the LORD their God with all their heart, soul, mind and strength, but not yet. But such is the sad case with anyone that is apart from faith in Christ. The best he does, all His righteousnesses are as filthy rags (cf. Is.64.6), from the sole his foot to the head there is no soundness, there is nothing *well* about him; only wounds and bruises and putrefying sores (cf. Is.1.6) That's the best it can be for a sinner apart from Christ. But Christ has kept the law for us that believe. God imputes to us the righteousness of His only Son. (cf. Ro.4.7, 8) By His death we are reconciled and brought to peace with God. The justice of God for our sin was exhausted upon His Son, so that instead of justice we now have peace with God through our Lord Jesus Christ. (cf. Ro.5.1; Col.1.20)

**21 And the people said unto Joshua, Nay; but we will serve the LORD.**

**22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.**

**23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.**

stretch out

*incline*, Hiphil (causative act.) fut. of the verb נָטַח, nah-tah, tss. *to spread, to stretch out, to turn, to decline, to do down, to turn aside, to extend, to stretch forth, , etc.*

**24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.**

hear

Virtually the same which the people said when the LORD have to Israel the Law covenant when camped at Mount Sinai.

*Ex 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

**25 So Joshua made a covenant with the people that day, and set  
cut ordered, ordained**

*set, Qal fut. of the verb שׁוּם, soom, tss. to make, put, set, lay, bring, appoint, order, ordain, etc.; vss. 7, 25.*

**them a statute and an ordinance in Shechem.**

judgment

*statute, חֻק, chōq, a masc. noun tss. a portion, an ordinance, a statute, a law, a custom, a decree.*

*ordinance, מִשְׁפָּט, mish-pat, a noun tss. a right, a manner, an ordinance, a fashion, a cause, a due, a charge, a custom, a judgement, a discretion.*

Notice the place is Shechem, not Shiloh. The next verse requires that Joshua come to Shiloh where the tabernacle was erected. (cf. Jos.18.1)

תּוֹרָה

**26 And Joshua wrote these words in the book of the law of God, and took a  
Torah**

אָבֶן גְּדֹלָה

**great stone, and set it up there under an oak, that was by the sanctuary  
raised**

*and set it up, Hiphil (causative act.) fut. of the verb קוּם, qoom, tss. to arise, to rise up, to establish, to assure, to stand, etc.*

*sanctuary*, מִקְדָּשׁ, miq-dahsh, a masc. noun tss. *a holy place, a sanctuary*. In this place, Jos.24.26, it must refer to the where the tabernacle was raised in Shiloh.

**of the LORD.**

**27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us:**

The Stone of course is a type for the Lord Jesus who was with the nation.

*1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

**it shall be therefore a witness unto you, lest ye deny your God.**  
deal falsely, deceive

*deny*, Piel (intensive act.) fut. of the verb כָּחַשׁ, kah-chash, tss. *to fail, to lie, to dissemble, to deny, to deceive, to deal falsely*, etc.

**28 So Joshua let the people depart, every man unto his inheritance.**

**29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.**

**Note:** Caleb's was 40 at the time when Moses sent him and Joshua out with the other spies to survey the land of Canaan. 38 yrs. later, with Israel, he crosses the river Zered (cf. Deu.2.14), which means he is 78 years of age at that time. So, there are two years of the 40-yr. sojourn to be accounted for from Israel's exodus to Kadesh and from Zered to Gilgal. For the first part of the two years, from Egypt to Kadesh a minimum time of 1 yr. 40 days.

From the time of the exodus until Israel had arrived to Kadeshbarnea was at least 1 year, 40 days. (comp. Nu.9.1; Nu.10.33, from Sinai to first resting-place is 3 days; Nu.11.31, eating quail for 30 days; Nu.12.15, waiting to travel until Miriam was cleansed of her leprosy= 40 days.)

For the remaining part of the two years, all that remains to fulfill the 40-yr. sojourn from Zered to Gilgal cannot exceed 320 days. The Passover which Israel observes at Gilgal marks the first day of the 41<sup>st</sup> year. The day before would have ended the 40-yr. sojourn.

*Jos.5.10 ¶ And the children of Israel encamped in Gilgal, and kept the 12<sup>th</sup> assover on the fourteenth day of the month at even in the plains of Jericho. (The day after this Passover would mark the beginning of the 41<sup>st</sup> year.)*

*11 And they did eat of the old corn of the land on the morrow after the 12<sup>th</sup> assover, unleavened cakes, and parched corn in the selfsame day.*

**Caleb's age** – At the time of the exodus from Egypt was about 38 or 39. By the age of 85 Caleb had been in Canaan 5-6 years. He might have been about 79 at the end of the 40-yr. sojourn.

**Joshua's age** – This requires some speculation because the Scriptures do not give us an accounting of the time lapse of the history of the Book of Joshua. But if it spans a period of 21 yrs., this would mean that Joshua was about 89 yrs. old by the time he arrived to Gilgal. He could be about ten years older than Caleb. At the exodus Joshua would have been about 49. It was at this age that he is a young man. (cf.Nu.11.28) By then Joshua was a general in Israel's army. (cf.Ex.17.10)

***30 And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash.***

Joshua is of the tribe of Ephraim. Timnathserah is in the borders of Ephraim's lot. Evidently Joshua had asked Israel for this city and the LORD commanded Israel to give it to him.

*Jos 19:49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:*

*50 According to the word of the LORD they gave him the city which he asked, even Timnathserah in mount Ephraim: and he built the city, and dwelt therein.*

Joshua built this city up and lived in it until he died.

***31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the whose days drew beyond***

**works of the LORD, that he had done for Israel.**

*overlived*, is tss. of the phrase קָאָרִיכוּ יָמִים אַחֲרָי 'to outlive days after', so 'to live beyond the days of' Joshua.

אָרַךְ, ah-rak, is tss. *to be long, to prolong, to outlive, to lengthen, to draw out.* And,

יָמִים אַחֲרָי, lit. *days after.*

**32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.**

Joseph had bound the succeeding generations of Israel to bring his bones out of Egypt when the LORD returned to deliver them.

*Gen.50.25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.  
26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.*

*Ex.13.19 And Moses took the bones of Joseph with him: for he (Joseph) had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.*

So, about 200 years after Joseph's death Israel interred his bones into the ground at Shechem.

Note: Joseph would have died about 2305 – 2309 since creation. This was 139-143 years before the exodus. Add to this the forty year sojourn of the nation through the wilderness. And if Joseph's bones were brought to this parcel of ground near the end of the history recorded in the Book of Joshua, a history estimated to be about 21 yrs., then from Joseph's death to interment was about 200-204 years.

Joseph, being the father of Ephraim and Manasseh, was buried in the land of His children. The city of Shechem belongs to the tribe of Ephraim but is located inside the borders of Manasseh. (cf. 1Chr.6.66, 67)

**33 And Eleazar the son of Aaron died; and they buried him in a hill [that pertained to] Phinehas his son, which was given him in mount Ephraim.**

*pertained*, is a word supplied by the translators.

Eleazar's first mention is in Ex.6.23. He was one of four sons born to Aaron. (cf. Nu.26.60) Two of those sons died when they presumptuously offered incense before the LORD upon coals that were not drawn from the brazen altar. (cf. Lev.10.1-3; Nu.3.4) The remaining brother is named Ithamar. Eleazar was appointed by the LORD to assume the office of the high priest at the death of His father. (cf. Nu.20.25-28) Phinehas, like Eleazar, was appointed to be the next high priest at the death of his father.

*Jud 20:28 (... And Phinehas, the son of Eleazar, the son of Aaron, stood before it (the ark of the covenant) in those days,) ... Something which only the high priest may do.*

Now, what about this hill in mount Ephraim which was given to Phinehas? The sons of Aaron received their 13 cities with their suburbs (3,000 cubits extending beyond the walls of the city [cf. Nu.35.4, 5]) in Judah, Reuben and four of which were in Benjamin. (cf. Jos.21.4, 9-19) Mount Ephraim or the hill country of Ephraim appears to include an area also belonging to Benjamin.

*Jud.4.4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.*

*5 And she dwelt under the palm tree of Deborah between Ramah (in Benjamin [Jos.18.21, 25]) and Bethel (Jos.18.11, 13, 22) in mount Ephraim: and the children of Israel came up to her for judgment.*

The palm tree is located in Benjamin.

So Phinehas' hill while said to be in the hill country of Ephraim includes is in Benjamin's lot.

Again, remember that the book of Joshua divided into these six parts:

- chs. 1-12 – The Conquest of Canaan
- chs. 13-19 – The Allotment of Canaan
- chs. 20, 21 – The Cities of Refuge
- ch. 22 – Dismissing the 2 ½ Tribes & the Controversy at Jordan
- ch. 23 – Israel Warned to obey & be blessed or be cursed
- ch. 24 – The Summons to Covenant at Shechem

All the men that saw the works of God along the way, from Egypt and through the wilderness have died. The Lord willing we now begin reading into the 400 year history of the Book of Judges.

What a great study! In less than 20 hours we have been able to study through the book of Joshua together (approx. 250 hrs. for my personal studies.) It did become a bit tedious trying to define the borders of each in Canaan but that will be very helpful for future OT studies.