
JOSHUA.

GENERAL OBSERVATIONS.

THIS Book of God takes its name from *Joshua*, not perhaps from his being the writer of it, for it is more than probable that he did not write it, more likely, as some think, to have been *Phinehas*: but because it treats principally of him and his victories in the conquest of Canaan, as captain of the Lord's host. And as by name, as well as in this character, he was an eminent type of the Almighty Joshua, nothing could have been more suitable than that in the history of the church's taking possession of Canaan, it should be recorded in his name, who evidently in all he did in this great work, typified a greater than himself even the Lord Jesus Christ.

In point of history, the Book of Joshua contains all the great events which took place in the Church of God, from the death of Moses to the death of Joshua, a period of somewhat more than twenty years: during which time the conquest of Canaan, and the division of it among the tribes of Israel, were accomplished.

It forms a memorable period in the history of the church, and especially so when considered with an eye to the spiritual conquest of the church over her enemies by the true Joshua, in subduing all opposition, and bringing his people into that rest which remaineth for the people of God.

Reader! one request I have to make of you through the whole of the perusal of this history. Seek grace from him whose office it is to glorify Jesus, that in the conduct of Joshua in leading on the people of God to victory, you may look beyond the type, and behold the outlines of him, whose very office, as Joshua's was, is to save his people, to go before them, to conquer for them, and finally to give them all an *inheritance among them that are sanctified*. Oh thou Almighty Joshua! thou Captain of Salvation, who art bringing many sons unto glory, may I behold thee going before me in all the victories over sin, death, hell, and the grave; and drying up the Jordans of affliction, trials, temptations and difficulties, through which thou art leading me. Dearest Jesus! do thou lead on, and lead me out, and give me grace to follow, until thou shalt bring me in to behold thy glory, and dwell with thee for ever!

· CHAP. I.

CONTENTS.

Joshua succeeds by the Lord's appointment to the government of Israel on the death of Moses. Joshua accepts the command. The people

are pleased with it. Officers in the inferior departments are appointed. The Reubenites, Gadites, and Manassites whose inheritance was on this side Jordan, are engaged to go over with their brethren to the reduction of Canaan. These are the contents of this Chapter.

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

Here is no mention *how* God spake to Joshua. But as *Eleazar* had the breast plate of judgment, and acted as high priest, it is remarkable that the commission to Joshua came not through him which was the appointed way. See Numb. xxvii. 18—23. I rather think that by way of honouring Joshua in his new commission after the death of Moses, the Lord spake to Joshua as he did to Moses without a medium. See Levit. i. 1. But Reader! do not overlook Jesus our Joshua as represented here. All the sweet words we hear from our God are *in*, and *through*, and *from* him. John i. 18.

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

I beg the Reader to observe with an eye to Jesus, what is said of Joshua, that he was Moses' minister. Jesus might be said in one sense to minister to the law, because by the influence of the Holy Ghost the law becomes our schoolmaster to bring us to Christ. And Jesus was made under the law, to redeem us from the law. Gal. iv. 4. It is a sweet and reviving thought that, though Moses is dead, Jesus ever liveth: though we are dead to the law yet alive unto God through Jesus Christ our Lord. Here are the first exercises in the entrance of Canaan. Jordan must be waded through; God orders no bridges, no rafters, to be made to get over by. My soul, is it not so by faith now? How shall I do in the swellings of Jordan? How, but by faith pass over to the everlasting Canaan? Heb. xi. 29.

3 ¶ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

The persons here mentioned to whom this land is given, are expressly named, both in the former verse and again in this. Is not this exactly conformable to what Jesus said to the mother of Zebedee's children. Matt. xx. 23. Gen. xxxv. 12.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

See the extent of the grant. And it is worthy remark that proselytes to the church were made from all those regions on the memorable day of Pentecost. Acts ii. 5.

5 ¶ There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

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.

It is sweet to the believer to remark, in the instance of one so highly taught, and so greatly favoured in times that were past, how needful notwithstanding past grace, future assistance was. Though Joshua had been so faithful and courageous in the case of the spies, when his faithfulness made him and Caleb stand alone amidst the general murmur, yet grace is wanted afresh for every new occasion. Dearest Jesus! do thou supply my soul anew from thy fulness every day, for every day, and all the day, I need thy support. Say to me as to thy servant: 2 Cor. xii. 9.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go

in to possess the land, which the LORD your God giveth you to possess it.

In the preparation of these victuals, I am at a loss to know what the particular nature of the command was. We are told, *Exod. xvi. 35.* that manna was the food of Israel until they came to a land inhabited. And no doubt that land was *Canaan*. Perhaps a larger supply of this heavenly food was upon this particular occasion given them, as they were now going to besiege Jericho. But be this as it may, the Christian Reader may find a sweet lesson here. Wherever we are called, or to whatever siege we are led, until we come to Canaan itself, Jesus is the manna of his people. Not a day can we subsist without him. Lord the Holy Ghost! do thou prepare this spiritual food for me and give me increasing supplies of Jesus, until that I come to the heavenly Jerusalem, where he will be my food and my glory for ever. *Rev. vii. 17.*

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the LORD hath given your brethren rest, as *he hath given you*, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising

16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy

commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

The condition which had been made with those tribes we had settled; Numb. xxxii. 1—32. The Lord grant that we may not, like those tribes, set up our rest on this side the land of promise. To go over to fight for the possession of our brethren, and to have no part ourselves would be a painful conclusion. The *Rechabites* were scribes to the lands of others, but had none of their own. Jer. xxxv. 8, 9.

REFLECTIONS.

READER! in the review of the death of one servant of the Lord, and the appointment of another, what a precious thought is it, that our Jesus lives for ever. Moses must die, and Joshua must die, and all the servants and ministers of the church must be gathered to their fathers, and see corruption. But Jesus our dear Redeemer is the same, and his years shall not fail. Oh! what relief, amidst every dying circumstance of every faithful servant of the Lord!

In the prospect of passing over Jordan to the possession of the promised land, may my soul be enabled to act faith, in the certain assurance that, as Joshua was commissioned of the Lord to promise the people, so hath our Almighty Joshua promised and secured it to his. And here, as in a thousand instances, our glorious Joshua hath infinitely exceeded and outdone all that his type represented. Joshua, it is true, went *before* Israel, and went *with* Israel. And so doth Jesus in all the way, for he is ever with them, and his Almighty presence their support. But he is also gone before. He hath already taken possession of the promised inheritance in their name. The battle is already fought and won. The conquest is finished. By and by he will return to take his people to himself, that where he is there they may be also. Almighty Captain of my salvation! as thou hast overcome and art set down on the seat of the conqueror in thy Father's throne, so do thou enable me to overcome that I may sit down on thy throne. In all my warfare let me behold thee before me, and may I be enabled to stand still, and see the salvation of my God.

CHAP. II.

CONTENTS.

This Chapter contains that memorable history which is handed down to gospel times, with such honourable testimony of the harlot Rahab. Joshua having sent spies from Shittim to Jericho, Rahab in faith received them into her house, concealed them, and before she sent them away in peace made a league with Israel through them, for her own personal safety and that of her family. The return of the spies to Joshua, with the assurance they gave of the certainty of their success in the conquering of the country, from what they had seen and heard, is also related in this Chapter.

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

The dismissal of these spies was not from any distrust, but rather a conviction, that the Lord would deliver Jericho into the hand of his people. Joshua sent those men that they might be convinced even before the victory, what the Lord would do. Joshua's conduct here was similar to that of John the Baptist, sending his disciples unto Christ, not for his conviction but for theirs. Matt. xi. 2, 3. Their coming to the house of Rahab, surely was from the over-ruling power of God. That promise is never to be lost sight of: *I will bring the blind by a way they know not.* Isaiah xlii. 16. See also Prov. iii. 6. Jericho was about seven or eight miles from the water side. We are not told *how* those spies got over Jordan. No doubt the Lord that was with them made their way prosperous.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

The alarm of the king of Jericho was very natural. He and his people had heard of Israel, and of the Lord being among them. Remember God's promise. Deut. ii. 25.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*:

The history of this woman forms so interesting a subject in the gospel, that we cannot be too particular in attending to all the circumstances the Holy Ghost hath been pleased to give us concerning it. If whatsoever things were written aforetime were written for our learning, certainly this claims very peculiar regard, since we are expressly told that all this woman did for Israel was done by faith. Heb. xi. 31.

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had lain in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

The apostle James had it in commission from the Holy Ghost, to tell the church, that the harlot Rahab was justified by works, but then it was, as he observed, the works of faith: meaning that her belief in the God of Israel, was not a cold inactive faith, but a faith that was so well founded, through grace, as to manifest itself in all suitable conduct. James ii. 25.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in the earth beneath.

What a wonder working God our God is! *Jericho* is one of the cities devoted to destruction: and yet in this place there is a precious soul to be gathered to his people! Compare Joshua vi. 26. with 1 Kings xvi. 34. In Jericho there is a woman of ill-fame, an harlot: and grace singles her out for the illustrious display of mercy. Reader, remember what the Lord Jesus told the chief priests and the elders; that *publicans and harlots would go into the kingdom of God before them*. Matt. xxi. 31. But the most astonishing thing of all concerning Rahab is, that she was one of the ancestors of the Lord Christ, according to the flesh. See Matt. i. 5.

12 Now therefore, I pray you, 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:

Observe what views she had of Jehovah, that the grand security she desired was an oath of appeal to him! Where should she have learned this? Was not God her teacher? Isaiah xlviii. 17.

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

How earnest are the feelings of natural affection! Are we not taught by this instance to be very anxious for the everlasting welfare of our relations after the flesh, and to feel somewhat of Abraham's longing for the salvation of Ishmael. Gen. xvii. 18.

14 And the men answered her, Our life for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, *so be* it. And she sent them away, and they de-

parted: and she bound the scarlet line in the window.

I pass over all the several particulars of the agreement between Rahab and the spies, to call the Reader's attention to the interesting circumstances to which Rahab was enjoined by the spies, as signals between her and Israel. In the scarlet thread which the men of Israel gave Rahab, is there not somewhat of a sacramental design, similar to what God had enjoined Israel at the passover, when the blood was to be sprinkled upon the door post? And as the apostle had it in commission from the Holy Ghost to tell the church in after ages, that all this referred to the blood of sprinkling of Jesus, who was and is our passover: did not both refer to one and the same thing, that the security of all redeemed souls is only in Jesus? And again, that none of her family at the time of Jericho being destroyed, should go without the doors of the house on pain of death; was not this a still further evidence of the same thing, very plainly proving, that one and the same object was intended to be conveyed under both sacramental signs? See Exod. xii. 12, 13. compared with 1 Cor. v. 7.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

Reader! do not fail to discern Jesus as the hiding place of his people, when both law and justice pursue them. The Psalmist took great comfort in this view. And why may not you and I? When Jesus *hides* his people, he *manifests* himself. Psm. xxxii. 7.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befel them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

It is very sweet to exercise faith in God's promises, and to enjoy his mercies by anticipation. Reader! remember *that* is not *faith* which hath in possession: it is not to trust God when the promise is realized. But that is *faith* which depends upon God when we see not how things will go, but believe that all shall go well, because God hath said so. Heb. xiii. 5.

REFLECTIONS.

PAUSE, my soul, over this chapter, and contemplate the several parts of it, and beg of God the Holy Ghost, who hath caused it to be written for thy instruction, to be thy teacher.

Do not I behold, in the instance of Rahab the harlot, the testimony of that blessed doctrine, that where sin hath abounded grace should much more abound: and as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Take courage, my soul, in this, and in every other instance of the triumphs of God thy Saviour. Even in Jericho the Lord will seek out and save his people, if a soul of his be there. The Lord knoweth them that are his. And from all their filthiness, and all their idols, Jesus will cleanse them. Through him shall publicans and harlots go into the kingdom of God, while self-righteous Pharisees are cast out. Dear Lord! may thy precious blood be sprinkled on the door of my heart, as the scarlet thread was fastened to the window of the harlot's house, that in the hour of visitation, as in the destruction of Jericho, thy destroying angel may see that sweet token between my God and me, and spare my soul. And convinced of my security and shelter in thy blood and righteousness, may my faith stand firm within, and never go out while the judgments of my God are passing, as in the case of Jericho, on the ungodly: for sweet is that assurance, *he that believeth shall not make haste*.

But chiefly, dearest Jesus! may my soul pause over this Chapter, and contemplate thine unequalled condescension and love, in the instance of this woman. Was it not enough, O thou Son of God, in thy pity to our fallen nature, that thou shouldst leave the glories of eternity, and take upon thee our flesh; but that thou shouldst stoop to the lowest possible abasement in the assumption of our nature, and condescend to spring from a stock such as this woman! Was it not enough, that our nature, when thou tookest it upon thee, had been sunk to the deepest misery and sin, short of hell, but as if to surprize and overpower the mind both of angels and of men, even *Rahab*, was made choice of to be thine ancestor after the flesh! Oh! thou holy, harmless, undefiled Lamb of God, how hast thou endeared thyself to the most affectionate feelings of thy people, by such testimonies of thy love and mercy. And though, in taking our nature upon thee, thou hast taken none of the pollutions of it, yet in making choice of such channels, thou hast effectually put out the pride of all human glory: and hast most convincingly taught us by this process of grace, that in thy *Gentile*, as well as thy *Jewish* pedigree, all is grace, mercy, and love, in every act of thine concerning thy people. All flesh is corrupt before thee, and all alike filthy and polluted. It is thine own arm which hath brought salvation, and to thee alone be all the glory?

CHAP. III.

CONTENTS.

This is as memorable a Chapter of the Lord's dealings with his people, as perhaps any in the Old Testament. And as there can be no doubt but that it is typical of yet greater mercies to be manifested in the New, it demands the attention of every believer more particularly. We have contained in this Chapter, the miraculous passage of Israel under their commander Joshua, over Jordan: the assurance given to the people of this event before it came to pass: the preparation for it; the sanctifying the people against it: and the event fully accomplished.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

We are called upon to pay the more regard to this interesting account, because we find, that the Lord himself in after ages appealed to it, as a token to his people, that he was and ever had been their gracious covenant God. And depend upon it, Reader, you and I cannot take a better method of proving the righteous dealings of God with our souls, than when remembering all the path our God hath led us from our *Shittim* to *Gilgal*: from our first entrance through all the eventful periods of our spiritual and temporal stages to the present moment. Reader! I do not know what your view of those things are. But I do know in my own experience, that faith finds great sweetness when the Holy Ghost, acting as the Remembrancer of Jesus, brings to my memory afresh some of the many blessed tokens of past goodness the Lord hath shewn me. When I can look back, and see how many apparently impassable *Jordans* were before me, and yet through how many of them the Lord hath brought me, setting up the stone of remembrance and saying, *Hitherto the Lord hath helped me*; I find cause through grace to add, And will he not bring me through all that remain? Reader! I beg you to read the resolution of the Psalmist upon this point. Psm. lxxvii. 10—12.

2 And it came to pass after three days, that the officers went through the host;

Joshua had told the people, (chap. i. 11.) that they were to pass over Jordan. But it doth not appear that they were informed how. Reader! it is good to have faith exercised. Abraham was not told that a ram would be provided when the Lord led him to the mount of sacrifice. Moses had no consciousness that the Lord would dry the Red Sea until the hour of need. The sinner little thinks, when first the Lord begins a work of grace in his heart, that deliverance shall come, and in a way so astonishing as the blood and righteousness of Jesus? Doth not our God say to us upon numberless occasions, as to the poor man in the gospel, *Believest thou that I am able to do this?* Matt. ix. 28.

3 And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

Jesus is the ark of his people. In him as in the ark of old, are lodged the tables of the law, and the mercy seat from whence God speaks. My soul! when the Holy Ghost gives me to see him before me, may I follow the Lamb whithersoever he goeth. And Reader! do observe, this ark is called the ark of the covenant of the Lord our God; meaning that Christ is God's, and that it is a God in covenant with him for all his people. It is sweet to be looking unto the Lord Jesus Christ for mercy through him, unto eternal life. Jude 21.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

The distance pointed out is striking. I do not think as some have supposed, that the distance ordered between the ark and the people, was that the multitude which followed might not croud upon one another, so as to prevent the whole from seeing. But I rather think that there was somewhat typical and figurative in it. Under the old dispensation, the people were prohibited from coming nigh. And this was meant to shapow forth the difference between the law and the gospel. See Heb. xii. 18, 19. But in the gospel-state, we that were afar off are brought nigh by the blood of Jesus. Heb. x. 21, 22. There is somewhat very striking in this command. Two thousand cubits was almost half a mile. The priests therefore in the face of an enemy's country were to pass over unarmed, and at a distance from the main body of the army. But then they had the ark of God's presence with them. Yes, dearest Jesus! where thou art an host of foes cannot make us fear. I would have the Reader remark with me, how much the passing of Jordan represented the river of death. Of this it may be also said to every believer, "Ye have not passed this way heretofore." Oh! for the ark of the covenant of God, or which is the same thing, Jesus whom that ark represented, to be with me when I pass the dark valley; for then shall I fear no ill while thou art with me; thy rod and thy staff they comfort me. Psm. xxiii. 4. Isaiah xliii. 2.

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

This sanctifying the people meant to set themselves apart from all worldly concerns. It is suitable and proper to withdraw from communion with men, in order to enjoy communion with God. And when our God is about in a more especial manner to come to bless his people, well may they be found waiting the Lord's approach. James iv. 8.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

I would have the Reader remark with me that the priests, and not the Levites, were here appointed to the service of carrying the ark. See Num. iv. 15. Was not this to shew that Jesus in his priestly office, and not the law which the Levites represented, must go in before the people! Under the law they were seeking out a resting place. In the gospel that rest is found. See Numb. x. 33. Compared with Psalm cxxxii. 8. I beg the Reader yet further to remark with me, that heretofore the ark was carried in the midst of the people, implying that God was in the midst of his people. But now in going before, did it not

imply, that Jesus would go before to take possession in their name? It is not an unsuitable observation neither, to remark, that the priests bearing the ark and going before the people may be supposed to intimate, that it is the office of the ministers of the gospel to go before the people in all appointed ordinances, holding up to their view the person of the Lord Jesus in all his endearing offices, and characters, and relations. Oh, for more of Paul's disposition in the servants of the sanctuary! See 1 Cor. ii. 2.

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.

God had before honoured Joshua when returning from searching out the promised land. But not in so eminent a manner as now. I hope the Reader in keeping his eye all along upon Joshua as a type of the ever blessed Jesus, will not forget that it was from the same river of Jordan, and on the entrance of his ministry, that Jesus began to be so distinguished in honour, when a voice from heaven declared him to be the only beloved son of his Father. See Matt iii. 16, 17.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan

shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.

Reader! while looking at the letter of the precept, on the feet of the priests touching the river, do not overlook that sacred ark, the type of Jesus, as being with them? And though there were to be twelve men to attend the priests, yet these were as witnesses of the miraculous deed to be done that day, and not as party performers. There is somewhat very striking in the expression, *the Lord of all the earth*; meaning that Israel's God is God of all things; but with Israel only hath he entered into these covenant engagements. I hope the Reader will not fail to observe how in this instance, as in every other, the Lord makes the performance of one mercy to become the sure pledge of all. By the fording of Jordan, was to be proved God's promises for the total subduing all Canaan. And wherein do gospel promises differ from the same? Doth not the Lord say, in the fulfilment of every one of them, I will not leave thee until I have done that which I have spoken to thee of? Gen. xxviii. 15. Did not Moses, by the spirit of prophecy, promise this passage to Israel, at least forty years before it came to pass? See Exod. xv. 16, 17.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

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, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, *that is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

We shall have a much better apprehension of the greatness of this miracle, if we call to mind some of the circumstances connected with it. Jordan, at this time, overflowed, from the mountains of ice which came down from Mount Lebanon being now melted, and had poured themselves into the bosom of Jordan. Had the Lord, by a sudden frost, congealed these waters, the mercy would have been the same, and his interposition the same; yet then, the miracle would not have appeared so striking. In what a lofty strain have the sacred writers proclaimed this glorious event? See Psm. cxiv. and Habak. iii. 8.

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.

Reader, seek grace from God the Holy Ghost to read the whole of this sweet scripture spiritually, and with an eye to God's mercy in Jesus. As Jordan's sacred stream retired, to make way for the ransomed to pass over; and as the priests' feet stood firm in the river until all was accomplished; so, depend upon it the covenant of grace, in the blood and righteousness of the Lord Jesus, stands firm in the midst of all the Jordans of this world of sin, and sorrow, and tribulation. The word of God saith it, and Jesus ever lives to secure it: *the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away*: Isaiah xxxv. 10.

REFLECTIONS.

YE happy souls! whom God, even the God of the whole earth, is bringing in, and bringing through all the fords of Jordan, and all the difficulties which lay on this side Jordan, in the way to Canaan; here stand still, and see the salvation of God. How eternally safe, and how eternally secure, must they be, who have the ark of the covenant to go on before them, and the Lord himself their rereward!

Ye priests of Jesus, Levites of a better dispensation than that of Moses, and established upon better promises, with what fearless and undaunted zeal may you pass on, before the camp of God's Israel, surrounded with his ordinances and the ark of the covenant of the God of the whole earth, with you!

But chiefly thou, dear Jesus! who art both the ark and the resting place, the mercy seat and the security, the all in all of thy people. Oh! be thou ever with me in all places, at all times, in all the Jordans of difficulty, and in all the Canaans for happiness; for without thee nothing is safe, nothing desirable. Be thou my ark, my sanctuary, my covert, my resting place, for in thy person and righteousness, are the lives of thy people eternally secured and made happy. Unto thee, blessed Jesus, as my everlasting home, do I desire to come, for thou Lord hast dealt bountifully with me.

CHAP. IV.

CONTENTS.

The people having all passed over Jordan, the priests are commanded to come up out of Jordan with the ark of God, and pass over also. A memorial is commanded to be set up, both in Jordan, where the feet of the priests had rested, and also in the place where they lodged, of this great and miraculous event. Joshua is peculiarly magnified in the sight of Israel. These are the principal points recorded in this Chapter.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

While the people were engaged no doubt in contemplating the mercy, and all without the loss of a single Israelite, were passed over, the Lord directs Joshua to a service every way suited to the mercy received: namely, to perpetuate the remembrance of this great event to all ages of the church.

2 Take you twelve men out of the people, out of every tribe a man,

Observe, it was not to be the work of every one, but special characters selected for this service. Oh! it is sweet to see our calling. And very sweet to run on Jesus's errands when sent by him. Isaiah vi. 8.

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua,

according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

No doubt the choice of twelve stones was intended to manifest, that all the twelve tribes of Israel were equally interested in the memorial. And Jesus had his twelve apostles also. And the New Jerusalem, which this Canaan represented, had its twelve gates, with the names of the twelve tribes of Israel upon them, as also the names of the apostles of the Lamb upon the foundations. Rev. xxi. 12—14.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

The erection of the memorial both on the river and on the land, might be intended to shew the salvation of Jesus both by land and by water. Psm. lxxvii. 16—20.

11 And it came to pass, when all the people were clean passed over, and the ark of the LORD passed over, and the priests, in the presence of the people.

The distinction between the ark and the people is not noticed for nothing. No doubt much is couched under it. And it may, perhaps, be intended to shew, that as the ark rested in the water until all the people were secured from danger, so Jesus, whom the ark represented, will remain with the hindmost of his redeemed ones until every hoof is in safety. Precious Jesus! as thou art first, so last in every thing which concerns redemption-work, that in all things thou mightest have the pre-eminence. Colos. i. 17, 18.

12 ¶ And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

It is pleasant to see the forwardness of those tribes to lead the people on to victory. They had obtained their settlement. And who so proper to stir up the Lord's people as those who have tasted of his grace, and can tell by happy experience what the Lord hath done for their soul. Oh! that you and I, Reader, may feel somewhat of the same spirit of constraint to speak for Jesus, which the Psalmist did: Psm. lxi. 16.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel: and they feared him, as they feared Moses, all the days of his life.

Reader! is not our Almighty Joshua magnified in the sight of all Israel on that memorable day, when a soul is brought safe over Jordan? Is not Jesus glorified before the throne in the presence of all Israel now in glory, and before all the heavenly host, when a soul is brought home to heaven, or when a soul is recovered by Almighty grace upon earth? Luke xv. 10. I do not presume to say so much; but I would humbly ask: was not this magnifying of Joshua when the ark came up out of the river, a representation of the magnifying of Jesus when he came up out of the grave and ascended to glory? Rom i. 4.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

Nothing could be more demonstrative of the miraculous holding of the waters, than the sudden return of the flood, when the purpose, for which the Lord held those waters in the hollow of his hand, was accomplished. May we not make a spiritual application of this passage, and observe, that in whatever place the ark of God resteth, or in other words, wherever the presence of Jesus is with his people, all the floods of sin are restrained. But if he withdraws, and takes away the influences of his Spirit, the glory is departed, the deeps of sin are broken up, and the flood-gates of iniquity pour in upon that people. Lord! I would pray for myself, for my people, and for the nation to which I belong; Take not, Oh! take not, thine Holy Spirit from us. Psm. li. 11,

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

The Holy Ghost is pleased to have the very day recorded for the information of the church in all ages, in which this grand event was accomplished. And if the Reader is curious to make the calculation, he will find that it was the exact time, (wanting only *five* days) of *forty years*, which the Lord had said Israel should wander in the wilderness. Reader! as we learn from hence that God records his mercies, ought not you and I to record them also? And can we look back to the time, have we the memorandum always to have recourse to, when the Lord brought us over the spiritual Jordan towards the conquest of the Canaanite yet in the land? If not, is the work yet not begun? These are solemn enquiries: Lord, by thy Holy Spirit write them on our hearts.

20 ¶ And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

Who knows but that these very stones were remaining in the days of our Lord? And it is not improbable, but as all the words of Jesus were significant and full of grace, Jesus might point to them when he said to the people, when he stood at *Bethabara* near Jordan, God is able of these stones to raise up children unto Abraham. For these twelve stones were monuments of the twelve tribes of the stock of Abraham. And Bethabara seems to have been the very spot in *the house of passage*, where Joshua and the people passed over. Matt. iii. 9. John i. 28.

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.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

We meet with many passages in the Bible, of the Lord's directing his people to gratify the enquiry of their children in all questions of divine things. And what can be more sweet or more suited to the situation of creatures such as we are, passing away one generation after another, than to hand down from father to son the gracious works of God. Exod. xii. 26, 27. Deut. vi. 19. I only detain the Reader to remark, that the Lord hath appointed the memorandum of one mercy, to connect with it the remembrance of another. The drying up of Jordan was to be the introduction of rehearsing the drying up the Red Sea, though there was *forty years* distance between those events. Our God, our Jesus is the same, yesterday, to-day, and for ever. As he was with our fathers so is he with us, *for his mercy endureth for ever*.

REFLECTIONS.

HERE would I pause, and in the contemplation of Israel's passing over Jordan, look back upon that sacred stream, and cry out, *What hath God wrought?* Surely, not one thing hath failed of all the good things which the Lord promised Israel. Well may they look forward to the sure conquest of Canaan, since God hath thus begun to magnify the riches of his grace towards them, and set up the pillars of remembrance to the divine glory.

My soul! hast thou no part in this history? Is not thy Joshua here beautifully represented? Was it not Jesus and his power over all the Jordans, which rolled to keep him and his people back which are here set forth? Fear not then. Set up thy *Ebenezer* in *Gilgal*. And when thy children ask thee in time to come, what mean these things? Point to Jesus. Direct them to the Red Sea in his blood. And let them know that all his people are more than conquerors through his grace helping them, that neither death nor life, nor things present nor things to come, nor all the *Jordans* of sin and the grave, shall be able to separate from Christ Jesus our Lord.

CHAP. V.

CONTENTS.

This is a very interesting Chapter, and contains several very memorable events. Israel is now entering the frontiers of Canaan. The Canaanites are alarmed. Israel is animated. The Lord, as if to remind them of his covenant engagements, commands the rite of circumcision to be renewed, which had been long omitted. The feast of the Passover also, after eight and thirty years neglect is again celebrated. The Lord victuals the camp with the good things of the land of Canaan. The manna ceaseth. The captain of the Lord's host appeareth to Joshua.

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

Observe the terror induced in the minds of God's enemies: and no wonder. The mighty stream of Jordan yet more mighty than usual, from the season of the year overflowing its banks, had opened a passage for Israel, and evidently in a miraculous manner. The kings of Canaan recollected the circumstance of the Red Sea also. Who can stand when God opposeth? Reader! do not fail to spiritualize this passage, as the Holy Ghost, it should seem, hath done before you. For when the

church of the Lord Jesus, is represented as coming up from the wilderness, leaning upon her beloved ; that is, resting on him and his righteousness, the world of carnal men, like these kings of Canaan, is represented as beholding the sight, and exclaiming, *Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?* Song vi. 10. Such, dear Jesus! is thy church, viewed in thy strength, and complete in thy righteousness!

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from

off you. Wherefore the name of the place is called Gilgal unto this day.

As circumcision was a sign or seal of the everlasting covenant God made with Abraham, and evidently referred to Him in whom the law was to be completed: it is not very easy to account for the long neglect of this rite, while the church was in the wilderness state. Might it not be omitted, from the frequent unbelief, which so many times broke out in the camp? And, as the Lord had sworn in his wrath, that the generation which came out of Egypt, should not enter the land of promise; which, as a type of the great promise of redemption, was referred to in circumcision; probably the Israelites concluded the rite to be no longer their privilege, when the blessing folded up in it they were no longer entitled to. Be this as it may; the Lord commands the rite to be renewed. The people have now entered upon the promised land. This seal reminds them once more of the covenant. It distinguisheth them from their idolatrous neighbours; takes away the reproach of Egypt, who had said, that for mischief the Lord had brought them out to destroy them in the wilderness. The slander is now done away. They are proved to be God's people, and the Lord their God. But, Reader, let not you and I stop here. Circumcision had an eye to Jesus. In the Old Testament it was appointed with reference to Him, with whom the everlasting covenant is made, and in whom it is completed. And from our Father's entrance into Canaan, until the coming of Jesus in the flesh, it is plain that it was appointed as a standing ordinance. But when the Son of God came in substance of our flesh, and submitted to this Jewish rite, by way of taking upon him the obligation to fulfil the whole law, from that time it ceased to be necessary, or even proper. The substance being come, the shadow is for ever done away. Believers in Jesus are included, as the Holy Ghost taught the church by the apostle, in that circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Gal. v. 2. Coloss. ii. 11. Gal. vi. 15.

10 ¶ And 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.

What a beautiful instruction doth Joshua and his army hold forth to all the soldiery, and all armies who profess to have the Lord for their God. You observe, that the campaign against Canaan is opened with prayer. And, Reader! never lose sight of this universal maxim, which must hold good in all ages: *whatever is begun in prayer will give cause to end in praise.* If any one of our soldiers or sailors in our British service should peruse this humble Commentary, I would beg of him to pause in this place; and, while he beholds this General in God's army, with his whole soldiery, bending the knee before the God of their salvation, may he learn from hence, that the most lovely of all sights is here manifested before him. True courage can only arise from this source. While God is our hope and strength, we need not fear what man can do unto us. It is sure confidence and sure victory when, like another of the Lord's warriors, the soldier fights in the

Lord's cause, and can say, as he did, *the sword of the Lord and of Gideon*. Judges vii. 20. But while I desire the *military* Reader to make this observation on the passage, I would call upon every real Christian Reader, whether of the soldiery or not, to make a yet more particular remark on the festival, which Joshua and his army observed in this opening of their campaign, and in the face of the enemy. It was the celebration of the passover. And that passover pointed to Christ. Compare Exod. xii. 11, with 1 Cor. v. 7, 8. Luke xxii. 15. And Reader! do not fail, to connect the services of circumcision and the passover together. When the people had received one sign or seal of the covenant, to testify their acceptance of it, the Lord brought them to the enjoyment of the other. When the Holy Ghost hath circumcised the foreskin of the heart, believers are prepared to feast on the body and blood of Jesus. Hence we find in the first days of the gospel church, after the disciples of Jesus had received the Holy Ghost, and were baptized, the next account is, that they were engaged in breaking of bread and in prayer, that is, celebrating the Lord's supper. Acts ii. 41, 42. I only detain the Reader to make one observation more, on this delightful passage in the history: and it is just to remark, how very gracious is our God, that he should feast his people even in the very face of their enemies, and so powerfully restrain those enemies, by his terror put into their hearts, that though all this was done in the plains of Jericho, not a soul ventured to stir, or lift up a sword against them. Reader! depend upon it, so it is now. Jesus will spread his table for his saints, in the presence of their enemies: it is He which anointeth our head, and maketh our cup run over. Psm. xxiii. 5.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

One mercy is followed by another. The people probably found corn upon their entrance on Canaan, in the houses of the inhabitants who dwelt on the coast, and fled at their approach: or as this was the season when the corn of the fields was ripening, their supply might be from thence. Hence they were enabled to follow up the celebration of the passover, with the feast of the unleavened bread, which the supply of corn furnished them with the means of doing. Exod. xii. 17. I desire the Reader particularly to mark with me, the display of divine mercy in the withholding the manna, and giving the people corn. Nothing could be an higher proof of God's care and love for his people, than this supply of food from heaven, while the people were in the wilderness, where there were no fields for corn, and no supply of the common staff of life could be obtained. But when the Lord is pleased to make use of ordinary means, miraculous interpositions are no longer necessary. But let not the Reader overlook the spiritual lesson held forth to us in this sweet

scripture, especially, when Jesus hath himself opened its meaning. Jesus himself is the bread of life, which this manna represented. While his church is in a wilderness state, he is, and will be, our unceasing food, conveyed to us in the means of ordinances. But when we have once passed over Jordan, and are come to our heavenly inheritance, we shall have the full enjoyment of Jesus, without the medium of ordinances,—an uninterrupted fruition of our God, in glory for ever. John vi. 48, &c.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

I bring the whole of these verses into one view because they are connected. And I desire the Reader to attend to the very precious things contained in them. A more interesting portion, perhaps, in reference to the Lord Jesus, cannot be found in the Old Testament. Joshua, we are told, was by Jericho. Perhaps at prayer, or in meditation, seeking suitable grace from the Lord in the critical season now opening before him. He had, at the Lord's command, observed the feast of the Passover, and of unleavened bread; and was now following up those services in humbly waiting on the Lord. See Habakkuk ii. 1, 2. The sweetest seasons for expecting divine manifestations are, when we have waited upon our God, in his appointed way of ordinances. Who was this person to whom Joshua paid such reverence? Was it not the same whom Moses saw at the bush, though there appearing in a different form? Compare Exod. iii. 2—6. If the Reader will look further on to the next chapter (for the close of this is only preparatory to the opening of the next) he will there discover, that this person who appeared to him as a man, is spoken of as Jehovah, see Chap. vi. 2. And if the Reader will connect with this appearance to Joshua the several appearances made to the patriarchs and other followers of the Lord, in the first ages of the church, he will not be at a loss to discover, that it must have been one and the same person which appeared to these holy men of old, according to the different accounts given of him: Gen. xviii. 2. xxviii. 13. xxxii. 24, &c. And who then could it be, that appeared thus to Joshua, but he

who is indeed captain of the Lord's hosts, and is elsewhere called *the Captain of our salvation*. Heb. ii. 10. Who but thee, thou blessed Jesus! hath ever so manifested thy concern and love for thy people, as to come down to deliver them from all their foes? How sweetly do we behold in this, and all the other instances we meet with in thy word, thy gracious longings, for tabernacled in substance of our flesh, when by becoming man for us and for our salvation, thou hast made us sons of God! Oh! thou dear Redeemer! even now as then, do I not know, that all the gracious words which believers hear from God, and all his gracious manifestations, are delivered through thy person, and by thy mouth? John i. 18. I beg the Reader to remark with me, that as Joshua so readily and so cheerfully surrendered his authority to this person, and fell before him with sacred worship, certainly his faith in Jesus, was strikingly shewn by those acts, and his views of salvation by him, was evidently declared. Heb. xi. 32, &c.

REFLECTIONS.

MY soul! in the perusal of this chapter, stand still and see the salvation of God! Behold how thy God puts terror in the hearts of his and thy enemies! when thy God, thy Jesus, shall have conducted thee over Jordan, their hearts shall melt away, neither shall they have the spirit any more to make their attacks upon thee. In the consciousness of this, I would say, Lord! grant me the true circumcision of the Spirit! lead me, blessed Jesus, to the banqueting house of thy love, and may my soul keep the feast of the true passover, testifying to the whole congregated world of angels and of men, that I seek salvation only in thy blood and righteousness. And when the manna of ordinances shall cease: when, O my Saviour, I shall have done with my day and generation here below: bring me to that country, that promised land and city, whose builder and maker is God: and give me to eat of that hidden manna, which thou hast promised to all thy people. Precious Jesus! do thou manifest thyself to me, as thou didst to thy servant Joshua, as the Captain of the Lord's host; and the captain of my salvation. Was it not in these several appearances of thine? Was it not to give Old Testament saints a token of thy favour, and of the good will thou hadst towards our nature? Was it not to convince them that thou wast longing for the time, when as really and properly man, thou wouldst bear our nature, and perform that great work, which for our redemption sake thou hadst engaged to do, in the covenant made between thy Father and thyself? And now thou hast really and truly become man, and finished the work the Father gave thee to do, wilt thou not to me, and to all thy New Testament believers, agreeably to thy promise, manifest thyself to our souls, otherwise than thou doest to the world? Come dear Jesus, come to my soul in ordinance seasons, in the sweet promises of thy word, in the tokens of thy providences; comfort me, strengthen me, cheer my heart, revive my poor languishing frame, brighten up my evidences, warm my whole soul with thy love; and let me see, and my sole happiness be found in this, that thy love is shed abroad, from thine heart to mine, and that thou, and thou alone, art formed there, the only hope of glory!

CHAP. VI.

CONTENTS.

This chapter is the continuation of the former. He which appeared to Joshua in the close of the foregoing chapter, begins in this to give directions, as captain of the Lord's host, how Joshua is to proceed in the reduction of Jericho. Here is the progress of the siege, and the event of it, in the overthrow of Jericho. Joshua pronounceth a curse upon the builder of Jericho, whoever in after ages should attempt it.

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

If we spiritualize this history we shall find the outlines of it not uninteresting. When God layeth siege to a soul, there is no accommodation for peace. There is no truce in this war. None goeth out, and none cometh in. The sinner makes no overtures to throw down his arms and to surrender. And Jesus must have a complete victory, or the object of salvation is not answered. 2 Cor. x. 4, 5.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

Reader! I beg of you to remark with me, that this is the same person spoken of in the preceding chapter, as captain of the Lord's host: for, certainly as there is no interruption in the history from what went before this is the beginning of the discourse, in opening the cause for which the captain of the Lord's host, appeared unto Joshua. I need not, I should hope, remind the Reader, that He which was called the captain of the Lord's host in that chapter, is in this said to be Jehovah. A plain proof that Jesus is Jehovah; One with the Father, over all, God blessed for ever. Rom. ix. 5. I desire the Reader to observe the Lord's expression, *I have given*: that is, the thing is as good as done that God appoints. We have a similar expression concerning the intercession of the Lord Jesus for Peter before his fall, which furnisheth, as in this instance, a sweet thought for faith to feed upon. Luke xxii. 31, 32.

3 And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people

shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

This plan of omnipotence so astonishing as it appears to human reason, was evidently intended for the glory of God, and the exercise of the faith of Israel. But as the ark, in this instance as in the former, at the fording of Jordan, formed the principal object, how sweetly when beheld and explained in a gospel sense, doth it set forth the sure victory of God's people, before whom Jesus goes, leading on his army to conquest. The Lord had promised Israel that his people should possess nations, whose cities were great and fenced up to heaven. And here he graciously undertook to raze those walls to the ground before them. Deut. ix. 1.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord.

Every verse, and every circumstance contained in a verse, relating to the reduction and overthrow of Jericho, is important and worthy to be attended to, if we view the whole as undoubtedly it ought to be viewed, with a typical reference to our spiritual conquests, through Jesus, over all the enemies of our salvation. Observe how the campaign opens. It is with the movement of the ark. Yes; if Jesus moves forward all his people are to follow: so the church in the wilderness. Exod. xiii. 21. So the church now, in following the Lamb whithersoever he goeth. Rev. xiv. 4. Observe also, how the priests are to precede the ark with their trumpets. God's ministers, in all ages of the church, are his heralds, to proclaim the year of the Lord. The jubilee trumpet was certainly a type of the glorious gospel. And do not the servants of Jesus now, sound an alarm in his holy mountain, when they hold up Jesus to the view of the poor sinner, and denounce, as to the men of Jericho, vengeance to the haters of the Lord: but pardon, mercy, and peace, to the lovers of Jesus? Isaiah xxvii. 13.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priest's bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

There must have been somewhat particularly animating when the trumpets were blown, which bid defiance to the enemy, but inspired courage to the Lord's people. We have a striking instance in the en-

couragement it gave Ahijah against Jeroboam : 2 Chron. xiii. 12. The office of the priest was intended as encouraging also, because it promised the Lord's presence. See Deut. xx. 1—4.

9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout ; then shall ye shout.

Though the armed men went before, yet their services would not be required. The victory God our Saviour had graciously reserved to himself. Silence throughout the camp intimated as much, similar to what was said to Israel, at the Red Sea. Exod. xiv. 13, 14.

11 So the ark of the LORD compassed the city, going about *it* once : and they came into the camp, and lodged in the camp.

I cannot help detaining the Reader to remark, what an odd appearance this must have made to the enemy on the walls of Jericho, who no doubt looked very anxiously on, from the moment they saw Israel had passed the river, Reader ! it is so with the carnal world in their view of all the operations of faith. Jesus and his saints, like Joshua and his fellows, are men wondered at, neither can the unregenerate enter into any apprehension of what their spiritual life is : see Zech. iii. 8. with 1 Cor. iv. 9—13.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And the seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets : and the armed men went before them ; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

Rams'-horns were apparently contemptible instruments. Silver trumpets had been used in the temple service. Numb. x. 2. But is there not a sweet instruction veiled under this ? Jesus worketh by base things of the world to confound things that are mighty. The foolishness of preaching is blessed of Him, to throw down the wisdom of this world, as the walls of Jericho are made to fall at the blast of the ram's-horn. How sweetly Paul recounts this, when he says the weapons of our warfare are not carnal, but mighty. 2 Cor. x. 4, 5.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

What, perhaps, at the first view and on the first day, when the people marched round Jericho, most seriously alarmed the men of Jericho in their entrenchments; probably by the time that six days had passed, began now to excite security, and even laughter. Alas! the sinner is never so near his ruin, as when he becomes hardened in his iniquity. When men say peace, then sudden destruction cometh upon them. 1 Thess. v. 2, 3.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

Probably this was the Lord's day; one of the seven days must have been so; and as this was the glorious day of victory, it is more than probable that this might have been the very day. No doubt the whole process, both in the preceding six days, and now, seven times going round the walls on the seventh was intended for the exercise of the people's faith. And hence the Apostle next to the arm of Jesus, ascribes all the victory to this glorious principle, when he tells us, that it was by faith the walls fell down. Heb. xi. 30. But I beg the Reader to remark with me, to what an exalted degree of faith, must the mind of Joshua have been carried, when, before a single stone fell, and exactly at finishing the seventh time of compassing the walls, he commanded the people, to shout. Dearest Jesus! what cannot a lively active faith in thy precious salvation, and the assurance of being interested in it, do? Had not Balaam this victory in contemplation, when he was constrained before the son of Zippor, to testify that the Lord his God was with Israel, and the shout of a king in his camp. Numb. xxiii. 21. And was not this shout, when commanded by the Lord, like the triumphs of faith answering to the promise of God, by the words of his ministers, as did the trumpets of the priests? I cannot dismiss this view of the subject without detaining the Reader just to observe, that an ancient writer upon the passage, hath very properly remarked, that as God's people compass the walls of their enemies round about by faith, during the six days of their pilgrimage, and though they sometimes go heavily on, from the body of sin and death they carry about with them, none of the enemies' entrenchments all the while seeming to give way; yet on the seventh day of salvation, when their God and Saviour shall descend from heaven, with a shout and the voice of the archangel, and the trump of God; the whole of Satan's kingdom shall then fall at once before our

Jesus; and his people shall go up and enter in, to the everlasting possession of their Canaan! But, Reader, remember, that in all this there is nothing of human strength or human foresight. Every event in the circumstances of God's people joins issue, with that voice, *not by might nor by power, but by my Spirit, saith the Lord.* Zech iv. 6.

17 And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

Before the entry upon Jericho, Joshua gives suitable directions for the government of the people in their victory, and makes known the divine will concerning it. Reader! observe in this appointment, how the line is drawn between him that feareth the Lord, and him that feareth not. Malachi iii. 18.

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

Is there not a sweet spiritual sense here? Doth not God mean to say, that they who have Jesus for their portion, should see in him all they need, and not have their eyes look with an evil covetousness, after any of the perishing things around them? Hab. ii. 9.

20 ¶ So the people shouted when *the priests* blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Pause, Reader, and behold in this instance, the wonderful work of God! See how the Lord fights for his people! And when you have duly pondered the history, spiritualize it in the yet far sweeter subject of salvation by Jesus, our Almighty Joshua; and rest assured, that such, but only in an infinitely higher degree, will be the triumphs of thy God and Saviour, followed by his holy army, in the day when all the walls, which are fenced up to heaven, shall fall before him, and his redeemed return from Zion, with songs of everlasting joy upon their head. Isaiah xxxv. 10. Rev. xii. 10.

21 And they utterly destroyed all that *was* in

the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

I have brought these verses together into one point of view, because they present to the Reader in one and the same moment what the apostle saith: *Behold the goodness and severity of God.* Rom. xi. 22. What was there in the character and conduct of Rahab, which could have entitled her to favour above her countrymen? Is it not plain that grace made all the difference? Doth not this history proclaim what Jehovah himself had before proclaimed, I will be gracious to whom I will be gracious. Exod. xxxiii. 19. I hope my Reader is one of those who hath learned that grand truth: *Shall not the judge of all the earth do right?* Gen. xviii. 25. And if so, this will serve to guide him through a thousand perplexing circumstances he may meet with, both in the works of providence and grace. We are poor blind creatures, and see but a very little way into the plan of God's government. Depend upon it, by and by, when we come to see the whole, and to know, even as we are known, this will be fully manifested, that *God is righteous in all his ways, and holy in all his works.* Psm. cxlv. 17. I refer the Reader to what the Holy Ghost hath said on this subject, and every other of a similar nature, by his servant the apostle, as a full answer to all the impious objections of the unbeliever; Rom. ix. 14—26.

26 ¶ And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall

lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

Evidently Joshua acted in this adjuration, under the immediate influence of the Spirit of the Lord. The event proves it, for in after ages, when *Hial*, the *Bethelite*, built Jericho, what Joshua had predicted came to pass: see 1 Kings xvi. 34.

27 So the LORD was with Joshua; and his fame was *noised* throughout all the country.

In the strict sense of the original, that the word of the Lord was with Joshua, no doubt is meant the uncreated word, as with Moses during the whole of his ministry. Exod. iii. 4. Acts vii. 38.

REFLECTIONS.

PAUSE! my soul, again and again, over the several parts of this most interesting chapter, and beg of God the Holy Ghost to give thee to see the gospel sense of it, in thine own history. How was my heart, like Jericho, shut up, when the Lord laid siege to my soul! when without were fightings, within were fears! But when the Lord seemed to delay the execution of his anger against me, and destruction did not immediately follow, my confidence, like the men of Jericho, revived, and my rebellious heart became again stout. Oh! thou dearest Jesus, thou Almighty Joshua, when by thy Spirit, thou didst break down all the walls and resistances of my carnal nature, and didst cause the weapons of sin to fall out of my hands; then didst thou conquer my soul, and make me a willing captive in the day of thy power! Reader! let you and I, while contemplating with holy joy the victory of Jesus, rejoice with trembling, in beholding the inflexible justice of God over his enemies. Oh! the discriminating grace of God to his people. Oh! for an heart to love and adore such unparalleled mercy! Lord! give us grace to lay low in the dust, in token of our nothingness, and be ever ready to ascribe the whole of salvation, from beginning to end, to God and the Lamb.

CHAP. VII.

CONTENTS.

We have a sad interruption to the conquest of Canaan related in this chapter, in one of the children of Israel disobeying the commands of God, and taking of the spoil for himself, for which sin the Lord manifested his displeasure against Israel, and causeth the men of Ai, to be victorious over a party of Israel. Joshua's distress upon this occasion is related also, and his prayer to God. The Lord informs Joshua of the cause; enquiry is made for the transgressor. And he and his house being found, are stoned in the valley of Achor.

BUT the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah,

of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

Observe, Reader, though but one person is said to have taken of the accursed thing, yet, the whole of Israel are included in the trespass. And the reason is plain. Israel is here considered as a body, and if one member transgress, of consequence the whole body is implicated. Doth not this suggest to the Reader, that solemn doctrine of the fall, in which, *by one man's disobedience many were made sinners*. And doth not the same doctrine lead by grace the Reader to that glorious soul-transporting truth, that *as in Adam all die, in Christ shall all be made alive*. See those scriptures, Rom. v. 12 to the end. 1 Cor. xv. 22.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

The scouts were not interrupted in their progress by the enemy, it seems, though for the sin of Achan the Lord intended to chastise Israel.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted and became as water.

Reader! spiritualize the passage, and say: Doth not your heart melt, when at any time the enemy seemeth to triumph, when from unbelief, or disobedience, or backsliding, the Lord hath a controversy with you? See that sweet text of Ezra, ix. 6—10.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads,

Every step in the conduct of Joshua on this occasion deserves attention. He was unconscious of the cause, and for the moment, in the paroxysm of his distress, had forgotten to reflect, that it must have been some offence which induced it. Reader! depend upon it, if at any time the Lord Jesus seems to frown, the cause, if searched out, will be soon discovered; sin is at the bottom. And if sin be felt by the soul heavy, depend upon it, our affliction, be what it may, will appear light. The church thought so, when she said, *Wherefore doth a living man complain, a man for the punishment of his sins.* Lament. iii. 39, 40.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

After Joshua had humbled himself before the Lord, and lain low in the dust, he now takes hold of God's strength to make peace. Jesus is the strength and peace of his people. Isaiah xxvii. 5.

8 O LORD, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

Joshua advanceth in his argument of wrestling with God, and pleads, as the strongest and best of all arguments, the glory and honour of his name. *What wilt thou do unto thy great name?* Reader! mark it down as a memorandum, that God pledgeth his faithfulness for the fulfilment of all his promises in Christ Jesus. Precious assurance! Jesus is himself the great promise of the Bible. And in him all other promises are folded up and included. We have not only his blood and righteousness, our security for the fulfilment of them: but our God and Father is engaged, in all his covenant engagements, by his word and by his oath, to the same. You and I may, therefore, plead with our God upon all occasions, as Joshua did, the glory and honour of Jehovah's name, as the most certain security for the accomplishment of all his promises in Jesus. Lord! if the enemy triumph, where is our confidence in Jesus? It matters not what becomes of us, or if our worthless names were to perish for ever: but thine honour is a thousand times dearer than our lives. Oh! never let the enemy say, *Where is now thy God?* These are sweet and powerful pleadings before the throne: for here is found in them the work of the Holy Ghost, enabling the soul so to plead; the faithfulness of the Father, and the honour of his name; and the never-failing covenant, blood and righteousness of Jesus. See also, another beautiful instance of this kind: Exod. xxxii. 11—14.

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

Observe how instantly the Lord answers prayer. So Daniel found it while he was yet speaking. Dan. ix. 21. It is even so, when we lodge our sorrows and complaints before God. Here lies all the mighty difference between the carnal and the awakened. Carnal men in their crosses complain *of* God. Gracious souls complain *to* God. Where shall we go in our troubles, but to the Lord Jesus? See Job. xxiii. 3, 4.

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

The Lord mercifully points to the cause. Yes! unless the Holy Ghost discovers to us our sins, never shall we be convinced of them. John xvi. 8.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Such will be the issue in all generations. Sin separates between the Lord and man, and it is Jesus only which makes up the breach, by his blood and righteousness. Reader! mark the solemn expression of the Lord's determination; in which the Lord saith, neither will I be with you any more, except ye destroy the accursed from among you. Oh! for grace to search out the *Achan* in the heart; to accept the punishment of our iniquity; to put away the ungodly thing, and to come under that blood of sprinkling, which alone cleanseth from all sin. Levit. xxvi. 41, 42. Heb. xii. 24.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

Reader! doth not your heart tremble while this examination is making? Do you not feel interested in the prospect of a similar enquiry, which must one day take place in your own circumstances? May there not be an *Achan* in *your* heart? Have you looked diligently, searched the ground of your hopes, and seen whether Jesus be indeed your security? Have you heard that precious voice, referring to your own case: *deliver him from going down to the pit, I have found a ransom!* Oh! for assurance in a matter of such infinite concern. Job xxxiii. 23, 24.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

Observe, Reader! the tribe of Judah, out of which our Lord, after the flesh, sprang, had an *Achan* in it. And only of twelve disciples the Lord had a *Judas*. Dearest Redeemer! let me pause to admire and adore thy wonderful condescension! In all things, and in all alliances, how precious is it to see thee going before us! Heb. ii. 17, 18.

19 ¶ And Joshua said to Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

Observe what a beautiful example Joshua holds forth to judges, and men in authority, when exercising their judicial power over the guilty. No railing accusation, but the most patient language. There needed no confession by way of gaining information, for the same Lord, who by lot pointed to the very man, could with equal ease have pointed to the crime. But it was, perhaps, meant in mercy to Achan, that by confessing his sin, the Lord might be merciful to his soul in another world, though suffering the just reward of his deeds in the body in this. Luke xxi. 39—43.

20 And Achan answered Joshua, and said, In-

deed I have sinned against the LORD God of Israel, and thus and thus have I done :

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them ; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent ; and, behold, *it was* hid in his tent, and the silver under it.

Achan (or as he is called in 1 Chron. ii. 7. *Achar*) which signifies trouble, corresponded to the evil he had brought upon Israel. Alas ! what endless troubles do not the same lusts of the eye, and the corruption of the heart, induce in life !

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had : and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us ? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor unto this day.

It is awful to behold the sure effects of sin. It is awful to behold how it involves a man's posterity in the commission of it. Oh ! all-precious Jesus ! where, but for thee, would the sin of our first parent Adam have involved the everlasting ruin of all his race ! And what door of

hope, but in thy blood and righteousness, should any of his posterity have found to have escaped the wrath to come? Is it not from this very thing, in the salvation of Jesus, the Holy Ghost commissioned the prophet in after ages, when pointing to the gospel church to proclaim that from thence, the Lord would give her a door of hope. For who but Jesus is the hope of Israel and the Saviour thereof? Jer. xiv. 8. And when doth Jesus appear more lovely, more interesting and desirable than when the soul is brought down to the deepest of soul distresses by reason of sin in the valley of *Achor*? Hosea ii. 14, 15.

REFLECTIONS.

BEHOLD, my soul, in the dreadful example of *Achan*, the ruined state of our corrupt nature: and, while justly condemning him, learn to search thyself. Oh! who can stand in God's sight, and challenge strict enquiry. Lord! I would say; *Enter not into judgment with thy servant, for in thy sight can no man living be justified!* Teach me, thou blessed Spirit of all truth, teach me to look into myself; to lay my hand with trembling and godly fear upon my heart, and ask how my God is sanctified? How are his commands revered? And how his name and majesty honoured? Alas! I fear from the principle of self-love and self-deception, I shall make no discovery equal to what the state really is. Teach me then, thou Holy Spirit, so to stand convinced, of the multitude of transgressions which are secret to my own knowledge, but which are all open to the light of God's countenance, that solemnly condemned in my own heart I may fly to Jesus, take refuge in his all-atoning blood and justifying righteousness; that I may plead this, and this only, before the throne, under all the self-reproaches of my own mind, the charges of Satan, the curses of God's broken law, and the holy demands of his justice. Here, dearest Jesus, do I fix my hope. On thee do I hang all my expectations of pardon, mercy, and peace, through thy blood. And when the demand is made, what I have to say, this shall be all my plea: *Thou shalt answer for me, O Lord my God.*

CHAP. VIII.

CONTENTS.

In this chapter we have an account of the renewal of Israel's victories. The Lord encourageth Joshua, and the holy army conquereth Ai: the king of Ai is taken and hanged: Joshua erects an altar to the Lord: writes the law on stones; causeth the repealal of the blessings, and cursings, and of the law to be read in the ears of the people.

AND the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war, with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

Observe, the renewal of the friendly intercourse between God and his people, begins on God's part. If we love him, it is because he first loved us. Probably Joshua paused on the further prosecution of war, after what had happened, of Israel being chased by the men of *Ai*: the Lord therefore encourageth him. Reader! it is sweet amidst all our doubts and fears in our spiritual warfare, to hear the voice of Jesus calling us to come on. Song v. 2.

2 And thou shalt do to *Ai* and her king, as thou didst unto *Jericho* and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

How gracious the Lord promiseth! Is it not so, in all our wars? The final issue is not doubtful. Rom. xvi. 20. Observe how the Lord giveth the spoil and the cattle now to Israel, not as in the case of *Jericho*. See chap. vi. 19. And observe, moreover, that the Lord graciously condescendeth to teach Joshua, by an ambush, how to war. The prophet *Isaiah*, ascribeth the knowledge of the husbandman to the Lord's teaching. And David refers all his power and might in war to the same source: compare *Isaiah* xxviii. 24 to the end, with *Psm.* cxliv. 1, 2. It is most sweet and precious, to refer all our powers, of what kind soever they may be, unto the Lord. *Isaiah* xlii. 16.

3 ¶ So Joshua arose, and all the people of war, to go up against *Ai*: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

How beautiful to observe piety blended with valor. No doubt, after Joshua had arranged and formed the disposition of his army, according to the command of God, he retired to this valley, where he lodged that night among the people, to enjoy communion with God in prayer. Like another Jacob, who, when he had sent his little army over the brook, stayed to wrestle with his Covenant-head and God in prayer: or, like a greater than Jacob, and of whom Joshua was a type, after he had sent the multitudes away, went up into a mountain apart to pray. See Gen. xxxii. 23, 24. Matt. xiv. 23.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

13 And when they had set the people, *even all* the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of Ai saw *it* that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they

were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them so that they let none of them remain or escape.

I pass over, in a short remark, the mercy of the Lord vouchsafed Israel in this victory, to call the Reader's attention, to the manner in which the Lord was pleased to appoint the victory should be obtained; and that was, seemingly, in being overcome. Israel for awhile appeared as routed, and become an easy prey, and the enemy triumphed with an high hand. Reader, is it not so with our Almighty Joshua and his army

in their warfare? Do not his people seem to flee before their enemies? When they fall, doth not the foe cry, Aha! so would we have it: and like that monster of old, who, was a type of the devil, doth he not still say, "I will pursue, I will overtake, I will divide the spoil." But our Jesus conquers, even by apparently being overcome. By dying and by death he overcame death. And by his cross he spoiled principalities and powers, and triumphed over them openly. Oh! thou glorious Captain of our salvation, to thee belongeth the whole victory. In becoming weak thou hast conquered the strong: and in poverty opened the true riches. By thy humiliation in taking upon thee our nature, and by thy death and passion, thou hast gotten thyself the victory. Lord, lead me on in all my spiritual warfare, under thy guidance and protection: for thou art my strength and my song, and art become my salvation. Isaiah xii. 2.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.

The sacred historian relates in those verses, the improvement which Israel made of their victory; and a glorious one it was; because there was nothing done here, but what was agreeable to the divine appointment. If the Reader keeps in view, the spiritual sense of those wars he meets with in the holy word, and recollects while reading those accounts, that these things were typical of Jesus and his army, subduing all the enemies of our salvation; his mind will be led to this most certain conclusion, that the victory cannot be complete, until the Lord Jesus hath put all his enemies under his footstool. See 1 Cor. xv. 25, 26, compared with Heb. ii. 8, 9.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

Observe, how lovely it is, when even war is not suffered to interrupt religious services to God. Though Joshua was now getting more and more into the heart of the enemies' country, yet he will pause to bless God. Oh! that all the victories of Israel now, were thus followed up with praise!

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

The Reader will find this command twice given. Deut. xi. 29, 30. Deut. xxvii. 2. And what day so proper, as the day made remarkable by a plenitude of mercies!

32 ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 ¶ And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

Observe, the ark is particularly noticed. And when the sacrifices were offered, and the law of curses was read, and the altar itself set up, upon the very spot Mount Ebal, where the curses were to be pronounced, who doth not see, or will not behold, how sweetly all these things pointed to the ever-blessed Jesus, whom that altar represented, and who is

expressly said, to be made sin for us, and to have redeemed us from the curse of the law, being made a curse for us, that we might be made the righteousness of God in him. Is he not the ark and the altar, the high priest and the sacrifice? Gal. iii. 13. 2 Cor. v. 21.

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.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

It is a most profitable thing to have the law often read, in order that, by viewing the universal condemnation of it, the precious delivery from it by the law-fulfilling, law-expiating, and sin-atoning merits, and blood of Jesus, might become more exceedingly precious. For certain it is, the Holy Ghost hath been pleased to leave it upon record, that by the law is the knowledge of sin, and it becomes a blessed schoolmaster to Christ. And I venture to think, that it is on this account, the Ten Commandments are placed over the altars of our churches, and read every Lord's day, in order that true believers in Christ, may see and confess the justice of their condemnation, in the very moment they are looking up to that precious blood of Jesus, as represented at the table, being shed to wash away the sins of all his people. Rom. vii. 7. Gal. iii. 24.

REFLECTIONS.

BLESSED Jesus! while I behold *Ai* and her king, and every thing appertaining to her subdued, brought down, and destroyed, under thy servant Joshua, as thy type and representative, oh! give me to see, and as firmly to believe, that all the *Ai's* of the present moment, shall bow down and be vanquished, which oppose the salvation of thy people. Lead me on, blessed Captain, conquering and to conquer: from grace to grace, and from strength to strength. And like thine army, which I here behold, teach me by thy holy Spirit, to pause over the several victories and the redemptions which thou workest for me, to offer my sacrifice and to bless my God, as I go on, even in the presence of my foes. Do thou, blessed Jesus, who hast with thine own arm, gotten thyself the victory; do thou only hold me up, and bear me on, and carry me through, until thou shalt bring me in to the full possession of the Canaan which is above; be thou my sun and my shield, my hiding place and my covert, and then shall I assuredly know, that my God which giveth grace, will assuredly give glory.

CHAP. IX.

CONTENTS.

This chapter relates to us, the confederacy formed by the several kings of Canaan to fight against Israel. The subtilty of Gibeon, to

make peace with Israel; and the event of their craft, in being made servants to Israel.

AND it came to pass, when all the kings which *were* on this 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.

Reader! observe, how all nations unite against Israel. No doubt, the *Hittite* and the *Amorite*, had their jealousies and struggles one among another for pre-eminence, as well as other people; but, yet there is but one common cause among them, when the Lord's people are the object. Was it not so in after ages, when the Lord of his people himself, was brought before Herod and Pilate. Foes as they had been to each other, yet when Jesus and his cause comes in view, the same day they are made friends together. Luke xxiii. 12. Is it not so now? Are not all the parties of sin confederates against Jesus? Psm. lxxxiii. 2—7.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and Ai,

The Gibeonites, as appears by the 17th verse, possessed four cities in the country of the Hivites.

4 They did work wilily, and went and made as if they had been ambassadors, and told old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

I pass over the historical relation of the Gibeonites' conduct, to direct the Reader to the spiritual gospel sense of the passage. Are not those Gibeonites a picture of the Gentile Church, coming to our Almighty Joshua, in all the poverty of the tattered garments of a ruined nature, and from having heard of the wonders wrought by the God of Israel in a covenant way, earnest to seek the redemption of their life, in any manner,

and upon any terms, the Lord shall think proper? Reader, bring the subject nearer home. Are not we ourselves by nature like the men of Gibeon, being Gentiles and aliens to the commonwealth of Israel, and strangers to the covenants of promise? And as such, until introduced into the privilege of the church of Jesus, and brought nigh by his blood, may it not be said of us, that we are from a far country? For who so far from salvation by Jesus, as those who sit under his gospel, and yet to whom it is the savour of death unto death? Ephes. ii. 11—13. 2 Cor. ii. 16.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, *We are thy servants.* And Joshua said unto them, *Who are ye?* and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan; to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroath.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, *We are your servants:* therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals and asked not *counsel* at the mouth of the LORD.

The deceit which the Gibeonites made use of, blinded the eyes of Israel. And it is astonishing it should so: for in the close of the defeat of

Ai, Joshua caused Israel to hear the command of God, that no covenant of peace was to be made with the inhabitants of Canaan, on any consideration whatever. See Deut. vii. 1, 2. Yet it is worth our observation at the same time, that certain provision for peace, the gracious Lord had made, concerning those nations, like Gibeon, who accepted overtures of peace. I beg the Reader particularly to consult on this point, Deut. xx. 10, 11. And is there not much of gospel here? Is it not thus, that our Almighty Joshua sends out his ambassadors to propound pardon, mercy, and peace, in the blood of his cross, and prays sinners in Christ's stead, to be reconciled to God? 2 Cor. v. 20.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

Reader! do not fail to behold your own interest and concern in this history. Are you come, as the men of Gibeon, to seek peace in Jesus? And hath your Almighty Joshua made peace with you, and entered into covenant with you, and made you his? Read that precious passage of Jesus's love to this purport, concerning his church: Ezek. xvi. 8.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

When we consider the motives for which Gibeon sought the peace of Israel, because as they said, they had heard of the Lord God of Israel: when we add to this consideration, that the people of Israel, were all of them to a man, led to make peace with them they knew not how: and when we consider yet further, that the Lord gave Israel an account of the Gibeonites, as we read in the next chapter, the most glorious victory Joshua ever had, we cannot but be led to reflect that the hand of God was in it. Dearest Jesus! is it not thus, that thy kingdom is to be extended, and that the Gentiles are to come to thy light, and kings to the brightness of thy shining? Isaiah lx. 3.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

The murmuring of the congregation, on account of the mercy shewn Gibeon, serves to remind us, of the displeasure of the elder brother in the parable, because of the mercy shewn the younger. The case is similar. Our Lord thereby evidently meant to shew, how, in the first

instance, our elder brother the Jew is hurt, at his younger brother the Gentile being made a fellow-heir, and partaker of the same promise in Jesus. But dearest Jesus! how doth it tend to endear thee to the love of all thy people! And how endeared no less is the Father's grace and mercy thereby to every believer's heart. Luke xv. 25. to the end; Ephes. iii. 6. Isaiah xlix. 6.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them: we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

Observe, how the Lord over-ruled the minds of his people, in behalf of Gibeon. See this doctrine illustrated more fully: Gen. xx. 3—7.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

The curse here denounced by Joshua, is done away by the privilege the Gibeonites were brought into, as incorporated among God's heritage. Jesus hath redeemed both Israel and the Gentile church from the curse of the law, being made a curse for them. And if they were doomed to servitude, it was a service that is perfect freedom when employed in the house of God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

Reader! remark with me, what grace teacheth. Doth not every poor sinner, when he is brought by the Holy Ghost to Jesus, our Almighty Joshua, doth he not say: Behold I am in thine hand, do Lord as it seemeth right by me.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

Here, surely, I behold my Jesus, delivering me from the hand of every enemy, and rebuking Satan, who stands to accuse me. Zech. iii. 1, 2.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD even unto this day, in the place which he should choose.

Oh! what an honour were those Gibeonites brought to, in this best of all services. If the Reader will consult the prophecy of Isaiah, he will there discover, that the Lord hath promised to gather all nations to see his glory; and that he will make of the poor heathens, like Gibeon, priests and Levites for his sanctuary: Isaiah lxvi. 18—21.

REFLECTIONS.

PAUSE, my soul, over this chapter, and in the review of the conduct of Gibeon, behold and see, what an earnest concern this people manifested for the preservation of their lives. And wilt not thou feel a more awakened concern for thine everlasting welfare? Is it not said in God's most holy word, as it was told the Gibeonites, that the Lord hath given commandment, to destroy all nations that are not his Israel? Is it not a most sure and certain truth, that the hour is hastening when the wicked shall be turned into hell, and all the people that forget God? And wilt not thou arise, and flee for thy life, and seek peace with thy Joshua, in the covenant promises of Israel?

Oh! thou Great and Almighty Joshua, thou sent, and sealed, and anointed of thy Father; behold I am come to thee, and am come from a far country indeed, for who so far from God as the sinner, until brought nigh by the blood of Jesus. My own garments and my own covering are old, like the Gibeonites. They were indeed once new, when my nature in my first parent was erected in God's image; but now rent and torn, and worse than nothing. Make thou a league with my soul, I desire to be thy servant for ever: far better wilt it be to be thy servant in the lowest place, a door keeper in thine house, than to dwell in the tents of ungodliness, though in a royal city, like Gibeon. If I am thy servant, I shall be the Lord's freeman. And to be but a hewer of wood, or a drawer of water, for the service of thy sanctuary, will I esteem an higher honor than to enjoy all the pleasures of sin for a season. Thy reproach will be greater riches to me, than all the treasures of Egypt.

CHAP. X.

CONTENTS.

This chapter contains the relation of wonderful events: five kings wage war against Joshua, in the south of Canaan. Gibeon is made the seat of war, in the first instance, because of their league with Israel. Joshua hasteneth to the rescue of Gibeon, and carrieth on his victories, in taking and destroying six royal cities: the sun and moon at the voice of Joshua stand still: hail-stones are sent from heaven, to aid Joshua in the destruction of the kingdoms: after his victories Joshua returneth unto Gilgal.

NOW it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

I have often pondered over the name of this king, and been led to wonder whence he derived it. *Adoni* signifies Lord, and hence our Jesus is called *Adonai*, Psm. cx. 1, where it is said, Jehovah the Lord said unto my Adonai, Lord. And again by the prophet, I saw also the *Adonai*, meaning Christ, sitting upon a throne, &c. Isaiah vi. 1. And his other name, *Zedak* signifies *righteousness*. But what reference had his name to his character? Alas! so far from being righteous, he joins in league with the enemies of God. Reader! what a pity is it in the present day, to discover so many precious names of scripture, given to men who have nothing precious in them!

2 That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

If Gibeon was so much greater than *Ai*, and yet had found it necessary to make peace with Israel, had Adonizedek been equally wise, would he not have followed the example? See, Reader, the difference between nations as well as persons. And is it not grace which maketh

men to differ? 1 Cor. iv. 7. Observe, moreover, that as Joshua, after the treaty with Gibeon, did not immediately penetrate into the country of Canaan, and space was left for other nations to follow their example, doth it not serve to manifest the long-suffering of the Lord? Jesus speaks of this space given to sinners to repent, in the case of Jezebel, as among the just arguments of condemnation. Rev. ii. 20, 21. Observe yet further, Reader, that Gibeon calls forth the displeasure of Adonizedek, because of its amity with Israel. Yes! no sooner is a soul converted to Jesus, but the devil takes alarm, and will stir up his agents to persecute. Hence our dear Lord saith, if the world hate you ye know it hated me, before it hated you. John xv. 18, 19.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

If we spiritualize the passage, it affords an interesting view of a distressed soul calling upon Jesus, because of the united force of all his spiritual adversaries. Psm. iii. 1, 2, to the end. Reader! how stands the case with your soul! Have you, like Gibeon, made your peace with Joshua, Jesus? And are his enemies, and your enemies in consequence of it, come out against you, to battle? These are what I call precious marks of Jesus's love. And to such that promise is very sure. Matt. v. 10—12.

7 So Joshua ascended from Gilgal, he, all the people of war with him, and all the mighty men of valour.

It is sweet to behold the readiness of Jesus to fly to the relief of his distressed people. Whoso toucheth them, toucheth the apple of his eye. My soul! take confidence, Jesus will hasten to thy succour: so saith his promise: and so proves my experience. Psm. l. 15.

8 And the LORD said unto Joshua, Fear them not; for I have delivered them into thine hand; there shall not a man of them stand before thee.

Observe the constant presence, and as constant assurance of the protection of God. Matt. xxviii. 20.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

See how the soldiers of Joshua encountered the fatigues of the night. And shall not the followers of the Lamb endure hardness, as good soldiers of Jesus Christ? 2 Tim. ii. 3.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

Let the Reader particularly observe, that Jehovah is said to have discomfited them before Israel: perhaps, by the terrors of the Lord upon their minds. And by these stones, with which the slaughter of them was chiefly accomplished, it should seem, that the enemy was destroyed where Joshua and his army did not come: for *Bethoron* lay to the north of Gibeon, whereas Joshua and his army was attacking them by *Azikah*, and *Makkidah*, which were southward. Job xxxviii. 22, 23.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel:

This memorable event, one of the most extraordinary we meet with in history, hath mightily amused sceptics. But it is the misapprehen-

sion of the thing itself, which hath occasioned their folly, and not the real fact. God was pleased to suspend the light of the heavenly bodies, for the purpose of Joshua's carrying on the great victory, of destroying the enemies of the Lord. It was not the body of the sun that stood still in *Gibeon*, nor the moon itself in *Ajalon*: but the reflected light of those heavenly bodies. The original word, which means the sun or body of the sun, in Scripture is *Chemah*; and that of the moon *Libnah*; whereas, in this passage, the original is *Shemish*, solar light; and *Jarech*, lunar light; evidently meaning, that the Lord miraculously caused the reflected light of the sun and moon, to answer the purposes intended, by preserving both on the earth for the discomfiture of his enemies. And is there any thing for laughter in this? Can any thing be too hard with God? Doth not the Holy Ghost say, that if we ask any thing according to his will, he heareth us? 1 John v. 14. Read that wonderful condescension of God: Isaiah xlv. 11. We have no account in God's word, concerning this book of Jasher. Probably it was some historian of that day. But from not being commissioned by the Holy Ghost to write, no further account is taken of him. I stop the Reader, just to beg him to remark with me, that at the death of our glorious Joshua, which was the hour of his victory over death, hell, and the grave, the reverse of this miracle took place; for the sun was darkened at mid-day. And I detain him once more to observe, that there is a day coming when all the victories of our glorious Joshua shall be summed up, and it is promised that the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. See Luke xxiii. 44, 45. Acts ii. 20.* And doth not Jesus suspend the operations of nature very frequently, and the powers of darkness, in order to carry on his victories in the hearts of his people? The Holy Ghost gives us authority to believe this, by what he saith in the ministry of his servant the prophet: when he goeth forth for the salvation of his people. Habak. iii. 11—13.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the

children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Some conceive that the phrase, *none moved his tongue against Israel*, was meant to say, that none of Israel was missing at the end of the battle; which seems more probable, and more important to record. There will be none of our Joshua's army missing, when he makes up the people. John xvii. 12. Concerning the hiding of the five kings, we may remark, that none of Jesus's enemies can escape his all-piercing eye. Heb. iv. 13.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jeramuth, the king of Lachish, *and* the king of Eg-lon.

24 And it came to pass when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

So, Reader, will your Jesus, your Joshua, do by all his enemies and yours. Jehovah, the Father, hath said, Sit on my right hand, until I make thine enemies thy footstool. Psm. cx. 1. So will he do by yours. The God of peace will bruise Satan under your feet shortly. Rom. xvi. 20.

26 And afterward Joshua smote them, and slew

them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain until this very day.*

“Remain until this very day,” doth not mean the day of the Reader's perusal of the history: but the day of the history itself being recorded.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto Eg-

lon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof; and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 And Joshua returned, and all Israel with him, to Debir: and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron; so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

I bring all these into one point of view for the sake of shortness. They only serve to illustrate the astonishing victory of Joshua. But the grand point I wish to interest the Reader to attend to in this history is, the glorious victory of Jesus, over all the enemies of our salvation, which are here most beautifully represented in type and figure. As Joshua utterly destroyed all and every thing which belonged to the enemy: so our glorious Joshua will eternally destroy all that oppose his finished salvation. Of them it is most positively said, they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all that believe. 2 Thess. i. 9, 10.

REFLECTIONS.

BEHOLD, my soul, in the distresses brought upon the Gibeonites, by reason of their league with Joshua, what a lively picture it affords of every renewed soul, in the conflicts it is sure to be engaged in, whenever it is brought to seek fellowship with the Father, and with his Son Jesus Christ. Do I not know the truth of that scripture by heartfelt experience, that they who will live godly in Christ Jesus shall suffer persecution. Oh! happy experience! blessed testimony! Be it my joy to suffer all things, so I may win Christ! Dearest Jesus! vouchsafe to make a league with my soul! grant me an interest in thy covenant, and then will I not fear, though the earth be moved, and though the mountains be carried into the midst of the sea.

Behold again, my soul, with holy joy in the perusal of this chapter, the victories of Joshua, and contemplate in them, the representation of the victories of thy Joshua over all the host of foes, and in the sure possession of Canaan. Yes! Jesus hath conquered all. In vain have all the confederate powers united. The sun was darkened at his triumphs, and the moon shall be turned into blood, in the completion of his redemption. The stars from heaven shall fall, and the powers of heaven shall be shaken, in token of Jesus's victory and the conquest of his redeemed ones. Oh! thou dear Redeemer, thou Almighty Joshua, great Captain of my salvation! God thy Father girded thee with strength unto the battle; and thou hast not only cast down all principalities and powers, but thou makest thy people to put their feet upon the necks of their enemies. Lead me on, dearest Lord, to thy victories. By the sword of thy Spirit, even thine holy word, and by the armour of thy salvation, give me grace to subdue all the remaining enemies of corruption within me, as well as the foes without; and make me more than conqueror through thee, and thy grace helping me: that it may be said of me as of the armies of heaven: *they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.*

CHAP. XI.

CONTENTS.

The account of the holy war is continued in this Chapter; and in this is concluded the conquest of Canaan. In the former is related to us, the carrying on of the war in the Southern provinces of Canaan: in this, of the Northern. The kings of the North, like those of the South, join in confederacy against Joshua. The Lord encourages Joshua. He conquers them all, and destroys the Anakims.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph.

It is astonishing what fear possessed the minds of the nations, at the victories of Joshua. And doth not equal fear take possession of the minds of God's enemies now, when they behold the distinguishing victories of Jesus, by his grace on the hearts of sinners? What Moses sung concerning *temporal* mercies, surely the man of God meant yet more pointedly in the prospect of *eternal* mercies! See Exod. xv. 14—18.

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

A goodly number truly if numbers could avail. And here we find cavalry also joined with them. *Josephus*, if I mistake not, makes the army of Canaan to consist at this time of 300,000 foot, and 10,000 horse, and chariots very many. But what saith God concerning such? Deut xxxii. 30. And is it not so now in our spiritual warfare? If our eyes were opened to discern spiritual things, we should behold around

the servants of Jesus, when their enemies are most numerous and powerful, what the prophet's servant saw, when at the prophet's prayer the Lord opened his eyes! 2 Kings vi. 15—17.

6 And the LORD said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

I beg the Reader to remark with me on this verse, how gracious the Lord is to his servants, in the repeated communications of his assured love and favor. Joshua had been told by his God, that he would certainly be with him, and that he should certainly conquer all his enemies. But yet you see the merciful and gracious Lord, will again remind him of his promise. Oh, thou dear Lord of thy people, how precious are thy constant communications of grace, and how much do thy fearful, unbelieving people need them, and to be receiving fresh supplies, upon every fresh occasion, out of thy fulness, and grace for grace. Thus you see, that a life of faith upon our all-precious Jesus, is a receiving life. John i. 16. I hope the spiritual Reader will not fail to observe with me, that Joshua was a type of our Almighty Joshua in his spiritual encounter with his enemies. God the Father promised to support the human nature of Jesus, with suited strength for every emergency. Compare Heb. v. 7, 8, with Psm. lxxxix. 19—29.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly: and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

If we read these wars with a spiritual eye, (and unless we do this, the mere historical relation will only leave us where it found us) we shall discover much instruction couched under those commands of our God, in the universal destruction of the foe, and all that appertaineth to him. The holy war admits of no accommodation. Our eye cannot spare, neither can we pity, whatever is in enmity with our God, or our own souls. The followers of our Joshua must covet none of the chariots, nor horses of the enemy. That is a sweet testimony the Holy Ghost hath given the church, (the Lord grant that both Writer and Reader may feel the same influence) when he saith that the man of

God esteemed the very reproach of Christ, greater riches than all the treasures of Egypt. Heb. xi. 26.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left them any to breathe.

15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the LORD commanded Moses.

As Hazor was the ringleader of this war, for so we read in the opening of the chapter, Joshua directed his special vengeance on him. This Hazor is a remarkable place in scripture, for it contained the enemy to God's church and people, for we find another Jabin of this kingdom, rising up to afflict Israel; see Judges iv. 2. Perhaps as we read in the 13th verse, that Israel spared the strong cities of Hazor, this became a snare to their children after. For so the Lord hath said: Exod. xx. 5. But let not the Reader overlook what is said of Joshua's uprightness, he left nothing undone of all the Lord's commands. Oh! it is lovely to behold souls zealous for the honour of their Lord, and to have respect unto all his precepts. Psm. cxix. 128.

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen,

and the valley, and the plain, and the mountain of Israel, and the valley of the same:

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, unto mount Hermon: and all their kings he took, and smote them and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

These verses sum up the account of the whole conquests of all the northern parts of Canaan. If we compute the different periods, it should seem that it took no less a time than five or six years to subjugate and destroy the Canaanites. A lively representation of the long and toilsome war which the true Israelite hath to encounter, after he hath passed over the Jordan of the baptism of the Holy Ghost, before that he rests from the war. Blessed be our Joshua, there is a rest, and there is a promise of that rest, when the Canaanites shall be no more in the land. Zech. xiv. 21. I only detain the Reader with one obser-

vation more on this chapter, and which is, just to call his attention to the faithfulness of God in his promises. The Lord had said, he would drive out the nations before his people, and he would give his people their land to inherit. And now we see the fulfillment of the Lord's promises. Oh! what a blessed thing it is, to have to do with this faithful God! see those scriptures. Gen. xii. 1—3. xiii. 14—17. Deut. ix. 1—3. vii. 9. But Reader! do not rest in the contemplation of the latter of these promises; carry on your thoughts to the spiritual fulfilment of the whole in Christ Jesus, for it is in Him that all the promises of God are yea and amen. And what a precious thought is it to the holy warrior in Christ Jesus, that victory over all his enemies, is sure in the blood of the Lamb. Rev. xii. 11.

REFLECTIONS.

BEHOLD, my soul, in those wars of Joshua, the lively similitude of the victories thy Joshua hath accomplished, in the attainment of the heavenly Canaan. How did Jesus wade through difficulties, and contend with principalities and powers, in the accomplishment of thy salvation! Oh! thou great Captain of the Lord's host, may I look beyond the Joshua of the camp of Israel, to behold thee to whom Joshua ministered, and of whom he was but the type; and view thee shadowed out, by all that he accomplished, in thy victories, resurrection, and glory. Thou, thou art the standard and ensign thy Father lifted up for his people's conquest, in all ages of thy church. This was the holy war, which thou didst maintain in thy Father's name, with hell, death, and the grave. And now, having triumphed openly over them all, and nailed them to thy cross, thou art our everlasting banner, by whom we triumph, and in whose name we are more than conquerors, and shall finally inherit the heavenly Canaan. Dearest Jesus, may this be my confidence when, like the *Hazor* kings, all my foes join in confederacy against me, that thou wilt go before me and subdue all things to thyself: and not only break down the force of the enemies from without, but break down within all the strong holds of sin, and the lusts of the flesh; and make my soul strong in the Lord, and in the power of his might.

CHAP. XII.

CONTENTS.

In this chapter the Holy Ghost is pleased to have brought into one view, the catalogue of the conquests both of Moses and Joshua. Those of Moses on the East of Jordan, and those of Joshua on the West. The extent of the boundaries of the kingdoms which were conquered are marked, and the number of the kings, with their territories, are mentioned, in number one and thirty.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising

of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdodth-pisgah:

4 And the coast of Og king of Bashan, *which was* of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maacathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

I comprise these verses into one view, because they relate to the victories of Moses, before the people passed Jordan. For what special purpose the Holy Ghost thought proper to influence the mind of the sacred historian, to bring in, again in this place, the relation of Moses's victories, I presume not to say. But one sweet instruction we may learn from it, namely, in the renewal of any tokens of divine favor, to call to mind past blessings. And when the Holy Ghost is graciously pleased to act in his merciful office, as the Remembrancer, how very delightful is it to the believing soul, to look back and trace all the way, the Lord our God hath led us through the wilderness; to know the righteousness of the Father, and to be refreshed in the recollection of all the love-tokens of Jesus: see Micah vi. 4, 5. John xiv. 26. Oh! thou blessed Spirit, thou glorifier of Jesus, and who alone canst shed abroad the love of the Father in our hearts! do thou continually condescend, to bring to the remembrance of my faithless and ungrateful heart, the recollection of past blessings, while giving me a proper apprehension and enjoyment of present ones! And when at any time, my

God is preparing for me renewed tokens of his favour, as well in his trying, as smiling dispensations, give me the spirit of thy servant *Asaph*, to remember the years of the right hand of the most high. Psalm lxxvii. 10—12. I must not forget to remind the Reader, that in the division of those countries, Moses had assigned to the two tribes and half of Israel at their request, as we have the account in the 32d chapter of the book of Numbers; as well as the historical account of their extent and situation: Deut. chapters ii—iv. But when the Reader hath fully satisfied himself on those points, I would desire to call him to an higher improvement of the subject. Though these countries, particularly *Edrei* and *Ashtaroth*, were fruitful spots of the earth, and abounded with every thing the eye or heart of natural desires could wish; yet Moses himself considered the whole as nothing, compared to what Joshua was to attain. Reader! turn to Moses's prayer on this subject, and hear how vehemently he prayed, that God would grant his servant to see that good land beyond Jordan, that goodly mountain of Lebanon! see Deut. iii. 24, 25. Reader! spiritualize the subject. What is *Edrei* with all its beauties to Canaan: or this world with all its splendour to heaven? Who would set up their rest like the *Reubenites*, because of a fertile soil on this side the land of promise; or wish to dwell here when the rest of Jesus is before them. Dearest Redeemer! thou Joshua of thy people! do thou incline my soul, to long for the passage of Jordan, and may I here learn, that Moses and the law can confer only temporal blessings, but thine are eternal. The law can make nothing perfect, but the bringing in of this better hope doth, by which we draw nigh unto God. Heb. vii. 19.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Hakkak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one;

10 The king of Jerusalem, one: the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of He-pher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

I bring all these verses together into one view, from the same reason as I did the former, because they all relate to one and the same subject, the splendid victories of Joshua. And I only detain the Reader with a short remark upon the whole: namely, how faithful God was to his promise; and this the church sung in after ages, when recounting the wonders of his love, in slaying mighty kings, and giving their lands for an heritage to his people. Psm. cxxxv. 10—12. But what are all the splendid victories of Joshua, to the victories of our Lord Jesus Christ! What the enjoyment even of Canaan, to the everlasting mansions the Son of God hath prepared for his people: Oh! for grace to behold, and see, and know, in all things thy pre-eminence. Col. i. 18.

REFLECTIONS.

HERE stand, my soul, again, and see the salvation of God; here seek for grace, to put thy feet upon the necks of all those kings, for in them behold thy Jesus conquering not only thirty-and-one of thine enemies, but the earnest of all thine enemies being put under thy feet. And, my soul in this view, beg of God the Holy Ghost to engage thee anew, with increasing vigor, under Jesus's banner, and to arm thee with the whole armour of God: that beholding what thy Joshua hath done for thee, his Holy Spirit may work in thee, both to will and to do, of his good pleasure. Remember, O my soul, that it is a badge of thy holy calling, to endure hardness, as a good soldier of Jesus Christ: to be separated from the men of Canaan, and distinguished from their customs: to follow the Lamb whithersoever he goeth: and to count not thy life dear unto thyself, so that thou mayest finish thy course with joy, fight the good fight of faith, and lay hold of eternal life. Blessed Jesus! do thou, for thou alone canst accomplish it, arm me with thy strength, so shall I be more than conqueror through thee, who art the Lord my righteousness.

CHAP. XIII.

CONTENTS.

This Chapter begins with the account of the division of Canaan, to the several tribes of Israel. After the subjugation and conquest of the promised land, the Lord's promise is to be fulfilled in the enjoyment of it. A remarkable event is recorded in this chapter well worth the record, in order to manifest the fulfilment of divine judgments, as well as mercies; and that is, the death of Balaam the sorcerer, whose awful history hath this termination.

NOW Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

Reader! are you old in the account of nature? Are you aged in the account of grace? Methinks I would wish to ask my heart these questions, while reading the account of Joshua. But Reader! whether old or young, do not fail to remark the kindness of Joshua's God to him. Joshua though old, perhaps required to be put in mind that he and Caleb were the only souls now surviving, which were numbered at Mount Sinai. Was it not gracious in God to remind him of it? And is it not profitable to all, when God enables us so to number our days, as to apply our hearts unto wisdom. Psalm xc. 12.

2 ¶ This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

We may derive a very profitable lesson, from what is here said, of the

land that still remained to be conquered! In grace, after many victories much of conflict will still continue, and never, until we are undressed for death, can we be said to be unbuckled from our armour in life. Acts xx. 22, 23.

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

A very extensive compass of country is here marked. The *Philistines* land lay South: the *Sidonians*, towards the West: *Lebanon* lay East: and *Hamath* towards the North. Let the Reader observe, that with these nations yet remaining, Israel was to make no league. There can be no affinity between the carnal and the gracious. What communion can Christ have with Belial? 2 Cor vi. 14—16.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh.

It is remarkable that this land of Canaan is called an inheritance, because ages before it was given to Abraham. Gen. xii. 7. But yet Israel obtained it by conquest. Doth not this resemble the everlasting inheritance? Jesus and his blessings are the *gift* of God; but yet Jesus hath *purchased*, and sought for our salvation with his blood. Reader! it is perfectly plain and intelligible, how our mercies are our Father's free gift, and yet obtained for us by the work of the Lord Jesus. So thought the Apostle, and so hath he explained it, when he saith, in whom (that is in Jesus) we have redemption through his blood, the forgiveness of sins: but all that is according to the riches of his grace; that is the Father's grace, to the praise of the glory of whose

grace it is, that he hath made us accepted in the beloved. For the admitting Jesus as our surety, makes it a matter of grace and a free gift, while the accomplishment of redemption, is by the conquests of the Lord Jesus in his victories, like Joshua, over all the obstructions to Canaan. Ephes. i. 6, 7.

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them beyond Jordan eastward, *even* as Moses the servant of the LORD gave them:

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained ~~of~~ the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

The portion of the *Reubenites*, the descendants of Israel's first-born, is here again mentioned. Moses had divided this before his death to this tribe. Deut. iii. 12—17. And here Joshua confirms that grant, at the command of God. I would only detain the Reader to remark to him, that within the portion of this tribe, was situated the Mount of Pisgah, from whence Moses was permitted to see the promised land. And according to the history of the event, it could not be far remote, where the prophet Elijah was, when the Lord took him to himself in a chariot of fire. 2 Kings ii. 11.

14 ¶ Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

Particular exception is made of the tribe of Levi, and the reason:

and which is yet further explained in the 33d verse. Dearest Jesus! be thou my portion, and having thee I shall possess all things! 1 Cor. iii. 22, 23.

15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath.

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley.

20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

No doubt the Holy Ghost, in being so particular in the enumeration of places and their boundaries, had some gracious design in view. And, Reader, you and I may learn this from it, that we never can be too minute and particular, in eyeing every token of our God's love; for every one brings with it a special sweetness, and affords an inexpressible relish to the soul, when we receive it and use it as his own. When I can say, this my God, my Jesus gave me: Oh! how sweet the gift, when more sweet is the giver! See Paul's joy upon this view of things: Gal. ii. 20.

22 ¶ Balaam also the son of Beor, the sooth-sayer, did the children of Israel slay with the sword among them that were slain by them.

I detain the Reader at this verse, just for him to remark with me, the sure end of such men. I refer back to the history of *Balaam* in the Commentary, see Numb. xxii. 23, 24, for a more particular relation of this very awful character: as also for the same record of his death: Numb. xxxi. 8.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, and the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moses gave *inheritance* unto the half tribe of Manasseh: and *this was the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 ¶ But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.

The sacred historian is particular to enumerate these things concerning the portion of the two tribes and half; because it is a confirmation of what Moses had before done. Joshua only confirms the appointment. Some of those places were in after ages made more memorable. *Jazer* was near the borders of the half tribe of Manasseh.

REFLECTIONS.

BEHOLD, my soul, in the advanced years of Joshua, how all things, and all persons in nature, tend to decay. Well may we exclaim with *Zechariah*, *our fathers where are they, and the prophets do they live for ever?* But oh! how precious in the contemplation, thy Jesus, thy Joshua, ever liveth, and is the same yesterday, and to-day, and for ever. Blessed Jesus! thou art the life-giving, the life-preserving, the life-rejoicing source of thy people! And because thou livest thou hast said they shall live also, and when heart shall faint and strength shall fail, thou wilt be the strength of my heart and my portion for ever. Let me as *Levi*, have no portion with the Reubenites on this side Jordan. But may Jesus be my portion, God my Father, and the Holy Ghost my comforter and sanctifier. Give me, heavenly Lord, all spiritual blessings in heavenly places in Christ Jesus: pardon, mercy, peace and joy in the Holy Ghost here, and life for ever in the world to come. Cause me in this sense to inherit all things, be thou my God, and make me thy adopted child in the Lord Jesus.

CHAP. XIV.

CONTENTS.

The same subject is continued here, as in the former Chapter, in the division of the land. Caleb desires to have Hebron, as had been assured him. Joshua consents to his request.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

I would have the Reader observe, that the division which this Chapter opens with, is the division of the land of Canaan itself. The tribes of Reuben and Gad, and half the tribe of Manasseh, had their portion on the other side of Jordan.

2 By lot *was* their inheritance, as the LORD

commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

Observe it was by lot, not by chance or caprice, but by lot, that is by God's appointment. Reader! it is ever a delightful thought that God fixes the bounds of his people's habitation. Deut. xxxii. 8.

3 For Moses had given the inheritance of the two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

The two branches of Joseph's house, *Manasseh* and *Ephraim*, forming each a tribe, would have made Israel's family to have been *thirteen* to have divided Canaan, had not *Levi* been separated to the Lord; and *Reuben* and *Gad*, with half the tribe of *Manasseh* settling on the other side of Jordan.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 As yet I *am as* strong this day as I *was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

This is a very interesting narrative respecting Caleb. The Holy Ghost hath much endeared this man to the church, in the account given of him when he went up to spy out the promised land. And the modesty with which he puts in his claim to Joshua, who upon that occasion was only equal with himself, evidently gives us to see that he was a possessor of grace and of the spirit of humility. I beg the Reader to observe with me, that in this appeal to Joshua, he founds his pretensions on the divine promise, and brings with him of the tribe of Judah to justify his appeal. It is very sweet when we can plead God's promises for the accomplishment of God's glory. And it is very sweet also when we come before our God and Saviour, to bring with us his people. Our Lord sprang out of Judah. Heb. vii. 14. There is somewhat particularly interesting in this view of Caleb. He was now the very oldest person except Joshua, (and it is not very certain but he was the elder of the two), in all the host of Israel. To see him therefore, as an old and faithful servant of the Lord, coming with a petition, must have been a very interesting sight; and especially when he was enabled to plead his long and best, however humble, services. If it be a youthful Reader before whom these lines in my Commentary appear, I would have him pause and consider the loveliness of youthful zeal for God, and how sure it is, as in the instance of Caleb, to produce humble confidence in Jesus in old age. See Num. xiv. 24.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great and fenced; if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

If the Reader will compare, Numb. xiii. 30—33, with this passage, he will form a better opinion how to consider the excellent spirit of faith which Caleb possessed, than if he doth not recollect that passage. And though now forty-five years had added to his life since that period, that is thirty-eight years in the wilderness, and seven years spent amidst the wars of Canaan, yet his courage is not abated. But Reader! do not forget the cause. He was strong in the Lord and in the power of

his might. He knew the faithfulness of that God who had promised, and like another Abraham believed that which the Lord had said he would perform. Rom. iv. 21.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

How lovely doth Joshua appear in this place. There was no rivalry, no jealousy between those faithful servants of the Lord. Such should be, and such would be, the harmony amidst kindred souls, were grace to reign in the heart. See Moses' conduct upon a similar occasion: Numb. xi. 29. But while admiring the grace in Joshua which the Lord had given him, let us look at him in yet a more interesting point of view, and see him as the type of Jesus blessing his people. Joshua blessed Caleb, and no doubt *the less is blessed of the better*. Dearest Jesus! do thou bless me, and then my God and Father's promise of bringing his people to his holy mountain, will be a sanctified mercy indeed. Ephes. i. 3.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. And the land had rest from war.

Hebron was a remarkable spot upon many occasions. It was near this place Sarah was buried. The honored spot also of the residence of the first Patriarchs. See Gen. xxiii. 2. Hebron was after Caleb's possession of it made the city of refuge, and a place of residence for the priests. Joshua xx. 7. and xxi. 13. In after times it became a royal city for David. 2 Sam. v. 3—5.

REFLECTIONS.

IN beholding the Lord's division of Canaan to his people, my soul would fain cry out, thou Lord shalt choose my heritage for me, and thou shalt be my hiding place for ever. Instructed by thee, thou blessed Spirit, like *Caleb*, may the mountain of the spiritual Hebron be my portion, and there may I rest in Jesus in whom all fulness dwells. It is the well known character *of the inhabitants of the gardens*, to hearken to thy voice, to associate with thy people, to sit down at thine ordinances, and to dwell in thine house. Lord Jesus! let this be my employment while passing on and passing through this pilgrimage state. Thy God and Father will be my God and Father, and thy Holy Spirit will be my guide; then shall I sweetly drink out of the wells of salvation: then shall I be continually refreshed in the Hebron of my God, until having passed on from strength to strength, and from one manifestation of grace unto another, I shall at length with all the redeemed of the Lord appear before my God in Zion.

CHAP. XV.

CONTENTS.

The division of the land is again prosecuted in this Chapter. Judah's lot is marked out. Caleb's part in Judah's portion is also again mentioned. The marriage of his daughter and her portion; and the cities named which were assigned to Judah.

THIS then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.

I cannot pursue the subject of the dividing Canaan, without calling upon the Reader to remark with me, how exactly the division took place according to the prophecy of Jacob and the appointment as before settled by Moses. Gen. xlix. 1.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

3 And it went out to the south side to Maa-leh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the

river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea; and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

The particularity of Judah's lot in the statement of his boundaries, renders it unnecessary to explain it by a comment. If the Reader be fond of tracing the geographical situation of Judah's province, here is ample space left him for that purpose. I only desire him while doing this, not to overlook the several spiritual things to the contemplation of which it leads. As our Lord after the flesh sprang out of Judah, we find here that Judah's lot hath the precedency. And when we behold the great extent of territory Judah had assigned him, it may serve to remind us of the Lord of Judah, whose dominion was to be from sea to sea, and from the river unto the ends of the earth. Psm. lxxii. 8. The Reader will do well to look at the Patriarch Jacob's blessing concerning Judah's lot, while reading the accomplishment of it in this place. And if he reads the Father's prophecy with the spiritual illustration of

it in the Lord Jesus, he will find this scripture not to be without its sweetness. Let the Reader recollect that our Lord sprang out of Judah; was born after the flesh in those regions, and then let him consider concerning the sceptre and the law-giver, the Shiloh and the gathering of the people to him, the redness of his eyes with wine, and his teeth white with milk, and compare with it what the church saith of him whose love is better than wine, and whose eyes are as the eyes of doves washed with milk, and he will not need any comment from me if the Holy Ghost be his teacher, to discover the sweet application of the Father's prophecy fulfilled in the person of our Lord Jesus. See Solomon's Song i. 2. v. 12.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron.

It should seem as if the Holy Ghost was graciously pleased to hold forth *Caleb* to the church in the honourable testimony he had before given of him. And here again the same subject is introduced. Them that honour me, saith the Lord, I will honour. 1 Sam. ii. 30.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

Whether this *Debir* is the same with that mentioned, Joshua x. 38. I know not. But if it be, perhaps while Joshua was prosecuting the war in other parts, some of the Canaanites had again entered it and fortified it. The ancient name *Kirjath sepher*, implied the *city of learning*: or of a *book*. Probably a school might have been here. As the Egyptians were learned in arts and sciences, so might have been the ancient kingdoms of Canaan. Acts vii. 22.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

Every Reader must be struck with the singularity of Caleb's gift to his daughter. And few enlightened Readers, but have been led to conceive that the Holy Ghost hath veiled spiritual blessings under the figure. Perhaps the *nether* springs imply the sanctified use of earthly comforts. See Hosea ii. 18. And do not the *upper* springs convey to us Jehovah's covenant love in the fulness of the Father's mercy: Jesus in his person, offices, relations and characters, and the Holy Ghost in all his precious gifts and influences?

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor.

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biz-jothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam.

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahman, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that *lay* near Ashdod, with their villages:

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*:

48 And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth-tappuah, Aphekah,

54 And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.

The recital of the names of the cities of Judah's lot take up all these verses. I think it unnecessary to make any observation upon them, excepting in this general way. The Reader of discernment will observe, that while the sacred historian mentions a certain number, the enumeration one by one as we read them doth not correspond. But this apparent difference will be easily accounted for if we only suppose, what is very probable; that some of them are not cities but hamlets or villages: and we cannot in this remote age form an opinion to which the title of city or village belonged. I think it more important to call the Reader's attention to a circumstance, which may not perhaps so immediately strike him, and yet the moment I mention it he will see its interesting nature. I mean that, as in the province of Judah's dominions our Lord in after ages was born, *Bethlehem* was the highly honoured spot of Jesus' birth, but yet is not in this list enumerated. Was it because Bethlehem at that time was not a city, or was it because it should be like the Redeemer himself, obscure and unnoticed? Dearest Lord! how dost thou by thy glorious example, put to the blush all that we think great and excellent? The prophet in after ages sung of Bethlehem on Jesus's account, and then pointed to what alone made it excellent. Micah v. 2.

63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

The dwelling of the Jebusites in the first of all Israel's dominions even in Jerusalem itself, which was not only the royal city, but the holy city, where the Lord pitched his tent and temple of Zion, might be intended perhaps to teach a spiritual lesson, that every thing here below is imperfect. Jebusites dwell even to this day in Jerusalem. Much corruption remains in that heart where grace dwells. And while our bodies are the temple of the Holy Ghost which dwelleth in us, the best of God's people find cause to cry out with the apostle, of carrying about with them a body of sin and death. But Reader! what a relief is it to the soul groaning under a sense of this, that by and by the God of peace will bruise Satan under our feet, and the Canaanite shall be no more in the house of the Lord of Hosts. Zech. xiv. 20, 21. Rom. xvi. 20.

REFLECTIONS.

IN reading this Chapter, my soul feels disposed to cry out with the Patriarch Judah, Thou art he whom thy brethren shall praise! But oh! how doth Judah, how do all the patriarchs, prophets, and apostles sink to nothing, when compared to thee, thou Lord of Judah, thou dear Redeemer, the Saviour of all men, but especially of them who believe!

Let the spirit of Caleb be upon me if it please my God. If he who took *Kirjath-sepher* be thus esteemed, what shall be the lot of him who by violence taketh the kingdom of Heaven, and hath his name written in the Book of Life! Oh! dearest Jesus, may my name be written in thy book, and may it be known in that day of victory, that I am chosen in, and saved by, the Lord Jesus!

Lord, I would say, give me as *Achsah*, a blessing, and who but Jesus do I require? Men shall be blessed in him, and all nations shall call him blessed. In him are contained all the upper springs and the nether springs of every joy. Lord Jesus! let all my fresh springs be in thee!

CHAP. XVI.

CONTENTS.

This Chapter contains the account of the portions of Joseph and of Ephraim. But inasmuch as they expelled not the Canaanites from among them, they bear the reproach.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

Joseph as a type of the ever blessed Jesus, had eminent distinctions assigned him by his Father. He was among the youngest of Jacob's children, but yet, after Judah, is one of the first to be provided for, in his tribe. If the Reader be curious to observe the boundaries of Joseph, he will discover that his lot was very favourably cast, being in the very heart of Canaan. And is not Jesus, whom Joseph typified, the sum

and substance and centre of Heaven? Doth he not reign in the very heart of his people? Reader! do not forget to read Moses's prophetic dying blessing concerning Joseph. Deut. xxxiii. 13—17.

5 ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

I stay not to make remarks on the boundaries of those tribes, because in the present hour it is impossible to mark with any precision the extent of each; time making such ravages both on places and names. But I beg the Reader, not to forget, that it was in these grounds the noted spot of *Arimathea* and the famous well of *Sychar* stood, which opens so interesting a subject in the annals of the gospel. And more especially the retired spot of our dear Redeemer, John xi. 54.

10 ¶ And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

Alas! how do God's people now suffer his enemies to remain. Dear Lord! when will all our enemies be subdued? 1 Cor. xv. 26.

REFLECTIONS.

It was the language of the dying Patriarch, concerning his son Joseph, that he was, and should be, a fruitful bough, even a fruitful bough

by a well, whose branches run over the wall. And here we see how his children broke out in fruitfulness, on the right hand and on the left. But oh! my soul, in him, to whom the son of Jacob ministered but as a type, how fruitful are thy boughs, O Jesus, and how dost thou run over the wall of thine enemies. Here indeed I see the blessings of heaven from above, blessings of the deep that lieth under, and blessings of the breasts of the womb. All nations shall call thee blessed! Blessed Jesus! be thou my portion, and do thou, for thou alone canst accomplish it, drive out all enemies from before thy face.

CHAP. XVII.

CONTENTS.

This is but a continuation of the former chapter, inasmuch as the same subject is continued. The children of Joseph, in the half tribe of Manasseh, have their portion assigned them. They petition for more. Joshua gives them an answer.

THERE was also a lot for the tribe of Manasseh; for he *was* the firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

Nothing can be more clear and evident than that it is the Lord who fixeth the bounds of our habitation; and although in the first view of things, men seem to be guided by their own choice and humour; yet, whoever looks deeper into the matter, and especially, if he be enabled to wait the issue, all will be found to have originated in divine appointment. A sweet thought this at all times to God's people, in the recollection of that covenant which is ordered in all things and sure: and, when the language of the heart to a God in Christ is, *Lord! thou hast been our dwelling place in all generations.* 2 Sam. xxiii. 5. Psalm xc. 1.

3 But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are*

the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

The daughters of *Zelophehad* opened an interesting subject upon this occasion before; and here they follow up the same business in a very suitable manner. See Numb. xxxvi.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

No less than ten portions in the one half tribe of Manasseh; and Manasseh himself but only an half tribe in Joseph; for Ephraim his brother had an equal claim with himself. It may serve to shew us the greatness of Israel as a people? and yet more, the glory of the God of Israel, in the fulfilment of his covenant promises. See Gen. xv. 5.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

I stay not to point out any further than the Holy Ghost hath been pleased to do, the extent of those provinces. The Reader will have a better idea of their connection with gospel times, when he is told that the famous town of *Cæsarea* was among them; also *Antipatris* whither the apostle Paul was conducted as a prisoner for Jesus. Acts xxiii. 31.

12 ¶ Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute: but did not utterly drive them out.

Reader! do not overlook the general feature of Israel in this particular. They suffered the Canaanites to remain among them. Alas! even now, in the blessed times of reformation, and the renewal of the Holy Ghost in the Lord Jesus, how do the Lord's people groan under the body of sin and death they carry about with them. Rom. vii. 18, &c.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot *only*:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine, for thou shalt drive out the Canaanites, though they have iron chariots, and though they *be* strong.

The narrowness of Joseph's boundaries may serve to teach us that even in Canaan causes arise to displeasure. Alas! there is nothing perfect here below! In the Canaan above Jesus hath ample space, and many mansions, suited to the most capacious desires of his people. Reader! doth not our gracious God sometimes send his people blasting, disappointing providences, on purpose to make heaven more desirable? Doth not Jesus take away those soft pillows we make for ourselves in the bosom of the creature to lean upon, with a gracious design to make us long to return to him and his rest, where alone we can find rest to our souls? Psalm cxvi. 7.

REFLECTIONS.

MY soul! in the view of the several boundaries of the tribes of Israel, arise and behold those everlasting possessions, which thy Jesus hath purchased for thee by his blood. And oh! pray for the sweet offices of the Holy Ghost to be realized to thy experience, that they are thine in an everlasting covenant, which cannot be broken. And while the daughters of Joseph's tribe sue for their earthly inheritance, do thou plead for Jesus himself to be thine, and then he will bring with him all temporal, spiritual, and eternal blessings. Dearest Lord! while Joseph's sons murmur because they have but one portion, oh teach me to seek no more! Be thou my portion, Lord, and never, never will I desire any other. In thee I have enough, and all the chariots of the enemy will not dismay, for in thee I shall discomfit an host of men, and by the help of my God leap over a wall.

CHAP. XVIII.

CONTENTS.

This Chapter opens with an account of the setting up the tabernacle in Shiloh. The remaining part of the land is divided. Benjamin's lot particularly marked out, with the cities belonging to it.

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

They who in attending to the division of the land, and have seen the several tribes moving off to their respective settlements, might well have enquired before this, Where is the ark of God to be placed? Where is the tabernacle to be erected? That is, in other words, where is Jesus in his type, which is the ark, to have a settlement? Reader! let me beg of you to read what the apostle hath said on this subject, Heb. ix. 1—5, for here you will see how Jesus was shadowed out, in signs and figures. It may not be amiss, by way of information to the Reader, to observe that the ark continued in this tabernacle for the space of about 320 years, until it was taken by the Philistines. See 1 Sam. iv. 17.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

There is no way of accounting for the sloth of the seven tribes. Surely they were interested to have their portion as well as their brethren. But it should seem to be a pause in the circumstances of Israel, while they inquired what remained to be done. In the christian war-

fare, how often is this the case? And how do we send out our spies again and again, to view what the enemy is doing? But how beautifully are we again told in this place, that the *Levites* were not included in these grants: the priesthood of the Lord being their inheritance. Dearest Jesus! here again I behold thy loveliness. Thou art our inheritance, and our portion for ever; for thou hast made us a nation of kings and of priests, to God and the Father. Rev. i. 6.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

What an awe must have been upon the minds of the Canaanites yet remaining around them, that none of them assaulted them, as they walked through the land. Such, Reader, is the case now very frequently in the christian's walk. So true is that Scripture, *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* Prov. xvi. 7. But passing over this, as the inferior consideration in those verses, what I would beg the Reader to remark with me is, Joshua in this instance, acting as the type of Jesus. Is it not Jesus who hath obtained our inheritance for us, by his conquest over our enemies? And is it not the same Jesus who ever lives to be the distributor of his own gifts? Sweet and precious thought to the believer! I shall not only have that very mansion which Jesus hath purchased for me, and which he is gone before to take possession of in my name, and which he knows to be the very one most suited for me; but what will render it doubly precious, he himself will put me in possession of it with his own dear hand. Nay, I shall sit down with him on his throne, for so the promise runs. Rev. iii. 21.

11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

The lot of Benjamin forms an interesting part in the portion of Israel. He was the beloved child of the Patriarch Jacob's old age: and the tenderness of his father's heart towards him we have largely recounted in

the book of Genesis, 42nd chap. ver. 36—38. It was certainly from the Lord's special appointment that the border of Benjamin was placed so near to the border of Joseph; for the Reader will recollect, that Joseph and Benjamin were of the same mother, Rachel. Gen. xxxv. 24.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-haven.

13 And the border went over from thence toward Luz, to the side of Luz, which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, and from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Gelliloth, which *is* over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben.

18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coast thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Bethel,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

I do not think it necessary to detain the Reader with many observations on these verses. The principal things to be noticed concerning Benjamin's lot, are the spots which were made memorable in them; and the more illustrious persons, which in the after ages of the church sprang out of Benjamin. *Jericho*, and *Gilgal*, and *Mizpah*, and *Jebusi*, (which is Jerusalem) and *Gibeath* of Benjamin, and more especially *Bethel*; these are names of places very familiar to the Reader of the Holy Bible, and well known from the remarkable circumstances connected with them. And when we recollect that *Jeremiah*, and the apostle *Paul*, were of this tribe, we cannot but feel interested concerning Benjamin. Jer. i. 1. Phil. iii. 5.

REFLECTIONS.

My son! while beholding the Israelites busily engaged, as this Chapter represents them, setting up the tabernacle in *Shiloh*; do thou let thy meditation take wing, and behold that true tabernacle which the Lord pitched, and not man.. See, gaze, contemplate, look upon it, and

view well the glorious building. And when the whole of its splendors have passed and repassed in delightful review before thee, look within the sacred temple, and behold Jesus, thine own Jesus, the Almighty minister of this sanctuary, even the Shiloh himself, to whom the gathering of the people shall be. Oh! thou dear Redeemer, thou great High Priest of our calling! give me to hear that voice which John heard, and to know my personal interest in it. *Behold! the tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God!*

I would call to mind, while looking over Benjamin's portion, what the man of God prophesied concerning this lot. He called him *the beloved of the Lord*. He prophesied that *he should dwell in safety by him; that the Lord should cover him all the day long; and that he should dwell between his shoulders*. Oh! for an interest in the same love, the same assurances of safety, the same Almighty covering, and the same dwelling under the God of Jacob. Dearest Jesus! make me the object of thy love, the object of thy care, thy protection, thy safety. Witness for me, ye angels of light, and above all, thou Holy Spirit of all truth, do thou witness to my spirit, that I prefer these mercies of my God and Savior, beyond all the riches of the earth. Oh! may I be found so justified in the blood and righteousness of him, that is the Surety and Defence of his people, that I may be like Benjamin, the beloved of the Lord; and like John, *the disciple whom Jesus loveth*.

CHAP. XIX.

CONTENTS.

The division of the land occupies the contents of this chapter. Here are the lots of Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan. After the division to the several tribes is ended, Joshua hath an inheritance assigned him by Israel.

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhem; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

There is somewhat very interesting in the division of the lands of Canaan to the sons of Israel, both when considered as the fulfilment of the divine promises, and as typical of a better country, that is an heavenly. But, as the names from time have undergone so much change, it is attended with no small difficulty, to ascertain the places with certain precision. Enough, however, may be still traced, to bring us acquainted with the spots rendered more memorable, in the after ages of the church, by our dear Lord's exercising his own personal ministry in those neighbourhoods. I would have the Reader, therefore, recollect that here it was the Lord Jesus appeared, when he tabernacled in substance of our flesh: and as such, the places are endeared to the true believer. Respecting *Simeon's* lot, it is remarkable that Jacob's prophecy was so literally fulfilled concerning him when he said, *I will divide them in Jacob*. For Simeon's lot we find in those verses, was taken out of the lot of Judah. Gen. xlix. 7.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia.

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border compasseth it on the north

side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

The lot of *Zebulun* is rendered illustrious, by reason of our dear Lord's residence in it. The Prophet, in his beautiful language ages before Jesus came, spake of this land of Zebulun, where the people that sat in darkness saw a great light. And when we view the Lord Jesus walking on the borders of *the sea of Galilee*, preaching his gospel to the people, we behold the prophecy fulfilled. *Nazareth* was within the province of Zebulun, from whence the Lord Jesus took his name, Jesus Christ of Nazareth. And *Tabor*, on which the Redeemer was transfigured, is no doubt the same as *Chesloth Tabor* here mentioned. Though I am no advocate for venerating spots with superstitious idolatry, yet were I to visit the coasts of *Galilee*, where my adored Redeemer delivered his blessed gospel, and wrought so many miracles; or were I to walk on the mount *Tabor*, where his glory was revealed to his disciples: surely, I should say, here once trod the feet of Jesus! Here the Son of God condescended to be seen, and known, when for my salvation he came on earth! Oh! thou dearest Redeemer, since I cannot trace thy precious footsteps here below, let my soul follow thee now by faith whither thou art gone, until I awake up after thy likeness, to be fully satisfied with thee in glory. Psalm xvii. 15.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem.

19 And Haphraim, and Shihon, and Anaharath.

20 And Rabbith, and Kishion, and Abez.

21 And Remeth, and Engannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the

children of Issachar according to their families, the cities and their villages.

Though *Issachar's* lot doth not afford much of history in gospel times, yet there is much of history in the Old Testament records concerning it: *Jezreel*, and *Shunem*, and *Kershion* (or *Keson*) were in this portion. See 1 Kings xxi. 1. 2 Kings iv. 8. Judges v. 21.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Mischael: and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Bethemek, and Neiel, and goeth out to Cabul on the left hand.

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob; twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

Anna the prophetess was of this tribe, who is spoken of in so honourable a manner in the New Testament. Luke ii. 36. Perhaps this is the same *Tyre* where our Lord frequently went. Matt. xv. 21.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and

Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hāzor,

37 And Kedesh, and Edrei, and En-hāzor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

Naphtali's portion is also rendered memorable, in having so much of the presence of the Lord Jesus. *Capernaum* and *Bethsaida* being within it. Possessing the opening both of south and north, it had a favourable aspect. But principally being according to Moses's prediction, *satisfied with divine favor, and full with the blessing of the Lord.* Deut. xxxiii. 23.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and

possessed it, and dwelt therein, and called Le-shem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

In this department, *Joppa*, the residence of the apostle Peter lay. Acts ix. 43. *Sampson* sprung from this tribe. Judges xiii. 2. 24.

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* Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

We cannot but admire the humbleness and modesty of this great man, who is not served until all are served. But Reader! do not forget, nor overlook, a greater than Joshua, who though he was Lord of all, yet condescended to be the servant of all. Am not I among you (said that dearest Jesus) as one that serveth? Yes! thou glorious, humble Saviour! Oh! for a mind to be in me as the mind of Christ Jesus! Luke xxii. 27. Phil. ii. 5, &c.

51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

With this verse is ended the relation of the division of the land. All was done in *Shiloh* before the Lord, at the door of the tabernacle. So at the last day before Jesus, the Shiloh himself, will be gathered all nations. And he will divide to the people their inheritance according to their lots. Dearest Lord! In that grand, decisive day, let it be found that thou art the portion of mine inheritance, and of my cup; thou maintainest my lot. Psalm xvi. 5.

REFLECTIONS.

STILL, my soul, in beholding Israel's resting places, and their several portions of an earthly Canaan, do thou follow on to know the Lord, and the power of his might, that thou mayest arrive at that heavenly rest which remaineth for the people of God. I see here, in the draught

of Israel's bounds, extensive plains, lofty mountains, verdant lawns, and wells of water. . But what are these to the tree of life, to the mountain of God, and to the river of the living Spirit, whose streams make glad the city of my God! Here in Jesus' righteousness I view mountains of myrrh, and hills of frankincense; mountains dropping with new wine. And what endears these ravishing views of all my covenant right, made over to me not as an earthly Canaan, but an everlasting inheritance; not subject to the interruption of foes, but eternally secured in the gift of God my Father, the purchase of my Redeemer's blood, and sealed to my soul by the Holy Ghost; I behold the whole, as given to me with a love that is perfectly unchangeable, and coming in a way which makes the whole doubly sweet, as centered in the Person of Jesus! Dearest Lord! do thou as the Joshua of Israel, take up thy settlement in our midst. Take to thee the *Tinnath-serah* of my very soul, and form thyself there *the hope of eternal glory*.

CHAP. XX.

CONTENTS.

This chapter is but short, but the contents of it are interesting. The Lord appoints, and the children of Israel set apart, six cities for refuge. And as those cities were evidently a shadow of good things to come, the relation of them is made the more particularly.

THE LORD also spake unto Joshua, saying,
 2 Speak unto the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

I cannot enter upon the subject of this chapter, without again and again calling upon the Reader to attend to the very precious doctrine veiled under the appointment of this city of refuge. Its importance cannot be more strongly implied, than in the frequent notice of it made by Moses. So particular was the man of God in following up the Lord's commands concerning it, that we find it in many places. Exod. xxi. 13. Numb. xxxv. 6. Deut. iv. 41, 42. xix. 1—3. And yet it must not be overlooked in the book of Joshua. How delightful a thing it is to see such provision in the gracious mercy of God! But this is not the principal point in the subject I wish the Reader to notice. Had the merciful provision made by the Lord for unintentional blood-shedding, been the only thing intended from the appointment of those cities of refuge, surely a court of enquiry among the elders of Israel, would have answered every purpose, in acquitting innocent persons upon those occasions. Doth it not strike the mind therefore with full conviction, that the whole of this was typical of some greater thing?

And what so likely as that of representing the great shelter and deliverance to sinners from the blood-shedding of our poor souls, when by unbelief and sin we unintentionally destroy ourselves. Dearest Jesus! how strikingly art thou pointed out herein, as the refuge of thy people, and what a strong consolation have we all to flee unto, in the shelter of thy blood and righteousness? Heb. vi. 18, 19.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

Those instructions are again repeated, which we find in Deut. xix. 1—7, as if the Holy Ghost was pleased to have this important subject very clearly to be understood. I beg the Reader not to overlook that feature in it, which speaks of the death of the High Priest. Here we find that by the death of the High Priest, the poor captive got his freedom, and was permitted to return to his own city. Reader! was it not the death of thy High Priest and sacrifice that procured thy ransom? Did not our Jesus liberate all his people in the day he died on the cross? And before that glorious moment was not his intentional offering of himself, as the lamb slain, from the foundation of the world, the grand cause wherefore the souls of his people, though kept in captivity, as in the city of refuge, from the avenger of blood, were kept by grace, and saved from everlasting destruction? Oh! thou dearest Jesus! how precious dost thou appear as the city of refuge to my soul, from all the avenging pursuits of my own guilty conscience, and the terrors of a broken law! And how delightful doth thy everlasting priesthood become, in that thou ever livest, and the efficacy of thy salvation remaineth; while the Jewish High Priests continued not by reason of death, thou hast an unchangeable Priesthood, and therefore art able to save to the uttermost all that come to God by thee. Heb. vii. 23—25.

7 ¶ And they appointed Kedesh in Galilee in

mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

Those three cities were now named, which the Lord had before commanded should be appointed so soon as the people were settled in Canaan: see Numb. xxxv. 14. Their situation favoured the flight of the poor manslayer, at whatever part of the land he might happen to be in, when he shed blood. For *Kedish* was in *Naphtali*, the most northern of the tribes: *Hebron* as far south; and *Shechem* nearly central to them both. But who doth not see in this Jesus shadowed forth. He is nigh every poor sinner, and every poor slayer of his own soul! being brought nigh by the blood of his cross, hath access to the Father, on every side of the throne, and from every way. How sweet the Psalmist sings to this; and the prophet points to his person. Compare Psm. xxxiii. 7. with Isaiah xxxiii. 2.

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

These three cities were before appointed, and are only here again mentioned. Deut. iv. 43. The situation of those cities were not only favourable for the flight of the poor manslayer, but as they were over against *Bethpeor*, the idol of the Amorites, a place of refuge in such a spot, served to teach the Israelite, the distinguished privilege of God's people over idol nations. No Bethpeor could afford an asylum, like the city of refuge. But, Reader, when you have duly contemplated the privilege of Israel over other nations, call to mind the Christian's over Israel. Jesus himself is our city of refuge, our hiding place, our sanctuary. In him, my soul, thou mayest find shelter from all the pursuits of law, the terrors of conscience, the divine justice against sin, and the avenger of blood, when thou by sin hast destroyed thyself. Hosea xiii. 9.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Reader! observe in this verse, how thy God, had an eye to the Gentile church, even from the beginning. The *stranger* is regarded, as well as the Israelite. May we not say upon it, as the Holy Ghost hath authorized us: Is Jesus the God of the Jews only? Is he not also of the Gentiles? Yes! of the Gentiles also. Seeing it is one God which justifies the circumcision by faith, and the uncircumcision through faith.

Oh! precious, precious salvation, which includes both in one and the same fold under one shepherd, Jesus Christ the righteous. Rom. iii. 2. 30.

REFLECTIONS.

MY soul! pass over all inferior considerations in the perusal of this Chapter, to attend to that grand, and most important one which the Holy Ghost hath here held up to thy view in the city of refuge, as a lively similitude of thy never-failing and always open refuge the Lord Jesus Christ. And do thou learn from the care which the blessed Spirit hath shewn, in causing it to be among the first things regarded, in the division of Canaan, that its importance must have been great indeed. And as a whole chapter in the history of Joshua's victories is here appropriated to this subject, and no other suffered to make a part in it, do thou give it thy whole attention, and suffer nothing to break in upon thy meditation, until thou beholdest Jesus, as thy city of refuge to which thou art fled, and in whom thou art fully delivered from the wrath to come.

Yes, blessed Jesus! thou art, indeed, a refuge from every storm and a covert from every tempest. Raised up and appointed by our God and Father, thou shelterest poor sinners who through sin and ignorance and unbelief have destroyed their own souls, and savest them from the malice of hell, the threats of a broken law, and the avenging cries of their own awakened consciences. Haste then my soul, flee for thy life, take refuge in the person, the blood and righteousness of thy crucified Saviour, and as thy High Priest liveth for ever, abide in him, and forget thine own home, and thy father's house: for he is thy rest for ever, and in him thou mayest dwell as thine eternal habitation.

CHAP. XXI.

CONTENTS.

The portion of the Levites forms the particular heads of this chapter: eight and forty cities in number are assigned to them; and the chapter closes with an observation on God's faithfulness in the fulfilment of his promises.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

I cannot pass over these verses, which bring before us the claim of the Levites, without desiring the Reader to attend to those two things,

First, though the Lord had graciously promised *Levi* to be his portion and consequently would provide for him; yet *Levi* is to ask it. "For these things, saith the Lord" concerning all spiritual as well as temporal blessings, "I will be enquired of by the house of Israel, to do it for them." Ezek. xxxvi. 37. And secondly, *Levi*, though brought near to the Lord, to minister before him, is the last to be supplied in the church of God. Oh! that the ministers of Jesus would always keep this in remembrance. As servants at their Lord's table, the children ought first to be served; and a kind and generous master will never let them go unremembered. Here again, as in all other instances, dearest Jesus, how doth thy precious person go before us in all the loveliness of example, when thou camest not to be administered unto, but to minister, and to give thy life a ransom for many. Methinks I hear those words of Jesus vibrate in my ears, I am among you as one that serveth. Matt. xx. 26—28. Luke xxii. 27.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

Out of their inheritance, means that the Levites were to be settled in the midst of their brethren, their office of ministering before the Lord, made it necessary that every tribe should be near the Levites. Sweet type this of the presence of Jesus in the midst of his people. It was the promise of the Old Testament, that God would dwell in the midst of his people. Zech. ii. 10. And Jesus, who is the promise itself in the new, assured his people of his being always with them, even to the end of the world. Matt. xxviii. 20.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 And the children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs as the LORD commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the first lot.

11 And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tannach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh, *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer: and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 And unto the families of the children of

Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezor with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

I include all these verses in one point of view for the sake of shortness. If the Reader be desirous to look at them more particularly, he will discover how admirably they were all arranged and disposed of, so as to scatter the Levites over the whole land. And herein he will discover how great a correspondence this dispersion of God's servants in the old church, bore to the dispersion of God's servants in the new, when Jesus sent his disciples forth to preach the gospel to every creature. Mark xvi. 15. If the Reader be curious to remark the division of the Levites further, he may observe, that there were four divisions of the Levites, and that they were placed according to the divine appointment. The *first* of the house of Aaron, which were the priests; the *second* the *Kohathites*, which were Levites; the *third* was the sons of *Gershon*, the eldest son of Levi; and the *fourth* the *Merarites* his youngest. But what I conceive to be much more important for the Reader's attention, in the provision made for all the house of Aaron, was the typical representation it afforded of the gospel church in the interest it holds, in the person of our great and Almighty High Priest, to whom Aaron ministered. Doth not the peculiar reservation, made for

this tribe of Levi, of whom it is expressly again and again said, Levi hath no part with his brethren, for the Lord is his portion, doth it not in effect say, that Jesus is the alone portion of his people, who are in him a royal priesthood, an holy nation, a peculiar people? And is not the circumstance of their being scattered over all the tribes, a figure of the dispersion of Jesus's priests who are made kings and priests to God and the Father? And in the Lord himself dwelling among them as their portion, is there not a beautiful similitude of the everlasting presence of Jesus, amidst his spiritual Levites? Hail! thou Lord God of the true Hebrews: thou priest of the order of Melchisedeck! Grant me, Lord, a portion in thyself, in the true Canaan of thy gospel church here below, as a pledge of being for ever in thy church of Canaan which is above. And do thou consecrate and set me a part by the sprinkling of the blood of Jesus, and the anointings of the Holy Ghost, as thy servant to offer spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet. ii. 5.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

These verses contain a beautiful summary of God's faithfulness to his people. He had now accomplished what he had said. He had given them Canaan, brought them to his holy mountain, divided to them their several portions, driven out all their enemies before them, and now appeals, as it were, to their own consciences, whether that precious character, in which he had revealed himself to them, and in which Jehovah himself seemed to glory, in that of a faithful God, was not most fully confirmed. Deut. vii. 9. And, Reader! while contemplating God's faithfulness, to his covenant engagements to Israel, fail not to connect with it, the certain confirmation of the same glorious character to Israel now. God is faithful, (saith Paul) who hath called us to the fellowship of his Son Jesus Christ. Sweet relief to the soul of the believer under all his own unfaithfulness and unbelief. 1 Cor. i. 9. 2 Timothy ii. 13.

REFLECTIONS.

DEAREST Jesus! cause me to learn from hence thy tender care of thy more immediate servants. Thy Levites shall be well provided for, whom thou hast set apart to thy service. And if they have no portion

among their brethren, is it not because thou thyself art their portion? And thought to the eyes of an unfeeling world, some of thy most faithful labourers are sent without scrip or shoes, as thy first disciples, yet having thee for their portion, they lack nothing, but are full and abound. Oh! let me learn from hence to reverence thy servants, and to esteem them very highly in love for their work's sake, and for the sake of their ever-blessed Master.

Pause, my soul! and remark the faithfulness of Jehovah to his people. And if there failed not aught of any good thing which the Lord had spoken to Israel, but all came to pass; will not this prompt thee to believe thy God to be faithful to thee also? Will not God thy Father fulfil all his covenant promises? Will not thy Jesus be still Jesus in all his love and favour? And will not the Holy Ghost continue his faithful influences, in directing thy heart into the love of God, and into the patient waiting for Jesus Christ? Oh! for faith in lively exercise to believe God's word: to trust him now in the moment of trial, and not to hesitate, until it be seen, how things will go. Is he not still the holy one of Israel? And hath not all the faithful gone before, bore testimony to his faithfulness and truth? Oh! sweet thought! Blessed be the Holy Ghost for teaching it to the church: if we believe not, yet he abideth faithful; he cannot, he will not deny himself. Lord! in this firm persuasion let me live; and in this assured hope may I die.

CHAP. XXII.

CONTENTS.

Joshua having, as the captain in Israel under the Lord, accomplished all the purposes for which the two tribes and a half of Israel, whose possession was assigned them on the other side of Jordan, had accompanied Israel to the war, now dismisses them with a blessing to return. In their return they build an altar to the Lord, which, at the first, gave great offence to the rest of the tribes, when they heard of it, fearing that it savoured of idolatry. But when they heard the cause, that it was intended to commemorate the glory of God, they were well pleased. These are the principal contents of this chapter.

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God.

4 And now the Lord your God hath given rest unto your brethren, as he promised them: there-

fore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

There is somewhat very striking in the history of the *Reubenites*, and *Gadites*, and the half tribe of *Manasseh*, in their choosing to set up their rest on the other side of Jordan. No doubt, as it is the Lord himself who fixeth the bounds of his people's habitation, those parts of Israel, (for they were, we hope, still of the true Israel in common with their brethren) were over-ruled to this desire, for the accomplishment of some gracious purpose. But yet in the view of it, I would say for myself and Reader, may the Lord grant that we may never set up our rest on this side our Father's home. Jesus is gone before. And, therefore never may we rest, until we are where he is, to behold his glory. John xvii. 24

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

How very sweet it is to behold the uniform attention of God's servants to his glory. Joshua will not suffer the people to depart without once more putting them in remembrance of the first, and best, and greatest of all concerns. So, blessed God, may the sweet remembrancer of Christ Jesus, continually remind me of my engagements to the Redeemer. I would pray for grace to cleave unto him, for he is my life.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of *Manasseh*. Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children

of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

Doubtless there was somewhat prophetic in the blessing of Joshua, as there was in all the blessings of the patriarchs, when taking leave: see Gen. xlix. 1. Deut. xxxiii. 1.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

No doubt, the object for which they erected this altar, was with an eye to God's glory. Perhaps their minds began to fear, that now, separated as they were from the other tribes, they should be led to forget sometimes that they were Israelites, and therefore took this method to perpetuate their origin and connection with the God of Jacob. And that the motive was pure, however mistaken it might be, seems evident from hence, that they did not erect a memorial of the wars of Joshua; but to perpetuate the glory of God. Blessed Lord! wherever I am, or however engaged, enable me to set up in my heart, rather than in any outward building, an *Ebenezer* to the praise of thy grace. Jesus! do thou live there in unceasing remembrance!

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

The holy jealousy of God's people, affords a lovely picture to contemplate. In the first view of things, no doubt, the conduct of the two tribes and a half, which were returned home, appeared to be in opposition to the divine precept; and we cannot but admire their zeal for the cause of God. The place only of the Lord's choosing was to be the hallowed spot, where his people were to offer on the altar. Reader! is it not so now? Is not Jesus the altar of our offering? Deut. xii. 5.

13 And the children of Israel sent unto the

children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be *seeing* ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

Who could be so proper to be the leader on this occasion as *Phinehas*,

whose zeal for God's glory and honour, had manifested itself so strikingly upon another event before? Numb. xxv. 7. And, Reader, do observe with what prudence the embassy is conducted. They do not strike the blow of resentment first, and then attempt to justify what they had done after. But they expostulate on the supposed ill conduct of their brethren, by way of manifesting their wish to reclaim, rather than punish. Oh! that in the jealousies and controversies among brethren, and especially concerning divine things, all that profess the pure and lovely gospel of Jesus, by the same Spirit, had been, and ever would be, actuated!—Think, Reader, what a beautiful example is here held forth to all those who alike profess to seek salvation, in the name and righteousness of the Lord Jesus Christ! And let not the Reader close his view of this expostulation of Israel to his brethren, before that he hath particularly noticed the generosity of Israel as a people. They were ready to give up part of their portions in Canaan, if their brethren thought the other side of Jordan polluted and unclean; and would have come over to them again, to dwell with them where the Lord's tabernacle was. Oh! how very sweet and precious it is, when a true zeal for the Lord outruns all other considerations. Let Jesus be but honoured, and let what will come of temporal conveniences. Paul, if I mistake not, felt somewhat of the same spirit: 2 Cor. vi. 11—13.

21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, in time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that it may be* a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

I include all these verses in one point of view, because so delightful a passage of scripture, which takes in the whole of the meek and candid answer of the accused, ought not to be broken. The thing speaks for itself, and the words are too plain, and the answer too satisfactory, to need a comment. The opening of it is very striking, solemn, and affecting. Looking up to, and calling in for, a witness of truth, the glorious covenant *Jehovah Aleim*, Israel's God, was bringing the point to a speedy issue. Pleading the purity of their intentions, and then the apparent usefulness of their designs, very properly succeeds to that appeal. And, observe, above every other reason, which they offer for the erection of this altar, that it was only an altar of remembrance, and not for use in sacrifice. Doth not this plainly shew, that those tribes, in common with the rest, had an eye to one sacrifice and one offering? And to whom could this refer, but to him, who in gospel times, was to offer himself without spot to God, through the Eternal Spirit, for the salvation of his people? With an eye to this the prophet beautifully speaks: Malachi i. 11.

30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard

the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.

This is certainly an interesting relation, and the Holy Ghost hath been pleased to have it stated to the church at large. We cannot but take a part in the pleasing view of the harmony of brethren. What an happy issue is brought to pass in this alarming business, as it at first appeared, by the over-ruling grace of the Holy Spirit on the minds of both parties.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

Phinehas is a most engaging character in scripture. If the Reader will consult what is said of him elsewhere, he will, I think, be led to see in him, a lively type of the ever-blessed Jesus. Numb. xxv. 10—13.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

The return of the embassy in peace, must have been highly grateful to all Israel. When ministers return with an account of their success, in their acting as ambassadors for Jesus, what holy joy doth it occasion even in heaven itself? Luke xv. 10.

34 And the children of Reuben and the children of Gad called the altar *Ed*: for it shall be a witness between us that the LORD is God.

The word *Ed* signifies witness. Oh! that there may be many memorandums, as witnesses *for* me, of my interest in a covenant God in Christ. And, yet abundantly more and above all, do thou, blessed Spirit, witness *to* me, and *in* me, that I am united to Christ, and that he is formed in me the hope of glory. Rom. viii. 16. Coloss. i. 27.

REFLECTIONS.

My soul! in this contest of Israel learn to remark how exceedingly disposed by nature the best of men are to form misconceptions, and draw unfavourable conclusions of each other's conduct. Alas! what a veil of ignorance hath the fall thrown over our minds. While I admire and pray for grace to copy after the zeal of Israel, in every thing which concerns God's honour and glory, I would no less seek grace also, to imitate the children of the two tribes and half over Jordan, and think it not enough to do right, and to seek the Lord's countenance to it, but very cheerfully explain all my motives, when those motives are with an eye to God's glory, to the inspection and approbation of men.

But is there not an higher improvement to be made in our view of the subject? Do I not behold in the *Reubenites* and their companions, the representation of all awakened believers on this side Jordan? Are we not all, as they were, remote by situation from the tabernacle, and the precious things in Canaan? Though Jesus graciously condescends to visit us, and warms our hearts with the sweet visits of his love, yet do we not need continual monuments to tell our hearts, that this is not our home; and these are not the objects on which our affections here below should be placed? How often do even the ordinances of holy worship prove unsatisfactory; and the wells of salvation we cannot draw from by reason of our earthly, barren and lifeless frames! Precious Jesus! I would not erect an altar, nor offer a sacrifice, nor make mention of a burnt offering! I would not bring, if I had them, thousands of rams, or ten thousands of rivers of oil: but I would look to thee; my longing eyes should fix on thy person, and my soul look to thee in the most dependant assurance of salvation, in thy blood and righteousness; for thou art the one only altar, the high priest and sacrifice; thou art all and in all. Be thou my witness, my hope, my portion, all the day. And although I am as yet on this side Jordan, yet, bye and bye, thou wilt come and take me to thyself, and I shall behold thy face in glory, when I awake up after thy likeness.

CHAP. XXIII.

CONTENTS.

In this chapter we are drawing towards the close of Joshua's ministry. Like all the other servants of the Lord, his work being finished, his death succeeds. He is represented here as convening the Lord's heritage together, to make his farewell discourse to them. This chapter hath the leading heads of his sermon; and it should seem by what follows in the next chapter, that this is closed before that he ends his discourse.

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

There is somewhat very interesting in the close of life, of the more

immediate servants of the Lord. The dying frames of faithful ministers are of singular use to be recorded for the comfort and encouragement of living members of Christ's mystical body. Hence it should seem, that the Holy Ghost hath been pleased to have his servants held forth to view in the church in their last hours. The representation here made of Joshua, is truly engaging. We are not told of the precise time *when* it was, but only it is in general said, to have been a long time after Joshua's victories were ended. Probably as Joshua died at the age of one hundred and ten years (see Chap. xxiv. 29.) it was just before his death.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

This preface to his discourse, is just what it should be, to call up their attention. *I said* (says *Elihu*) *days should speak, and multitude of years teach wisdom.* Job xxxii. 7. Who so suitable to speak of God's love, as the man who hath long experienced it!

3 ¶ And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.

Reader! do not fail to observe, how Joshua's dying sermon opens. It is all of God. God, as a covenant God, was Joshua's text, and the sum and substance of all his sermon. Not a word of himself. Not a word to magnify his services, even as an instrument in God's hand. The burden of his preaching was, what the Jehovah Aleim had done, and what their own experience knew to be true, of the Lord their God's grace towards them. Dearest Jesus! may it be my happiness to copy after this illustrious example. In a living hour may I speak of thee and of thy righteousness only. And in a dying hour may long experience sum up the whole account, Christ is all and in all. Col. iii. 11.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 ¶ And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

Observe with what confidence the man of God speaks of future blessings; and how he makes the review of past mercies, the foundation of all that are yet to come. Reader! pause over this doctrine. May the Holy Ghost be your teacher while perusing it, and you will then learn that this is the great secret of religion. The only possible method for a

poor tried soul to exercise faith, under the Spirit's influence for what is to come, is by looking back, and beholding what of God's faithfulness is in what is past. By faith in God's promises we look forward and depend. God hath wrought deliverance before. The same God will do it now, and for all that is to come. What though there are Canaanites yet to be driven out, (Israel might say) yet in these already destroyed, God's word is pledged for all that remain. Reader! apply this to your own case. Hath Jesus begun his grace in your heart? Hath he given you to see and feel the plague of your own heart, and a view of his preciousness! Are there yet remains of corruption still within, under which you groan? Look to him! He that is the author, is the finisher also of faith. Thou saidst (said Jacob) thou wouldst surely do me good. Gen. xxxii. 12. Heb. xii. 2.

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 *to* the right hand or *to* the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

The holy jealousy which the man of God so warmly and affectionately recommended, may serve to teach us, with what circumspection believers in Jesus ought to walk amidst the swarm of vanities, with which they are surrounded in this wilderness state. It is said that the ancient Jews would not allow their children to mention even the name of certain things, which their laws forbade the use of. Swine's flesh they were taught to call strange flesh, if any occasion required its being mentioned at all. I should much rejoice if believing parents were to exercise a like caution over the rising generation in a multitude of instances. If Joshua commanded Israel not even to make mention of the name of the heathen gods which were around them, can it be consistent with believers to have their children educated in such systems of learning, as lead them into not only an acquaintance with the names, but with the whole history of the gods of antient idolaters. And when men come to admire

the phrases and expressions, for the sake of the language of the heathen writers, is not the transition but too easily made, (except grace restrains) by the heart too much disposed by nature to evil, to the love of the persons or systems also. The prayer which begs not to be led into temptation, presupposes the desire of the soul not to lead ourselves into it. Sweet and precious is the direction of our dear Lord to this point. Luke xxii. 40.

11 ¶ Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

How closely connected sin is with its sure punishment. *Thy backslidings shall correct thee!* The very thing which we lean upon for confidence or comfort; that above every other evil, shall be sure to pierce us through. In the unhappy, and I had almost said unnatural, coalition sometimes made between believers and unbelievers, what sorrow hath sprung out of them! *There is death in the pot.* Snares, and traps, and scourges, and thorns, we make for ourselves. The root is laid in unbelief, and it will be sure to bring forth and blossom with deadly fruit. Lord, keep thy people from themselves and the perversity of their ways, for they are well kept who are preserved by thee. John xvii. 11, 15.

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things until he have destroyed

you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; 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.

The man of God makes use of the same argument again, of his old age and dying circumstances, to enforce all he had said. Not to endear his memory to them. Not to have a monument erected of his valour and his good deeds. Not a word of this. Not an intimation that he wished it. But his dying request corresponded to his living earnestness, that the Lord might be glorified in their souls. How sweet and lovely is it to behold the dying servants of Jesus, glorifying the Lord in their latter end, as they had been enabled to promote his glory in the beginning. And the apostle makes as suitable an inference from it, when he saith, Remember them which have the rule over you, who have spoken to you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever. Heb. xiii. 7, 8.

REFLECTIONS.

BLESSED Jesus! In the close of Joshua's ministry and labours, I see that all things and all men come to an end. But though Joseph is not, and Simeon is not, and Joshua must die, yet thou art the same, and thy years shall not fail. Oh! the sweet consoling thought! the Lord liveth, and blessed be my strong helper; and praised be the God of my salvation.

But though the saints and servants of my God go the way of all the earth, yet through thy grace, O Lord, the fruits of their labours, their zeal and patience, their prayers and examples, are left behind. Here would I, for myself and Reader, pray that the dying words and legacy of the man of God, might live in my remembrance. Oh! for grace to cleave unto thee, thou dearest Jesus, for thou art indeed my life. And in the awful day of idolatry, and the pleasure-loving age, in which the Lord hath cast our lot, Oh! for faith to resist stedfastly all the enemies of our salvation. Make them, O Lord, thorns and briars in our path; hedge up our way with thorns if need be, that we may never find such lovers. Keep our souls close unto thee, and so powerfully restrain us, by the sweet influences of thy Spirit, that we may be more and more dead unto the world, but alive unto God, through Jesus Christ our Lord.

CHAP. XXIV.

CONTENTS.

We are now arrived to the end of Joshua's history. This chapter contains the finishing of his sermon, and the finishing of his life together. He dies, as he had lived, in the act of praising God, and most earnestly and affectionately entreating the Israelites to the love and obedience of the Lord. The chapter closes also with an account of the death of Eleazar, and of the removal of Joseph's bones.

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.

Whether this be a continuation of the same sermon, as in the preceding chapter, or whether it be another discourse, is not certain. As the former declared that he was that day going the way of all the earth, it should seem to have been intended as his farewell discourse. But it is possible that this might have been delivered at another time. However this point is not so interesting to determine. The subject of this and the former is one and the same. Both were preached to proclaim God's glory; and this is the leading point which runs through both. It was in *Shechem*, not in *Shiloh*, Joshua delivered his farewell sermon; for this was nearer his home. And this is the more remarkable, because this was the memorable spot where the visions of God began with Abraham. Gen. xii. 6, 7.

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

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Probably, the place of Joshua's preaching suggested to him the story of Abraham's conversion. But, if not, nothing could be more proper than that in the recapitulation of God's covenant love to his people, he should begin with that which magnified the distinguishing mercy of God. Reader! the sweetest views are those which enable us to look back and discover the love of God to us, when we had no love to him, nor to ourselves. To look unto the rock from whence we were hewn, and to the hole of the pit, from whence we were digged, are profitable reviews to the soul. Isaiah li. 1, 2. I cannot pass over the subject, of the call of Abraham, without desiring the Reader to remark with me, the free-

ness, and fullness, and sovereignty of God's grace in such an instance. What soul can be apparently further from God than he was, when the Lord called him? Reader! do not overlook the sweet encouragement it holds forth to yourself, if haply you are yet in nature's darkness, and to your careless and unawakened friends, or relations. Paul evidently referred to this, when he said that God can be just, and yet the justifier of the ungodly. Rom. iv. 3—5.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, 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; 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, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

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

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

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.

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

I include in one view all these verses, for the sake of shortness, and because, as they refer to the history of the Patriarchs, already gone through in the Commentary, it would be unnecessary to swell the page again with the relation. The Reader can, if he pleases, refer to the subjects, in their respective places. But I would have the Reader remark with me, in addition to what was there said of the conjurer Balaam, that here it seems somewhat more plain, that this wretched man would, for the sake of gain, have cursed Israel, though he knew the Lord had promised to bless them, had not the Lord restrained him, and overruled his mind to do the very reverse of what he intended. And Reader! do you not believe that the Lord is doing the same for his people very frequently now? When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Prov. xvi. 7. On the subject of putting away the false gods from among them, which is again repeated, verse 23, it should seem that there were some of the people which had images by them, though they might not worship them. But as the Lord is jealous of his honour and glory, even the figure of an idol is an abomination. But Reader! if to our fathers in the old church the very mention of idols, or the keeping any representation of them, became so offensive, in the divine eye, what think you must be the indignation of our God, if we hold in our heart a kind of rivalry with God, in making our prayers and our services a part-Savior with Jesus? Shall I not put away all idols in any supposed goodness and righteousness of my own, and learn herefrom that Jesus alone is my Savior, in whose righteousness his people are accepted? Ephes. i. 6.

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, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that

were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

What a noble resolution Joshua made for himself, and for his household? How worthy of imitation in all families! But could Joshua answer for his servants, or for his family? Certainly he could not compel their consciences: neither did he mean it. Unless led to it by the sweet influences of the Holy Ghost, he could not assure himself that he should serve the Lord; and he well knew that it must be from the same Almighty power his household could do it. But yet, as far as the outward means could be made use of, he resolved to enforce the observance of these upon himself and people. Reader! are you a parent, a master of a family, or placed in any situation of authority? Behold then the beautiful example of Joshua. And think how inexcusable that man, that parent or master must be, in whose house there is no family worship! Tell me, if you can, wherein such households differ from the brutes which perish, when they rise up and lay down as the herds of the stall, and never ask where is God my Maker, who giveth songs in the night, Job xxxv. 10.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

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 among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

The answer of Israel is just what we might have expected. They have well spoken, said the Lord himself concerning them upon a similar occasion, all that they have spoken. But he who knows what is in the heart, knows what poor, irresolute, weak creatures we are: and, therefore adds, Oh! that there were such an heart in them! Deut. v. 28, 29. Reader! if you know any thing of your own heart, you have learnt somewhat of its deceitfulness; and, therefore, will not venture to trust it. I know, says holy Paul, that in me, that is in my flesh, dwelleth no good thing. Rom. vii. 18.

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

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

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.

If (as some read those words) we read this passage according to the original in the *plural* number: *He is the holy Gods*, meaning *He*, Jehovah existing in a threefold character of persons, the Holy Gods; this is a sweet and precious passage in confirmation of the Holy Trinity. Hear, O Israel, the Lord thy God is one Lord. A thing unnecessary to have been remarked, if at the same time it had not been suggested, that in this one eternal essence of the Godhead, there existed a plurality of persons. And hence, in the opening of the Bible, the phrase is the same plural: so in Solomon: Remember thy *Creators*; for so it is in the original. Eccles. xii. 1. Joshua's representing the difficulties, was not intended to put them off from their pious resolution; but only to forewarn them of the difficulty. Our dear Lord told his disciples somewhat similar, when he represented his service as taking up a cross, plucking out an eye, and cutting off an arm.

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 ye*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

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

The resolutions founded in divine strength, and under the assurance of divine aid from God's covenant mercy and love, are well founded: so said Paul, Philip. iv. 13. 1 Cor. iv. 4.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

It is worthy observation, that twice in the life, both of Moses and of Joshua, the renewal of this covenant was made. See Exod. xxiv. Deut. xxix. and Joshua viii. and now, Reader, it is always profitable, though not to lay again the foundation from dead works, yet to look over the past solemn transactions between God and the soul.

26 And Joshua wrote these words in the book

of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary 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: it shall be therefore a witness unto you, lest ye deny your God.

There is somewhat truly interesting in the ancient custom of setting up tokens of remembrance. Samuel's Ebenezer and Jacob's pillar, not to mention many others, are precious evidences of the kind. 1 Sam. vii. 12. Gen. xxviii. 18. Reader, have you none of this kind in your life? Have there been no Bethel visits from Jesus to your soul; no marks, no stones of help set up by you to say, Here in this place, and upon such occasions, my God manifested himself to me otherwise than he doeth to the world! John xiv. 22, 23. Was not the sanctuary the ark of the divine presence? And if so, was it not a sweet type of the presence of the ever blessed Jesus? Matt xviii. 20. xxviii. 20.

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

Perhaps, Joshua took his leave of the people in prayer, as he knew it would be his last interview. So did Moses, partly in blessing and partly in prayer, and in affectionate remembrance. Deut. xxxiii. 1.

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.

Dust thou art, and unto dust shalt thou return, is the one common lot. And hence the most faithful of God's servants die as well as others, though not as do others. The Reader should remark, that the same title is given to Joshua, as was given to Moses. He is called the servant of Jehovah. Sweet title! It doth not appear at what particular period it was when Joshua died. Some have thought by calculation, it must have been more than twenty years after the children of Israel entered on the possession of Canaan. But this is not certain.

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

The burial place of Joshua is rendered memorable by the name Gaash, which signifies quaking. The Jews had a tradition that there was a trembling of the hill at his burial, and this to upbraid Israel for not mourning for him as they did for Moses. But whether they did lament his departure or not, certain it is, that no mention is made of their lamentation, as they did for Moses. If we consider this as allegorical, I should say, we are all by nature more wedded to the law than the gospel. Moses is fairer to the eye of the world than Jesus.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the LORD, that he had done for Israel.

An honourable testimony is here given both to Joshua and the elders. Oh! for the influence of our almighty Joshua to be ever upon his people.

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.

The remembrance of the just is blessed. The bones of Joseph had been long kept if, as we may suppose, the funeral of them was only now performed. He had been dead nearly 200 years. Yet such was the affection of Israel to his memory, and obedience to his dying request, that they thought it no trouble to carry his bones about with them in all their journeys. See Gen. l. 25. Exod. xiii. 19.

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.

Very honourable testimony is given also of Eleazar in his death and funeral, which, as the Holy Ghost hath been pleased to record, we may safely conclude, that precious in the sight of the Lord is the death of his saints. Psm. cxvi. 15. It is worthy remark, that Moses the great lawgiver, and Aaron the high priest, died in one year. And it should seem, that Joshua's death and Eleazar's were nearly together. How striking the observation of the Apostle: They truly were many priests, because they were not suffered to continue, by reason of death. But Jesus in his unchangeable priesthood continueth for ever. Dearest Lord! how sweet the thought, though our fathers die, and the prophets live not for ever, thou art the same, and thy years shall not fail. Heb. vii. 22, &c.

REFLECTIONS.

READER! in closing this sacred book of God, and in reviewing the many precious things contained in it, let us with increasing diligence look up for the teaching of the Holy Ghost, that beside the historical relation in it as the proof of God's faithfulness, we may spiritually discern the great tendency of the whole in pointing out the heavenly Canaan, under the typical representation of an earthly land of promise. Joshua, as the minister of God, hath indeed brought the Lord's people over Jordan, and brought them in, and divided them their inheritance,

as was promised. But Joshua and all Israel found that land to be but the land of an earthly inheritance. Though they had the signs and symbols of worship, and the refreshing views of the divine presence, yet these were only suited to a transitory state. Beautiful and conclusive is the apostle's reasoning upon it. If Joshua (says he) had given them rest, then would the Lord not afterward have spoken of another day. There remaineth, therefore, a rest to the people of God. And what is that rest but Jesus himself, who is the very sabbath of the soul to his people, and who hath promised to give all them that come to him, to find rest unto their souls. This (saith the prophet) is the rest wherewith ye may cause the weary to rest, and this is the refreshing. Isaiah xxviii. 12.

But before I take a farewell of Joshua, as the servant of the most high God, and the captain of the Lord's host, I would pause and contemplate some of those precious views thy person and character afford, as a type of my almighty Joshua, the Lord Jesus Christ. Methinks I see in thee the faint outlines of his glorious person and character, who was, and is, indeed, the minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

In name as well as office, surely, Joshua, thou wert a lively representative of our precious Jesus. He, as captain of the Lord's host, hath brought, and is still bringing, many sons unto glory, and to the division of their inheritance in the heavenly Canaan, as thou didst under his command to the possession of an earthly. It was at Jordan thy ministry commenced. And here it was also, in the very spot Jesus entered on his labours, when anointed with the Holy Ghost, and under the baptism of the Spirit without measure. Here Jehovah began to magnify the earthly Joshua in the sight of all the people. And here both the persons of the Father and of the Holy Ghost, glorified the Lord Jesus in their united testimonies to his person and office.

And as the earthly Joshua brought the people over Jordan; circumcised the house of Israel anew; led them on to sure victory and to conquest; and never left them, until the Lord had given them rest from all their enemies round about: so the heavenly, the almighty Joshua, brings all his people through every river of affliction, and all the Jordans of sin and tribulation; takes away the foreskin of their heart, that they may be no more stiffnecked, makes them more than conquerors through his grace helping them, and never gives over until he hath brought them into that everlasting rest, which remaineth for the people of God. Hail thou great, thou Almighty Joshua, thou captain of our salvation. Thou hast indeed proved thyself to thy church, to be the true Joshua, the real Saviour, for thou hast saved thy people from their sins. Thou hast led them on to sure victory, and hast arrayed them with the robes of salvation. It is thine, and thine alone, O blessed Jesus, both to purchase and bestow, both to put into the possession and secure thy people in it, even of an everlasting possession; and not, like Joshua, when the work is wrought, to leave them by reason of death: but thou ever livest to receive the grateful praise from thy people, and to see the work of Jehovah prosper in thine hand. In all that remains until thou shalt take me home to behold thy glory, do thou cause me to rest on thine arm, and to stand still and see the salvation of God. And be it my portion to live in thy faith, and to die in the assurance, that where thou art, there shall I be also to the praise of the glory of his grace, who hath made me accepted in the beloved. Amen.