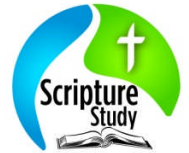


## Joshua 23 – 24 (NIV)



### Eastern Tribes Return Home

**22** Then Joshua summoned the Reubenites, the Gadites and the half-tribe of Manasseh <sup>2</sup> and said to them, “You have done all that Moses the servant of the LORD commanded, and you have obeyed me in everything I commanded. <sup>3</sup> For a long time now—to this very day—you have not deserted your fellow Israelites but have carried out the mission the LORD your God gave you. <sup>4</sup> Now that the LORD your God has given them rest as he promised, return to your homes in the land that Moses the servant of the LORD gave you on the other side of the Jordan. <sup>5</sup> But be very careful to keep the commandment and the law that Moses the servant of the LORD gave you: to love the LORD your God, to walk in obedience to him, to keep his commands, to hold fast to him and to serve him with all your heart and with all your soul.”

<sup>6</sup> Then Joshua blessed them and sent them away, and they went to their homes. <sup>7</sup> (To the half-tribe of Manasseh Moses had given land in Bashan, and to the other half of the tribe Joshua gave land on the west side of the Jordan along with their fellow Israelites.) When Joshua sent them home, he blessed them, <sup>8</sup> saying, “Return to your homes with your great wealth—with large herds of livestock, with silver, gold, bronze and iron, and a great quantity of clothing—and divide the plunder from your enemies with your fellow Israelites.”

<sup>9</sup> So the Reubenites, the Gadites and the half-tribe of Manasseh left the Israelites at Shiloh in Canaan to return to Gilead, their own land, which they had acquired in accordance with the command of the LORD through Moses.

<sup>10</sup> When they came to Geliloth near the Jordan in the land of Canaan, the Reubenites, the Gadites and the half-tribe of Manasseh built an imposing altar there by the Jordan. <sup>11</sup> And when the Israelites heard that they had built the altar on the border of Canaan at Geliloth near the Jordan on the Israelite side, <sup>12</sup> the whole assembly of Israel gathered at Shiloh to go to war against them.

<sup>13</sup> So the Israelites sent Phinehas son of Eleazar, the priest, to the land of Gilead—to Reuben, Gad and the half-tribe of Manasseh. <sup>14</sup> With him they sent ten of the chief men, one from each of the tribes of Israel, each the head of a family division among the Israelite clans.

<sup>15</sup> When they went to Gilead—to Reuben, Gad and the half-tribe of Manasseh—they said to them: <sup>16</sup> “The whole assembly of the LORD says: ‘How could you break faith with the God of Israel like this? How could you turn away from the LORD and build yourselves an altar in rebellion against him now?’ <sup>17</sup> Was not the sin of Peor enough for us? Up to this very day we have not cleansed ourselves from that sin, even though a plague fell on the community of the LORD! <sup>18</sup> And are you now turning away from the LORD?

“‘If you rebel against the LORD today, tomorrow he will be angry with the whole community of Israel. <sup>19</sup> If the land you possess is defiled, come over to the LORD’s land, where the LORD’s tabernacle stands, and share the land with us. But do not rebel against the LORD or against us by building an altar for yourselves, other than the altar of the LORD our God. <sup>20</sup> When Achan son of Zerah was unfaithful in regard to the devoted things, <sup>[a]</sup> did not wrath come on the whole community of Israel? He was not the only one who died for his sin.’”

<sup>21</sup> Then Reuben, Gad and the half-tribe of Manasseh replied to the heads of the clans of Israel:<sup>22</sup> “The Mighty One, God, the LORD! The Mighty One, God, the LORD! He knows! And let Israel know! If this has been in rebellion or disobedience to the LORD, do not spare us this day. <sup>23</sup> If we have built our own altar to turn away from the LORD and to offer burnt offerings and grain offerings, or to sacrifice fellowship offerings on it, may the LORD himself call us to account.

<sup>24</sup> “No! We did it for fear that some day your descendants might say to ours, ‘What do you have to do with the LORD, the God of Israel?’ <sup>25</sup> The LORD has made the Jordan a boundary between us and you—you Reubenites and Gadites! You have no share in the LORD.’ So your descendants might cause ours to stop fearing the LORD.

<sup>26</sup> “That is why we said, ‘Let us get ready and build an altar—but not for burnt offerings or sacrifices.’ <sup>27</sup> On the contrary, it is to be a witness between us and you and the generations that follow, that we will worship the LORD at his sanctuary with our burnt offerings, sacrifices and fellowship offerings. Then in the future your descendants will not be able to say to ours, ‘You have no share in the LORD.’

<sup>28</sup> “And we said, ‘If they ever say this to us, or to our descendants, we will answer: Look at the replica of the LORD’s altar, which our ancestors built, not for burnt offerings and sacrifices, but as a witness between us and you.’

<sup>29</sup> “Far be it from us to rebel against the LORD and turn away from him today by building an altar for burnt offerings, grain offerings and sacrifices, other than the altar of the LORD our God that stands before his tabernacle.”

<sup>30</sup> When Phinehas the priest and the leaders of the community—the heads of the clans of the Israelites—heard what Reuben, Gad and Manasseh had to say, they were pleased. <sup>31</sup> And Phinehas son of Eleazar, the priest, said to Reuben, Gad and Manasseh, “Today we know that the LORD is with us, because you have not been unfaithful to the LORD in this matter. Now you have rescued the Israelites from the LORD’s hand.”

<sup>32</sup> Then Phinehas son of Eleazar, the priest, and the leaders returned to Canaan from their meeting with the Reubenites and Gadites in Gilead and reported to the Israelites. <sup>33</sup> They were glad to hear the report and praised God. And they talked no more about going to war against them to devastate the country where the Reubenites and the Gadites lived.

<sup>34</sup> And the Reubenites and the Gadites gave the altar this name: A Witness Between Us—that the LORD is God.

**Footnotes:**

- a. [Joshua 22:20](#) The Hebrew term refers to the irrevocable giving over of things or persons to the LORD, often by totally destroying them.

## Joshua's Farewell to the Leaders

**23** After a long time had passed and the LORD had given Israel rest from all their enemies around them, Joshua, by then a very old man, <sup>2</sup> summoned all Israel—their elders, leaders, judges and officials—and said to them: “I am very old. <sup>3</sup> You yourselves have seen everything the LORD your God has done to all these nations for your sake; it was the LORD your God who fought for you. <sup>4</sup> Remember how I have allotted as an inheritance for your tribes all the land of the nations that remain—the nations I conquered—between the Jordan and the Mediterranean Sea in the west. <sup>5</sup> The LORD your God himself will push them out for your sake. He will drive them out before you, and you will take possession of their land, as the LORD your God promised you.

<sup>6</sup> “Be very strong; be careful to obey all that is written in the Book of the Law of Moses, without turning aside to the right or to the left. <sup>7</sup> Do not associate with these nations that remain among you; do not invoke the names of their gods or swear by them. You must not serve them or bow down to them. <sup>8</sup> But you are to hold fast to the LORD your God, as you have until now.

<sup>9</sup> “The LORD has driven out before you great and powerful nations; to this day no one has been able to withstand you. <sup>10</sup> One of you routs a thousand, because the LORD your God fights for you, just as he promised. <sup>11</sup> So be very careful to love the LORD your God.

<sup>12</sup> “But if you turn away and ally yourselves with the survivors of these nations that remain among you and if you intermarry with them and associate with them, <sup>13</sup> then you may be sure that the LORD your God will no longer drive out these nations before you. Instead, they will become snares and traps for you, whips on your backs and thorns in your eyes, until you perish from this good land, which the LORD your God has given you.

<sup>14</sup> “Now I am about to go the way of all the earth. You know with all your heart and soul that not one of all the good promises the LORD your God gave you has failed. Every promise has been fulfilled; not one has failed. <sup>15</sup> But just as all the good things the LORD your God has promised you have come to you, so he will bring on you all the evil things he has threatened, until the LORD your God has destroyed you from this good land he has given you. <sup>16</sup> If you violate the covenant of the LORD your God, which he commanded you, and go and serve other gods and bow down to them, the LORD’s anger will burn against you, and you will quickly perish from the good land he has given you.”

# Holman Christian Standard Bible - *Study Bible*<sup>1</sup>

## Joshua 23-24

**23:1** The note that Joshua was old repeats the words from [13:1](#), just as the theme of rest from all the enemies carries forward the sense of [21:44](#). Joshua had completed his life's mission.

**23:4** The land currently occupied by the remaining nations had already been parceled out as an inheritance; the Israelites merely had to conquer it with God's help.

**23:5** Israel was to remain faithful and watch as God would force them back on your account. This is not unlike what had already occurred. Israel had observed God fighting against their enemies and had merely followed after Him to experience the victory.

**23:6** The requirement for Israel to continue to enjoy success was that they obey all that is written in the book of the law of Moses. This is what Joshua was commanded to do in [1:9-11](#). His obedience and that of Israel had brought victory.

**23:7** The way to obey God is to worship Him alone and refuse to be lured into association with other deities or the nations who worship them. This was God's most basic command for Israel ([Ex 20:3-6](#); [Dt 5:7-10](#)).

**23:10** God wins the victories and enables Israel to succeed.

**23:12** This warning against association or intermarriage with other nations is repeated in [24:20](#).

**23:13** Disobedience would result in God withdrawing His strength so that Israel would not fully possess the land. This compromise would lead to a trap for Israel and ultimately, in anticipation of the exile centuries later, to the tribes of Israel disappearing from the promised land.

**23:14** The way of all the earth is death, since everything on earth eventually dies ([Ec 9:3](#); [Rm 5:12](#); [Heb 9:27](#)).

**23:16** Joshua's warning, If you break the covenant, uses the same verb (Hb *'avar*) as the opening chapters of Joshua where it describes the crossing of the Jordan River ([1:2](#)). The same God who enabled Israel to benefit from great miracles can also turn against a faithless nation. The breaking of God's covenant by worshipping other gods would cause the loss of the land.

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1. Jeremy Royal Howard, ed., *HCSB Study Bible*, (Nashville, TN: Holman Bible Publishers, 2010), WORDsearch CROSS e-book, Under: "Joshua 23-24".

**24:1-27** In this final chapter of the book, Joshua enacted a covenant renewal ceremony with Israel.

**24:1** Joshua brought together all the tribes and their leaders to stand before God at Shechem, just as he had at Mount Ebal, next to Shechem, in [8:30-35](#).

**24:2a** Joshua's report began by introducing the sovereign God who was LORD over Israel and thus capable of making a covenant with them.

**24:2b-13** This is the historical review section of the treaty/covenant. Its purpose is to demonstrate God's acts of protection and deliverance toward Israel in the past and to motivate Israel to remain faithful to God in the present. Terah, the father of Abraham, lived beyond the Euphrates River in Ur and Haran ([Gen 11:26-32](#)). Nahor, Terah's son, also lived in Ur. Their worship of other gods is not mentioned in Genesis, but archaeology shows that it was common there.

**24:3** The history introduces the manner in which God delivered Abraham from the land of many gods and brought him to Canaan.

**24:4** Already in the generation of Jacob and Esau, God was granting lands to peoples. So He gave Seir or Edom to Esau. Since it was not yet time for Jacob to obtain his inheritance, he went south to Egypt, away from the land that was to be his ([Gen 46:6](#)).

**24:5** As God had brought Abraham out of a pagan land ([v. 3](#)), so He brought the nation of Israel out of Egypt through Moses and Aaron and the plagues.

**24:6-7** The exodus was another of God's miracles by which He protected His people. Although note is made of how Israel lived in the wilderness a long time, no mention is made of their sin. The purpose of this history was not to repeat Israel's failures but to highlight God's successes at preserving the nation in order to encourage them to worship Him.

**24:8** The Transjordanian victories against the Amorites continue the theme of God's powerful deliverance.

**24:9-10** Balaam was mentioned in [13:22](#) as a sorcerer. Here his being hired by Balak son of Zippor, king of Moab to curse Israel was just another opportunity for God to deliver His people.

**24:11** And again God handed... over the nations that the present generation fought (chaps. 6-12). God alone was responsible for the protection and blessing of His people Israel from the very beginning.

**24:12** The hornet was promised in [Ex 23:28](#) and in [Dt 7:20](#) as the means by which God would drive out the inhabitants of the land. God fulfilled His promise.

**24:13** God's gift of a land you did not labor for, and cities you did not build recalls His promise to Israel in [Dt 6:10-11](#). That promise was immediately followed by a warning not to forget God and worship other deities.

**24:14-15** These are God's demands—the laws or stipulations by which Israel should live. The key is for the people to choose to worship the Lord only. Joshua gave Israel a choice to worship the gods of their ancestors or those of the Amorites. He affirmed the God of Israel as his own choice. So if Israel would follow Joshua in peace as they did in war, they must choose the true God.

**24:19** After the people promised to worship God alone, Joshua warned them that it would be difficult. The people must not choose lightly or in a moment of good feeling about God, a holy God... a jealous God.

**24:20** If the people chose now for God and changed their minds later, God would completely destroy them, just as they did their enemies in lands they now inhabited ([2:10](#)). This warning is the closest chapter 24 comes to pronouncing curses. For a vassal to enter into a treaty obligation and later to break it was considered an act of treason worthy of death. So it is here for Israel.



*Shechem, viewed from Mount Gerazim, where Joshua placed a standing stone to commemorate the covenant.*

**24:23** Joshua charged Israel to get rid of the foreign gods that are among you. The people made their promises, but the report does not indicate that they did away with their gods, unlike their ancestor Jacob. He buried the gods in his possession at Shechem, the same place where his descendants now stood ([Gen 35:2-4](#)).

**24:26-27** Joshua declared that this covenant would be written in the book of the law of God. This suggests that the covenant was preserved in the most sacred and holy place possible. It would never be changed. The stone that Joshua erected, like those at the crossing of the Jordan ([4:1-7,20-24](#)), would stand as a witness for future generations of all the people agreed to at this place. Israel might be tempted to change, but the stone would always stand as a reminder to the nation of its commitment to the one true God.

**[24:29-30](#)** These verses are identical to [Jdg 2:9-10](#), where the story of the judges begins as a continuation to that of Joshua and his generation. Joshua is here called the LORD's servant. Just like Moses, who was given this name only at his death, Joshua's honor of receiving it indicates a life of faithfulness ([1:1](#); [Dt 34:5](#)). The age of Joseph at his death was also 110 ([Gen 50:22,26](#)), which also suggests a life of faithfulness. As Joseph preserved Israel in a time of famine, so Joshua preserved her amid the challenge of taking the land. For Joshua's inheritance and burial site, see note at [Jos 19:49-51](#).

**[24:31](#)** Despite some uncertainty about their degree of commitment ([v. 23](#)), Israel remained faithful to God during the lifetime of Joshua and the elders who had experienced God's miracles and guidance. The following generation would be different as [Jdg 2:10-13](#) attests.

**[24:32](#)** The mention of Joseph, already hinted at in the age of Joshua's death at 110 ([v. 29](#)), is here connected with his bones ([Gen 50:24-26](#)) and the purchase of the burial place ([Gen 33:18-20](#)). This ties together the generation that left the promised land with the one that returned and settled there.

**[24:33](#)** Both Eleazar son of Aaron and his son Phinehas had been instrumental in the division of the land ([14:1](#); [17:4](#); [19:51](#); [21:1](#); [22:13,30-32](#)). Eleazar represented the religious leadership of the priesthood. He was of Joshua's generation. Phinehas represented the next generation (he would next appear in [Jdg 20:28](#) in a very different context). Unlike Joshua, whose family is not mentioned and who had no successor in leadership, the priestly line was to continue. It would remain a witness of God to His people, the Israelites.

## HCSB Apologetics Study Bible<sup>2</sup>

### *Joshua 23-24*

**23:1-2** Israel had come to a point of "rest" from her enemies. Major conquest operations were completed and Israel controlled the region as a whole. Joshua, now advanced in age, summoned the leaders of Israel and gave his farewell address. The reference to Joshua's old age confirms that the conquest took a long time.

**23:3-11** The theological justification for the conquest was the declaration that it was the Lord's doing, not Israel's. The Israelites had not subdued the Canaanites merely to satisfy an agenda of aggression. The Lord had determined to remove them from the land and give it to Israel. Joshua admonished the people to remain faithful to the Mosaic covenant and to avoid committing idolatry with the gods of the Canaanites who remained in the land. Joshua's speech echoes the words of Moses in [Dt 7:1-5](#).

**23:14** Joshua acknowledged that his time on earth was about to expire. The Lord had been faithful in fulfilling all His promises to Israel.

**23:15-16** Reminiscent of the curse ceremony of [Dt 28](#), Joshua warned the people that disobedience would bring disaster and dispossession for Israel. The Lord was faithful to bless obedience and curse disobedience. If Israel repeated the Canaanites' sins of idolatry, she would experience the same consequence: removal from the land. The entire section of [Jos 23:1-24:24](#) parallels the book of Deuteronomy, Moses' "farewell address," as a ceremony of the renewal of the covenant. It contains the same elements: a rehearsal of the Lord's deeds in delivering His people ([24:2-13](#)); the people's pledge of loyalty ([24:14-26](#)); the reference to witnesses ([24:22](#), [27](#)); mention of the laws of the covenant, "a statute and ordinance" ([24:25](#)); and the sanction of judgment to come if Israel abrogates the covenant ([23:12-16](#)). The order differs, but all the components are present.

**24:1** Joshua summoned a final assembly of all Israel at Shechem and gave his farewell speech.

**24:2-13** Joshua began his farewell speech with a review of the salvation history of Israel from Terah the father of Abraham down to that present time. He recounted the mighty acts of the Lord on behalf of His people in liberating them from Egyptian enslavement, guiding them through the wilderness, and subduing their opponents. Joshua reminded them that it was not by their own power that these great deeds were accomplished. This "historical recital" is one of the elements of covenant renewal, seen in brief form in the introduction to the Ten Commandments ([Ex 20:2](#); [Dt 5:6](#)).

**24:14** After his the review of salvation history Joshua challenged the people, by means of three imperatives, to be faithful to the Lord. The people were to "fear" and "worship" the Lord and "get rid of" all idols. Worship of *Yahweh* alone was the fundamental stipulation of His covenant with them ([Ex 20:3](#); [Dt 5:7](#)).

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2. Ken Fentress, "Notes on Joshua," in *The Apologetics Study Bible: Understanding Why You Believe*, ed. Ted Cabal (Nashville, TN: Holman Bible Publishers, 2007), WORDsearch CROSS e-book, 357-360.



**24:15** "As for me and my family, we will worship the LORD." Joshua and his family were committed to the Lord regardless of the decision of the people. Joshua spoke as the head of his household and the spiritual leader of his family. His words reflected an undivided devotion to the Lord that served as an example of faithfulness for all the people and an incentive for them to reaffirm their loyalty to the covenant. His undivided devotion is a source of encouragement for Christian believers today.

**24:16-18** The response from the people was overwhelmingly in favor of serving the Lord. However their commitment would be short-lived ([Jdg 1-2](#)).

**24:19-28** Joshua expresses doubt concerning the sincerity of commitment on the part of the people, but the people insist that they will be faithful in worshiping the Lord alone to the exclusion other gods. Whether Joshua really meant to question their sincerity on this occasion, or whether his words demanding recertification of their loyalty were a formal part of the ceremony, is open to interpretation. In either case, halfhearted commitment is worthless.

**24:29-33** The book of Joshua ends with the record of the death of Joshua and Eleazar the priest. Israel was faithful to the Lord during Joshua's lifetime and the lives of the leaders of his generation ([24:31](#)). However, after the passing of that generation—the group that had known Moses' leadership in the wilderness and had followed Joshua in the conquest of Canaan—fell once again into idolatry.

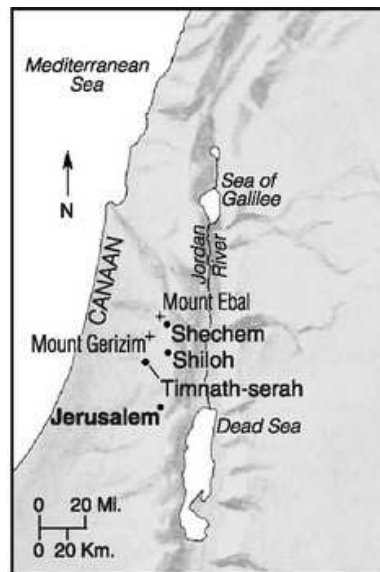
## NLT Life Application Study Bible<sup>3</sup>

### *Joshua 23-24*

**23:6-13** Joshua knew the nation's weak spots. Before dying, he called the people together and gave commands to help them where they were most likely to slip: (1) Follow all that is written in the Book of Instruction without turning aside; (2) don't associate with the pagan nations or worship their gods; (3) don't intermarry with the pagan nations. These temptations were right in their backyard. Our associations and relationships can be temptations to us as well. It's wise to identify our weak spots before we break down. Then we can develop strategies to overcome these temptations instead of being overcome by them.

**23:8** Joshua was dying, and so he called all the leaders of the nation together to give them his final words of encouragement and instruction. His whole message can be summarized in this verse: "Cling tightly to the LORD your God." Joshua had been a living example of those words, and he wanted that to be his legacy. For what do you want to be remembered, and what do you want to pass on to your children and associates? You can leave them nothing better than the admonition to hold on to God and to the memory of a person who did.

**23:12-16** This chilling prediction about the consequences of intermarriage with the Canaanite nations eventually became a reality. Numerous stories in the book of Judges show what Israel had to suffer because of failure to follow God wholeheartedly. God was supremely loving and patient with Israel, just as he is today. But we must not confuse his patience with us as approval of or indifference to our sin. Beware of demanding your own way because eventually you may get it—along with all its painful consequences.



*Joshua's Final Speech*

Joshua called all the Israelites to Shechem to hear his final words. He challenged the people to make a conscious choice to always serve God. Soon afterward, Joshua died and was buried in his hometown of Timnath-serah.

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3. *Life Application Study Bible*, (Wheaton, IL: Tyndale, 1988), WORDsearch CROSS e-book, 347-349.

**24:15** The people had to decide whether they would obey the Lord, who had proven his trustworthiness, or obey the local gods, which were only hand-made idols. It's easy to slip into a quiet rebellion—going about life in your own way. But the time comes when you have to choose who or what will control you. The choice is yours. Will it be God, your own limited personality, or another imperfect substitute? Once you have chosen to be controlled by God's Spirit, reaffirm your choice everyday.

**24:15** In taking a definite stand for the Lord, Joshua again displayed his spiritual leadership. Regardless of what others decided, because Joshua had made a commitment to God, he was determined to set an example of living by that decision. The way we live shows others the strength of our commitment to serving God.

**24:16-18, 21** All the people boldly claimed that they would never forsake the Lord. But they did not keep that promise. Very soon God would charge them with breaking their contract with him ([Judges 2:2, 3](#)). Talk is cheap. It is easy to say we will follow God, but it is much more important to live like it. Yet the nation followed God through Joshua's lifetime, a great tribute to Joshua's faith in God and powerful leadership.

**24:23** Joshua told the Israelites to destroy their foreign gods, or idols. To follow God requires destroying whatever gets in the way of worshiping him. We have our own form of idols—greed, wrong priorities, jealousies, prejudices—that get in the way of worshiping God. God is not satisfied if we merely hide these idols. We must completely remove them from our lives.

**24:24-26** The covenant between Israel and God was that the people would worship and obey the Lord alone. Their purpose was to become a holy nation that would influence the rest of the world for God. The conquest of Canaan was a means to achieve this purpose, but Israel became preoccupied with the land and lost sight of the Lord God.

The same can happen in our lives. We can spend so much time on the means that we forget the end—to glorify God. Churches may make this mistake as well. For example, the congregation may pour all of its energies into a new facility, only to become self-satisfied or fearful of letting certain groups use it. If this happens, they have focused on the building and lost sight of its purpose—to bring others to God.

**24:29-31** The book of Joshua opens with a new leader being handed a seemingly impossible task—to lead the nation in taking over the land of Canaan. By following God closely, Joshua led the people through military victories and faithful spiritual obedience. In [24:16](#) we read that the people were sure they would never forsake the Lord. The response of the whole nation during these many years is a tribute both to Joshua's leadership and to the God he faithfully served.

**24:33** Joshua and Eleazar died, but not before laying before the people the fundamentals of what it means to have faith in God. We are to honor and serve the Lord alone ([24:14](#)). This is based on a choice: to obey him instead of following other gods ([24:15](#)). We are incapable, however, of properly worshiping him because of our rebellion and sins ([24:19](#)). By choosing God as Lord, we enter into a covenant with him ([24:25](#)) whereby he promises not only to forgive and love us, but also to enable us by his Spirit to do his work here on earth. This covenant requires us to renounce the principles and practices of the culture around us that are hostile to God's plan ([24:23](#)). This is not to be done alone, but by binding ourselves together with others who have faith in God. (See [Deuteronomy 30:15-20](#) for a similar message from Moses.)

## Life Essentials Study Bible

### *Finishing Well*<sup>4</sup> from Joshua 23:1-16

**To follow God fully throughout our time on earth,  
we must obey the Word of God and keep our eyes focused on the Lord Jesus Christ.**

Joshua is a rare example in the Old Testament of a man who served God faithfully throughout his life. Though he made some serious mistakes, he was quick to acknowledge those mistakes and continue to follow God wholeheartedly.

Joshua knew his time was short ([vv. 1,14](#)). He reminded Israel of what God had said years earlier, just before they crossed into Canaan. They were to obey God's law without straying, that they might have success in conquering the land ([v. 6](#); see [1:7](#)). God had fulfilled His promise, and Joshua kept this reality in front of the Israelites until the day he died. He knew that a strong beginning did not guarantee a strong finish, but he indeed finished well. (See 1Kg #14: Finishing Well, [p. 446](#).)

Shortly before his own death, the apostle Paul delivered a similar message to Timothy:

*I solemnly charge you before God and Christ Jesus, who is going to judge the living and the dead, and because of His appearing and His kingdom: Proclaim the message; persist in it whether convenient or not; rebuke, correct, and encourage with great patience and teaching. ([2Tm 4:1-2](#))*

Paul then concluded with these powerful words:

*I have fought the good fight, I have finished the race, I have kept the faith. ([2Tm 4:7](#)) (See 2Tm #10: Being Faithful, [p. 1689](#).)*

### **Reflection and Response**

*To motivate all of us to finish well, what can we learn from Joshua?*

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4. Gene Getz, *Life Essentials Study Bible*, (Nashville, TN: Holman Bible Publishers, 2011), WORDsearch CROSS e-book, 296.