



"Be Strong and of a Good Courage"
Show Notes & Transcripts

Podcast General Description:

followHIM: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

Podcast Episode Descriptions

Part 1:

What do a former harlot, a river that parted on faith, and a pile of rocks have in common--and what does God want you to remember about all three? Dr. Camille Fronk Olson unpacks the first four chapters of Joshua from Rahab's unlikely covenant to the twelve stones pulled from the Jordan riverbed as a reminder that the Lord's power is worth remembering.

Part 2:

From a man with a sword outside Jericho to five daughters who stood before Moses and changed the law of inheritance, Dr. Camille Fronk Olson continues to examine covenant renewal, Achan's costly disobedience, Caleb asking for his mountain, and Joshua's thundering challenge to a nation.

Timecodes:

Part 1 -

- 00:00 - Part 1 - Dr. Camille Fronk Olson
- 00:23 Hank receives Robert J. Matthew Teaching Award
- 3:12 Guest intro
- 5:05 Overview of the Book of Joshua
- 8:49 Joshua as Moses's successor
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- 28:18 The people sustain Joshua
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- 49:19 Covenant with Rahab
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- 1:08:45 End of Part 1 - Dr. Camille Fronk Olson

Part 2 -

- 00:00 - Part 2 - Dr. Camille Fronk Olson
- 1:24 The captain of the host of the Lord
- 5:53 The conquest of Jericho
- 11:42 The scarlet thread as Passover imagery
- 14:37 Achan's disobedience and its consequences
- 20:32 The conquest of Ai
- 21:02 Caleb at 85: "Give me this mountain"
- 24:24 President Kimball's talk and Dr. Olson's story
- 28:57 The daughters of Zelophehad have names
- 36:13 Joshua's farewell address
- 41:44 The Lord's history lesson to Israel
- 44:44 The people covenant and after Joshua died
- 49:39 Joshua's legacy compared to Moses
- 51:45 Elder Neal A. Maxwell's sarcastic talk
- 54:19 Testimony
- 58:14 End of Part 2 - Dr. Camille Fronk Olson

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Biographical Information:



Camille Fronk Olson was an associate professor at Brigham Young University, teaching New Testament, Book of Mormon, women in the scriptures, and Pearl of Great Price. Sister Olson was born in Tremonton, Utah. She served a full-time mission for The Church of Jesus Christ of Latter-day Saints in Toulouse, France. She is married to Paul F. Olson. Before BYU, Sister Olson taught seminary and institute and was dean of students at LDS Business College. She received a PhD in Sociology of the Middle East, a master's degree in Ancient Near Eastern Studies, and a bachelor's degree in education. Her areas of expertise include Palestinian families, women in the scriptures, early Christian Church, and Near Eastern studies. Some of her areas of research are New Testament, general church doctrine, the life of Christ, and culture and history of the Bible. Sister Olson can read in French and Biblical Hebrew.

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Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Camille Olson:	00:00:03	They don't wait till the water backs up. The water's not backing up. They have to get their feet in and how often is that for us in doing something that the Lord has asked us to do? It seems daunting, but he says, Get your feet wet. Trust me. Prove me and see if I don't do what I tell you.
Hank Smith:	00:00:29	Hello, my friends. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my sanctified co-host who does wonders among us, John Bytheway. John, I was reading the book of Joshua and I stopped there and thought, That's John Bytheway.
John Bytheway:	00:00:50	I don't have that in my scriptures.
Hank Smith:	00:00:52	It was right in the footnote.
John Bytheway:	00:00:53	Yeah. Today, I want to talk about the host of this program because a long time ago when I was at Brigham Young University, there was a professor I had named Robert J. Matthews . And Robert J. Matthews, you may not know this, if you have ever read anything in the Bible Dictionary, probably had a lot of Robert J. Matthews in it. Quite a scholar, quite a behind the scenes kind of a guy that had a huge impact on the church. Without him, there's not a JST as we have it today. Anyway, Hank Smith was awarded the Robert J. Matthews Teaching Awards. Hank, way to go.
Hank Smith:	00:01:29	Wow. John, I didn't know you were going to talk about that. Thank you. I was genuinely surprised when they said my name at the dinner. I choked on my cheesecake. I really did. I did not see that coming. Ask Phil Allred. I was sitting by him. I was listening to them say, This teacher is this and this teacher's so great. And I thought, Well, what a nice thing to say. I wonder who this is.

John Bytheway:	00:01:52	In the ancient days, I think it was 97, I went on a know your religion up in Edmonton, Alberta, Canada. I got to give Robert J. Matthews a ride home from the airport. I just got to talk to him for an hour. Somewhere in the conversation we got on Zelph, the story of Zelph in church history.
Hank Smith:	00:02:12	As one does.
John Bytheway:	00:02:13	Right, as one does. He said some people don't put a lot of stock in that story, and I don't know, the way my mind works, I said, Oh, so they don't have any Zelph-confidence? And he cracked up. And the next day, I'm up at continuing education where I worked and he called the ... John, what was that thing you said in the car? Oh, you mean about Zelph, about Zelph-confidence or Zelph-esteem? And ever after that time, whenever he saw me, guess what he called me? Zelph.
Hank Smith:	00:02:42	Zelph. That's so funny.
John Bytheway:	00:02:44	I was Zelph to Robert J. Matthews.
Hank Smith:	00:02:46	Oh, that's awesome. I would be anything to Robert J. Matthews.
John Bytheway:	00:02:51	You just won the award, Hank.
Hank Smith:	00:02:53	Yeah. Well-
John Bytheway:	00:02:53	Good job.
Hank Smith:	00:02:54	I'll have to bring it with me when I meet him in the next life. Now, John, I believe our guest knew personally, Robert J. Matthews, so let's introduce her. Her name is Dr. Camille Fronk Olson. She's been with us before and we love having her. Camille, welcome back to followHIM.
Dr. Camille Olson:	00:03:12	Thank you. Delighted to be back.
Hank Smith:	00:03:15	We are glad you're here. Now, you must have been a very young teacher, but I think you crossed paths with Brother Matthews.
Dr. Camille Olson:	00:03:24	Oh, yes. And, you know, even after he had stepped down and retired, he had an office in our building and he kept working. It was right across the hall from my office. Every day, I would have conversations with him. He had a profound influence on me. Even before I came to BYU, when I was teaching seminary, his

teachings, he was one of the real true sons of God that was sent for such a time as this.

- Hank Smith: 00:03:54 It's beautiful. I remember once being a very young seminary teacher and he was presenting for us all. He was speaking on the Joseph Smith translation. He genuinely said this. He said, I don't want you to think I know that much more than you. I don't. And I thought, Yes, you do.
- John Bytheway: 00:04:12 Yes, you do.
- Hank Smith: 00:04:14 But it was genuine. He really was that humble, good to the core. Thanks, John. Thanks for bringing that up. Now, John, let's talk about the book of Joshua. What comes to mind? We have finished the five books of Moses. We're actually switching gears now.
- John Bytheway: 00:04:31 Yeah. There's some really cool stories in here. I'm kind of quirky, but I underlined because I thought, ooh, this is a moment and the manna ceased on the morrow. Bam, bam, bah. Can you imagine? Hey, wait a minute. We got kind of used to that free food out of heaven. Some great stories in here. I'm excited to see what Camille's going to teach us though.
- Hank Smith: 00:04:53 Interesting. Kind of a John chapter six moment. No more. Camille, as you've been looking at the book of Joshua, you've studied it your whole life. I'm sure you've just revisited it. What do you want to do today?
- Dr. Camille Olson: 00:05:05 John just said these are stories. Stories that focus on the time from they enter into the promised land. Joshua is the new leader of the children of Israel. They're entering in the promised land until Joshua's death is just those years. It's the conquest of Canaan. It's the years of them finding places to live. As they enter into the promised land, it must have been a daunting thought to anticipate coming into a land already occupied with many people who would be considered their enemies. So it shouldn't surprise us that the theme of Joshua really focuses a lot on covenants with the Lord and obedience. What a message for us today if any of us feels like the future feels daunting. The messages from these principles taught about obedience and loyalty to covenants has application for us today.
- Hank Smith: 00:06:10 If you ever think you have big shoes to fill, read the book of Joshua, right? You think, I don't think I can do this. Who's going to take the spot of Moses? Now, John, we may have some listeners who don't know Camille. Maybe they've just joined us

this year. What do we know about her? We both know her personally. In fact, she's done quite a bit for both of us. What do our listeners need to know?

- John Bytheway: 00:06:37 I am looking about the author section of [Women of the Old Testament](#). She also has written [Women of the New Testament](#). Camille Fronk Olson served full-time mission to Toulouse, France, which we've already talked about because my daughter was there. Before earning a master's degree in Ancient Near Eastern studies and a PhD in sociology of the Middle East. She's formerly the Dean of Students at LDS Business College, now it's called Ensign College. She was an associate professor of ancient scripture at Brigham Young University, served on the Young Women General Board, on the church's teacher development curriculum committee. I know she's [written](#) recently Too Much to Carry Alone, Mary, Martha and Me and another book, [But If Not](#). She and her husband, Paul, live in Provo. I believe that she was the only female seminary teacher in the church for a while. Is that true?
- Dr. Camille Olson: 00:07:29 That's true. When I was hired, then those first few years afterwards, yes.
- John Bytheway: 00:07:34 And she's just awesome. We had so much fun talking. We almost never hit record. We were just having too much fun visiting. We're really glad to have you back. Camille, thanks for joining us again.
- Dr. Camille Olson: 00:07:44 Thank you.
- John Bytheway: 00:07:45 We're happy you're here.
- Hank Smith: 00:07:46 John, you've noticed when we have some guests here, like Ross Baron or John Hilton, they age. Camille-
- John Bytheway: 00:07:55 Camille doesn't age.
- Hank Smith: 00:07:56 There's something happening here. This is unfair. Whatever you're doing, keep doing it. Let's look at the [Come, Follow Me Manual](#). This is our only lesson in the book of Joshua. It's entitled Be Strong and of a Good Courage. It had taken several generations, but the Lord's promise was about to be fulfilled. The children of Israel were finally going to inherit the promised land, but in their way stood the Jordan River, the walls of Jericho, and a mighty people who had rejected the Lord. And they would have to face all of that without their beloved leader, Moses. The situation may have made some Israelites feel weak

and fearful, but the Lord said, Be strong and of a good courage. What reason did they have to be courageous? It wasn't because of their own strength, or even Moses' or Joshua's, but because the Lord thy God is with thee whithersoever thou goest. When we have our own rivers to cross and walls to bring down, wonderful things can happen in our lives because the Lord will do wonders among us. How wonderful is that? Okay, Camille, with that, how do we go about taking on the book of Joshua?

- Dr. Camille Olson: 00:09:05 As you mentioned, this is the first book out of the five books of Moses. It's grouped together with the historical books from Joshua down to 2 Kings. Goes from when they come to occupy the promised land until after the Assyrians have conquered the northern kingdom and finally the Babylonians have conquered the Southern Kingdom, so up through 586BC. The historians that are writing this are particular in focusing on how Jehovah, the God of the Hebrews, is leading them and directing them. So it's a religious history and they leave out a lot of details, maybe some things that we might have questions that even might sound contradictory, but their whole focus seems to be to show that God keeps his promises. Covenants are important and you'll see that thread, I think, all the way through there. I just want to point out a couple of examples just to frame this, the book of Joshua and that means I want to go back to Deuteronomy 32.
- 00:10:16 These three verses summarize what's happened prior to this in the wilderness. I love the way it reads. I'm in Deuteronomy 32, starting with verse 10. He, and this is talking about the Lord. And when I say Lord, in my mind, I'm doing it the way King James has printed it in our Bibles with all caps, Lord, which is Jehovah. Ooh, can I just say this before we even start, because this has come up so much. I am becoming increasingly appreciative of the early Israelites sensitivity to the name of the Lord, not too frequent repetition of it. Instead of saying his holy name, putting the word and the way King James translator said it all in caps, Lord, instead of saying his name. I've learned that I think more since President Nelson asked us to focus on the real name of the church and the way I say his name when I say the name of the church so it doesn't sound like any kind of vain repetition. To me, there's a reverence that is surrounding that the people felt around that name as well as his personage.
- Hank Smith: 00:11:39 Camille, I think I could do a better job. I know I could do a better job of helping my children with that because I've noticed when we finish prayers, it almost becomes a single word that they in-the-name-of-Jesus-Christ-amen. Like it's this sound that they make almost, thank you for that. I think I can stop with my

children tonight and say, Let's just talk about this really quick. Not that they've been doing anything terrible, but let's remember that we're not just closing a sentence here.

- Dr. Camille Olson: 00:12:05 I would be interested after you talk to them about it and as they think about it and as they then pronounce it with that thought in mind as they close a prayer, if they feel anything differently. From my experience, I believe they will.
- Hank Smith: 00:12:22 I think so too. I know I do.
- Dr. Camille Olson: 00:12:24 Okay. Here, verse 10, The Lord found him, and if you see in context, that's referring to Israel, the tribes of Jacob, the sons of Jacob. The Lord found Israel in a desert land and in the waste howling wilderness. He led him about, he instructed him, he kept him as the apple of his eye. Isn't that beautiful? And as an eagle stirreth up her nest fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings. So the Lord alone did lead him and there was no strange God with him. There's a summary of the 40 years. Now, I think in some ways you could say that's a gross oversimplification of what happened. It wasn't just all so beautiful as that, as we've studied. They have had some real struggles in those 40 years. Now come over to Joshua, the very end of Joshua 21.
- 00:13:25 This is how the summary of the conquest of Canaan. This is nearing the end of Joshua's life. The idea that what have they accomplished during that time during this book of Joshua Verse 43, "And the Lord gave unto Israel all the land, which he sware to give unto their fathers and they possessed it and dwelled in it therein." In verse 44, the Lord gave them rest roundabout according to all that he sware unto their fathers and their stood not a man of all their enemies before them. The Lord delivered all their enemies into their hand. The reality is that really doesn't happen in the way that that is beautifully stated until King David, right? We're going to see that. In fact, end of the last verse in Joshua 15:63, the last verse, they're dividing up the land assigning it to the different families within the tribes.
- 00:14:35 Verse 63 reads, "And 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 until this day." Did you read that? Not all the people were driven out. And then you come just across on chapter 16, verse 10, the end of that chapter, and they drave not out or they drove not out the Canaanites that dwell in Gezer, but the Canaanites dwell among the Ephraimites unto this day and serve under tribute. So there's still some of the Canaanites there. Then chapter 17,

verses 12 and 13, yet the children of Manasseh could not drive out the inhabitants of those cities, but the Canaanites would dwell in that land. Yet it came to pass when the children of Israel were waxen strong that they put the Canaanites to tribute, but they did not utterly drive them out.

00:15:35 You see this tension between, in some ways they're saying God has delivered. He's done all of this, but yet at the end of this, we're going to still see peoples of the Canaanites, the different groups that are still living there. The writers want us to remember that God is remembering them and that he is in control. He sees a bigger picture than they are able to see. We've got to live with that tension because it isn't the way typically that we report history. Let's take a minute and look at the man, Joshua, because he is the star. Numbers chapter 27, verse 18, and the Lord said unto Moses, "Take thee Joshua, the son of Nun, a man in whom is the Spirit and lay thine hands upon him." He said, verse 19, He does lay his hands upon him and gave him charge as the Lord commanded by the hand of Moses.

00:16:36 Verse 20, "thou shalt put some of thine honor upon him that all the congregation of the children of Israel may be obedient." This was all decided before Moses left. What else do we know about Joshua? He knew what bondage in Egypt was like. He was there to experience that. He witnessed the parting of the Red Sea. He walked across that dry ground following Moses. He was among those who saw the Lord on Mount Sinai, going back to Exodus 24 if you want to review those starting with verse nine. He was the military leader that Moses put in charge of defending the Israelites against the Amalekites in Exodus 17. And he was one of the 12 men, one from each tribe that Moses selected to go spy out the land soon after they left Mount Sinai. If you recall that story in Numbers 13, which I'm sure we just discussed, but remember this is the same Joshua.

00:17:44 10 of the 12 men came back and were very discouraged, gave a very discouraging report about Canaan. Remember they said it's beautiful like land of milk and honey, but boy, there are some scary people there. The Anakim, the people of Anak that are like giants and we're like grasshoppers in comparison to them. And they have these walled cities, there's no way we could be able to make it. Whereas two men, Joshua from the tribe of Ephraim and Caleb from the tribe of Judah said, No, no, no. Let us go up at once and possess their land for we are well able to overcome it. But the people were afraid and they chose to go with the 10 and that's the reason that they find out right that they spend 40 years wandering in the wilderness. But the consequence was

Caleb and Joshua were told that they would not only enter the promised land but would be given a land inheritance. That's all part of this background of Joshua. It shouldn't be then a surprise to us when the Lord told Moses, Put your hands on Joshua and prepare him in front of the people to be the next leader.

Hank Smith: 00:19:03 I think everybody in the church has maybe had a moment where they thought, I'm taking whose spot as Bishop? as Relief Society President? I'm nowhere as amazing as they are.

Dr. Camille Olson: 00:19:15 Yeah. And I think it would be one thing to feel that way when Moses is right there with his hands on your head telling you that. But how do you feel when Moses is gone? When we get to Joshua chapter one, that's it. Moses is gone. He's not there. There you are, Joshua. And you go, Oh, no. I love right there in verse one of chapter one. What do we read in there? The Lord spake unto Joshua, the son of Nun. Moses' minister, that's who he had been before and said, we start this out, the Lord is talking directly to Joshua. We get that verses two through nine is the Lord's instruction to him. I don't know if there is as hard as and almost impossible as it would feel to be Moses' successor. The only way you think you could carry on is if you heard something like this from the Lord. I can't help but think of President Oaks experiencing something very similar to what Joshua is experiencing right here.

Hank Smith: 00:20:32 I bet you both thought that [President Oaks](#) came to BYU, this is February of this year. He told the students, "I want to thank the many friends and members who have prayed and expressed support for me in my new calling." You can almost hear Joshua. "Frequent references to the mantle of the office settling on me have suggested that I begin with some observations on the significance of that term. The word mantle is used in the Bible to describe the cloak of the prophet Elijah that descended on Elisha as a symbol of the passage of prophetic authority. The term mantle came into the restored church's history in many reports of the meeting in Nauvoo on who would succeed the murdered Joseph Smith. Many who were present recorded their experience of the mantle of Joseph settling on Brigham Young. Those experiences took many forms. Some had visual experiences, some heard Joseph's voice and many had a feeling as each of us receives revelation differently."

00:21:30 I wonder if Joshua talked about Moses this way. He says, "when Russell M. Nelson was called as our prophet, I had a similar experience. I had sat beside this apostle in the meetings of the Quorum of the Twelve for 34 years. But when the mantle of the prophet settled upon President Nelson, I felt that his prophetic

gifts were magnified. We all have witnessed his profound leadership. Upon President Nelson's death, I experienced another meaning of the mantle. To observers, it symbolizes a transfer of priesthood authority to the person who receives that authority. It is very different and very real. Within a few minutes after learning of our president's death, I felt the heaviness of responsibility settle upon me along with important impressions of what I was required to do now. We need one another's prayers. I feel the positive effect of your prayers. I am thankful and I love you."

Dr. Camille Olson: 00:22:32

That is a perfect parallel to this. Look at these verses two through nine. We don't hear the Lord working in very much the same way back in the time with Joshua. First, he tells him in verse two, Go over this Jordan river with all the people and to the land which I do give to them. Verse three, I love every place that the soul of your foot shall tread upon that have I given unto you, as I said unto Moses. I mean, this entire land, he said, I've promised you. From the wilderness and he gives the dimensions there in verse four that would have meant a whole lot more to them than it typically does to us. Then verse five, "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."

00:23:28

For anyone else to say, Oh, Joshua, you can do this. Look what you've done already. You are strong and you are good. I don't think it would mean so much. It had to come from the Lord. But coming from him, there is strength in that. The next thing he tells them, verse six, "Be strong and of a good courage." That's repeated three times by the Lord. Then we're going to see who says it the fourth time. But three times the Lord says that. He said, I'm going to be with you, but it doesn't mean it's going to be easy. For unto this people shalt thou divide for an inheritance of the land which I sware unto them. Only be strong and very courageous that thou mayest obtain and do according to the law, which Moses, my servant commanded thee. Turn not it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest.

00:24:29

The importance of obedience. These are important things. And then there's another aspect of that in verse eight. What does he tell him to do? This book of the law, which to us, the equivalent of that would be scriptures, all the scripture that we have. But for them at that time, what they had was these first five books of Moses, the book of the law, or something that would be similar to that. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night. That

thou mayest observe and do according to all that is written therein for thou shalt make thy way prosperous, then thou shalt have good success. Meditate on this day and night, these scriptures and I'll make you successful by being prosperous.

00:25:24 I love to think of prosperity here in the same way that we read about it in the Book of Mormon. If you keep my commandments, you'll prosper in the land and if you keep not my commandments, you're cut off from my presence. The opposite of being prosperous is being cut off from his presence. I'm going to make you successful. I'll stay with you. I will be in your presence. I will make you successful. And look at verse nine, "Be not afraid, neither be thou dismayed." That is only possible because you know the Lord.

Hank Smith: 00:25:59 I wanted to ask you both about this phrase in verse eight that I've read many times, shall not depart out of thy mouth. I saw some other translations that I thought I'd like to have your take on. One says, "Never stop reciting these teachings." Another one says, "Be sure that the book of the law is always read in your worship." And another translation says, "This set of instructions is not to cease being part of your conversations." That's a different way of thinking this book shall not depart out of thy mouth. It's don't ever stop talking about this.

Dr. Camille Olson: 00:26:37 I think that's really very good. Think about it in our own worship services. To me, there is a difference when what is taught is grounded in scripture. And you notice it's deep enough and broad enough that no matter how many times we discuss it or in what setting it is taught, there's always new things that we think of or hear or discover. It is so rich and so universally applicable. I don't know any other writings that compare.

Hank Smith: 00:27:15 I really like what you said. The Lord's repeating, "Be of good courage." Did I mention be of good courage? Just one more time. And I wonder if Joshua's going, This sounds like it's going to be scary.

Dr. Camille Olson: 00:27:28 Yeah. Just because we know that the Lord is with us, he didn't send us here to do simplistic kinds of things. He's given us challenges from the get-go because we are learning to become like him. That doesn't happen by having an easy, carefree life. It happens when we're put in situations where we need to depend on him because we know our strength is not enough. When we learn to turn to him and lean on him and move forward even when we can't see the next step, that's when we grow ourselves. That's when that sanctification is starting to happen inside of us. We change, forever change.

	00:28:18	He's going to come from that conversation with the Lord and now he's got to face his people and he tells them, We're going over. Get ready. Within three days, we're going to be going over. Verse 16, the people then respond. This is what a chance we have whenever we get to sustain a prophet, isn't it? Verse 16, they answered Joshua saying, "All that thou commandest us, we will do. And whithersoever thou sendest us, we will go. 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." Then they say to Joshua, "Only be strong and of a good courage." They echo and they're almost saying, We're going to help you. We're standing with you. We will follow you. Lead us, be strong. Remember to lean on the Lord and do what the Lord asks him and we'll be there for you. It's got to be one of those wonderful red letter days for Joshua before they go across the Jordan River that you hear that from the people. That's how he starts his ministry and they're still standing on the east side of Jordan.
Hank Smith:	00:29:36	One of my good friends, his name is Lynn Bowler. He was in sacrament meeting. I think he was on the High Council, so he's on the stand in my ward, our ward, sitting next to another high counselor and they announce, Hey, next week we're going to be replacing Bishop Norton, Ryan Norton. And this other high counselor leans over to my friend Lynn And then says, Oh, wouldn't you hate to be the guy who has to take Bishop Norton's spot? My friend Lynn, who knows he's the guy leans over and says, Yeah.
John Bytheway:	00:30:18	I testify that, yeah.
Hank Smith:	00:30:22	You can do it. The Lord is with you.
Dr. Camille Olson:	00:30:25	You can do it. In the strength of the Lord, I can do all things.
John Bytheway:	00:30:29	We will sustain you in what the Lord's asking you to do, which is huge.
Hank Smith:	00:30:33	I like how you said that. We are with you. Camille, how beautiful that they repeat the Lord's message back to him.
John Bytheway:	00:30:40	Yeah, that's really good.
Hank Smith:	00:30:41	He's getting it from above and he's getting it from below.
John Bytheway:	00:30:44	Joshua was like, I've heard that somewhere before.

Dr. Camille Olson:	00:30:47	Well, my friends, that is chapter one of Joshua. It's a great introduction, but there are great stories ahead. I love chapter two. Moses has sent a couple of men to spy out Jericho, the closest city to where they're going to be crossing the Jordan River. It's not at all far from the Jordan River. It is an incredible location. You've seen it. It's like a little oasis in this vast desert wilderness. A fertile garden, it's called the City of Palms and you see palm trees all over Jericho. It's just beautiful. It's also therefore a very militarily strategic location. Archeologists guess that this might be one of the oldest cities, thousands and thousands of years back. And at the time of Joshua, it is surrounded by a casement wall or a double wall. That's extra fortification for a city. It was different widths and sometimes they just filled the two walls with rubble, but it would make it that much harder for an invading army to get through.
	00:31:59	We read in here that Rahab , our star of chapter two, lived on the wall. And that was also very common that they would be several feet apart these two walls and divided into different domiciles that people could live on the wall. Those homes become part of the fortifications of a city. It's probably lower rent district, a little more dangerous when you're part of the fortification. But there is our Jericho. All we read at the end of verse one is they came to an harlot's house named Rahab and lodged there. I think there's little hints they could have checked out some other places because word has gone out. There are some Israelites in town. Someone saw them go to Rahab's place. Now, I think we had to first just talk about Rahab the harlot. I do mom duty on Mondays through Tuesday. I go visit my almost 99-year-old mother and I was reading from her scriptures, the book of Joshua while I was visiting. And in the margin next to the harlot's house, she had written innkeeper. I'm sure there was some Sunday school class sometime along the way saying, Oh, she wasn't a harlot. She was an innkeeper.
Hank Smith:	00:33:26	We're uncomfortable.
Dr. Camille Olson:	00:33:28	We are. I'd say stop it. Do you know what? Rahab's name means broad, and we're not talking about a derogatory term for a woman. Think about this, isn't the Savior's atonement broad enough to cover anyone who comes to him? I love that in Moses chapter 7:53 that reads, Jesus Christ, the Savior Jehovah is the rock that is as broad as eternity. That door to him, the door that leads to our Savior is broad enough for a woman who has a reputation as a harlot to enter. This story shows it. I find it interesting, and I could go on too long on this. It's interesting that we know very well today that there are plenty of men who have no conscience about using women's bodies for their own

pleasure. The women are labeled with a title like a harlot and the men have no label.

00:34:52 We don't know what circumstances led Rahab to this life. She's called a harlot every time she's mentioned with one exception when it's just her name, but every other time it's Rahab the harlot. I think part of that is to remind us the Lord is mindful of her and she has place in his kingdom if she will come to him. We find this Rahab has the capacity to be touched by the Spirit. So let's just back up. What do we know about her? She's very conscious about caring for her family. She's the caretaker for her family and we read a little more specifically, like in verse 13, she has a father and a mother and brethren and sisters, and she's responsible for them. She has this inn, this public house that she keeps. She has flax up on the roof. Some business perhaps with flax, you can make linen clothing from flax.

00:36:00 You can make ropes from flax. It's a process, but I think she's a very hard worker and she is doing whatever it takes to care for her family. When the spies come in, interesting we don't have immediately, but she sees that they're going to be in trouble as some... It says here, verse three, And the king of Jericho sent these men to Rahab saying, wait a minute, we got to get these spies out of here. A king is maybe a little grandiose for this city. It's like a city state. We might call them a mayor. But when she knows they are coming, verse four, she hid the two men up on the roof among the flax. One thing I notice the Old Testament especially, men are most often the leaders of military and the political leaders and the leaders of community, but women are very often the rescuers and they do it sometimes in ways that men are totally unprepared for.

00:37:08 Many ways men don't think women are that intelligent and so they aren't prepared to be snookered by them. Think of Shiphrah and Puah, the midwives, who snookered Pharaoh. Think of Tamar and Judah. Here these men come in, they are unprepared to think that Rahab could be a little clever woman and pull the wool over their eyes and she does it. They don't even blink. I love the way she does it. Look at verse four. She says, Oh, it's true. There came men unto me and I know not where they went. And it came to pass about the time of the shutting of the gate, which would be at the end of the day as it's getting dark. When it was dark that the men went out, whither the men went I know not. Pursue after them quickly for you'll overtake them. Quick, quick. They just laughed.

00:38:02 You might be able to catch them. Oh, okay. Okay. And off they go. Soon as they're gone, she goes up to the roof before the two

spies can even think about sleeping and she goes, I got to talk to you. We've taken care of them. I want to talk religion now. I want to talk about God. John and Hank pause for a moment here. We get verses nine through 13. That is Rahab's voice. We don't get a woman's voice. It's her testimony. And notice the words, how she starts out. She said, I know. This is the Hebrew word yada. This is knowledge that's beyond just cognitive knowledge, like this is deeper. I know. This is Sariah in the Book of Mormon after her son's come back and she says now to Lehi, Now I know of a surety. I know. Then she calls the Lord by his name.

00:39:08 Notice Lord is in capitals. I know that Jehovah hath given you the land. Notice what tense it's in. Hath given you. They haven't even come over the Jordan River, and what is she saying?

John Bytheway: 00:39:24 She already knows.

Dr. Camille Olson: 00:39:25 In present tense. This is the Hebrew tense that's sometimes called the prophetic perfect. It allows you to say things in the present tense that haven't happened yet. To me, it's the pure definition of faith. You know so well that something is going to happen that is if it's already occurred and you act today as if that has already happened. That's what Rahab is saying. I know of a surety, you can almost say, that Jehovah has given you the land and that your terror has fallen upon us and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea.

00:40:10 How did they hear that? When you came out of Egypt and you went to the two kings of the Amorites on the other side of Jordan, Sihon and Og whom he utterly destroyed, we heard that and as soon as we heard those things, our hearts did melt. Neither did there remain any more courage in any man because of you for the Lord Jehovah, your God, he is God in heaven above and in earth beneath. None of these other gods. No, he alone. I've got a footnote there to Exodus 15, the song of the sea. Moses and Miriam both sing after the children of Israel have crossed through the Red Sea. In fact, maybe I had to go back there. Exodus 15. Women were typically the ones that sang that did the music. It's in this context that Miriam is called a [prophetess](#). Look at in this song, verse 14 and 15.

00:41:16 They would be singing this. The people shall hear and be afraid. Sorrows shall take hold on the inhabitants of Palestina or the Philistines. Then the Dukes of Edom or the leaders, the chiefs of Edom shall be amazed and the mighty man of Moab trembling shall take hold that Sihon and Og. That's the very things that

Rahab is talking about. And all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them by the greatness of thine arm. They shall be as still as a stone. They're singing this prophetically before it happens. This song would have probably been sung by the Israelites and passed around. You wonder, did Rahab and others in Jericho and other areas hear this song? Let me give you another one. We got to go to the Book of Mormon. 1 Nephi chapter 17.

00:42:19 I'm reading between the lines, but I think there might be something here. Verse 32. After they had crossed the river Jordan, we're going to get there with chapter three. They're going to cross the river Jordan. He did make them mighty unto the driving out of the children of the land, even unto the scattering of them to destruction. There's the conquest of Canaan. Nephi asks, And now do you suppose that the children of this land, could we say the Canaanites, who were in the land of promise, who were driven out by our fathers, the Israelites? Do you suppose that they were righteous? Behold, I say unto you nay. Do you suppose that our fathers would have been more choice than they if they had been righteous? I say unto you nay. What is this suggesting? What makes the Lord with the Israelites right here? Because they are following him, because they're obedient to him, but if they hadn't been, would they have been able to drive out the Canaanites?

00:43:20 He's saying no. Now verse 35. Behold, the Lord esteemeth all flesh in one. He that is righteous is favored of God. But behold, this people, this Canaanite people had rejected every word of God and they were ripe in iniquity. What do you have to do before you reject the word of God?

John Bytheway: 00:43:45 You have to hear it.

Hank Smith: 00:43:46 You have to hear it.

Dr. Camille Olson: 00:43:47 You have to hear it. Sometime before this, they had heard the word of God. We don't have the details, but I would suggest Rahab had heard testimony, not only heard it, but felt it deep inside of her and now she knew. We've heard about your God, and now I know he is the only God. I think that Book of Mormon passage is a helpful commentary on what's going on there.

John Bytheway: 00:44:22 You just changed my Book of Mormon. That's so cool.

Hank Smith: 00:44:27 Never saw that. What a great reference.

John Bytheway:	00:44:31	This people, the Canaanites, had rejected everywhere.
Dr. Camille Olson:	00:44:35	Yeah. That's going to help us when we get into all this destruction and violence and it's hard. It's really hard. But the Lord doesn't do that unless he gives them first a chance. He's always done that, right? He always gives a chance to hear.
John Bytheway:	00:44:53	Yeah, I'm looking at the footnote, footnote 35D. Thank you, Robert J. Matthews, for working on the footnotes. It says Joshua 2:24.
Dr. Camille Olson:	00:45:03	We send you back to the story with Rahab, but Rahab's story doesn't send you there so you can do it both ways, yes.
Hank Smith:	00:45:11	What a beautiful connection across scripture. John, how many times has it happened on this show that we... Oh, wow. I've never seen that. Camille, can I go back to something you said earlier that every English translation of the Bible lists Rahab as a prostitute or a harlot. There is none that say innkeeper. Like you said, somewhere along the way, someone said, I don't like that. I'm going to-
John Bytheway:	00:45:31	I've got to soften this.
Hank Smith:	00:45:32	I'm going to do my own Sunday school translation, right? We even get it hushed tones. There was Rahab and she was a bit of a prostitute, and she was super faithful. What is it? Why do we do this? I think I do it too. Why?
Dr. Camille Olson:	00:45:52	Remember this? In the Savior's own words, remember what he said to the Jewish leaders? The harlots and the Publicans will get to heaven before you do.
Hank Smith:	00:46:00	Before you. Yeah.
Dr. Camille Olson:	00:46:03	Do we order sins or order lifestyles as far as who's more righteous and who's less righteous? I love that from 1 John. All do sin and come short of the glory of God. We all need the Atonement. I just love the fact that it's preserved here in scripture. You know that in Hebrews chapter 11, the great roll call of the faithful, you get Abel, Moses and Noah, Abraham.
John Bytheway:	00:46:34	Hall of Fame.
Dr. Camille Olson:	00:46:35	And Isaac, the Hall of Fame, and then Rahab the harlot jumps through there. And you just go, yes. As one of the great examples of faith, and it's Rahab the harlot. And James, as he's

talking about faith without works is dead and you've got to have not only faith, but you got to have works with it. He gives two examples, Abraham in chapter two of James and Rahab the harlot. It's almost to remind us there is nothing outside the power of the atonement of Jesus Christ.

00:47:07 We want to come to Him and society and maybe squeaky clean interpretations would say, Oh, but not that. I think you've gone too far. No. To add to that, what else do we know about Rahab? She's in Matthew chapter one, verse five. That's the one place she's not called the harlot. She's listed as one of four women before Mary as ancestors of Jesus Christ, of all the people, all that could be listed and the women that could be listed. Matthew made sure Rahab was there. Rahab has a heart that is touched in ways that some of these others that maybe were seen as the real righteous in their society did not. Publicans and harlots make it there before you do.

Hank Smith: 00:48:02 I think when we try to alter what the text actually says, we seem like those people in Jesus' day who said, Why are you eating with sinners? Why are you having meals with them?

Dr. Camille Olson: 00:48:13 She can be touched by the Spirit and has been and has the courage and the faith to not only speak up but put her life and her family's life on the line because of that. She's hidden these spies and she's going to help them get out.

John Bytheway: 00:48:34 Our friends, [Kelly Ogden and Andrew Skinner](#), who we've had on the podcast, I was looking at their commentary today, the verse by verse, and I loved what they said here. The Hebrew word used of Rahab is zonah, which in every biblical case means harlot, adulterous, or prostitute. Rather than trying to change the reality of Rahab's past, we should allow for the reality of repentance and reformation. This was an individual who found the covenant, committed her life to it and was blessed. This story is one of the great, compelling reasons to rejoice in the opportunity to change Heavenly Father's plan of second chances. Verses eight through 11 give us Rahab's testimony.

Dr. Camille Olson: 00:49:18 Yeah.

John Bytheway: 00:49:19 I love it. They didn't back up. No, that's what it means.

Dr. Camille Olson: 00:49:22 No, it is. I love the Old Testament. We can see the whole breadth of humanity in these pages. The fact that no one is without the need of the atonement of Christ. There is no one so good or so obedient or so kind that they don't need Christ.

Chapter two, we're still there. Verse 12, "Now therefore, I pray you swear unto me by the Lord." Now that language right there, if we read it slowly enough and pausing and thinking as we're reading, it's covenant language. You can hear it, can't you? We're swearing by the Lord is in caps. Since I have shown you kindness that you will also show kindness to my Father's house and give me some token of promise. This word translated kindness is one of those absolutely remarkable Hebrew words that comes up often, real often translated sometimes loving kindness, sometimes as mercy.

00:50:36 It's hesed. It is covenant language. It is more than just love. It's like a permanence in that love, a steadfastness in my promise to you. It's God's promise to us and what we promise him that is so much deeper than a lot of times what we say to each other. So she's asking for that kind of covenant from these spies. Yep, I'm going to help you. I know, but you got to promise me that when you're taking over this city, you will save me and my family. She's putting her family there right front and center. And save them, verse 13, that you will save alive my father, my mother, my brethren and my sisters and all that they have and deliver our lives from death. It almost suggests maybe another generation, perhaps all that they have, I don't know. Then the men answer in the same hesed language and the men answered her our life for yours.

00:51:47 This is covenant language. If you won't tell anybody that we were here, if you don't divulge our presence and it shall be when the Lord hath given us the land that we will deal kindly, we'll give you hesed like you have given to us and truly with thee. That covenant language, we've got to make sure we've seen that. They agree. They agree to this. Enter in this covenant with each other and then she lets them down by a cord. It's translated cord in Hebrew that comes from the root verb to sew. It makes you think of, in many ways, the flax up on her roof. Anyway, it does me. And I'm thinking, you know very well this cannot just be a thin thread or something one bit, but you can make rope out of flax. I think she could have easily had made that cord herself and she puts it through the window.

00:52:47 But look in verse 18, the word is changed now the way they say it. Behold, they say, When we come into the land, thou shalt bind this line of scarlet thread in the window. Now it's a line of scarlet thread. It's scarlet now and it's bound. That line of thread, the Hebrew word is also translated hope. You put out this scarlet hope and bind it. Look at those words. Isn't that interesting? The binding, the scarlet and the hope. And end of verse nine, blood. You've done this, I'm sure too. In Hebrew,

you cut covenants. There's always blood with covenants. This imagery to me speaks of the Savior. Of him. Everything that they're doing, this covenant they've made, it's really putting their faith in Jehovah, that it's through him that we will be saved. You see it again down here in verse 21, and she bound the scarlet line in the window. It's there and it's a beautiful symbol of almost like the painting the lintels with the blood of the lamb for Passover.

- John Bytheway: 00:54:10 That's what I thought of. It sounds like Passover, a mark in the window that's red that's scarlet.
- Dr. Camille Olson: 00:54:17 Then she tells them, Go hide up here in the hills for a while till things cool down. They do. Then they finally come back and they see Joshua. And what do they say to Joshua? Now, notice the verbiage. How much do they believe this harlot Rahab? Verse 24. And they said to Joshua, "Truly the Lord hath delivered into our hands all the land." What tense is that? It's in the present tense. It's happened. They use the same terminology. It's that prophetic perfect. "For even all the inhabitants of the country do faint because of this." We see him talking to Rahab, but I think they might have sensed the fear throughout Jericho from more than Rahab. Chapter three, Joshua tells them, Get ready. I'll skip down to verse three. When you see the ark of the covenant of the Lord your God, I just love the whole name of the ark.
- 00:55:13 Isn't that beautiful? When you see the ark of the covenant of the Lord your God and the priest, the Levites bearing it, then ye shall remove from your place and go after it. In other words, you see the priest carrying this ark of the covenant of the Lord our God. That's your time to get up and go. Notice in verse four, he wants space between the priests and the Ark of the Covenant and them. 2000 cubits, I mean, we're talking that's a considerable distance. If you think a cubit is like 18 inches, what would be the purpose of being so far behind the ark as it sets out before them? It's an interesting thing. He's asking them to leave space and there's not an explanation.
- Hank Smith: 00:56:05 That's a half mile.
- Dr. Camille Olson: 00:56:07 Like a thousand yards or something I think someone once estimated. It's a good distance. What then happened verse five and here's the famous verse that you quoted Hank at the beginning. Joshua says to them, "Sanctify yourselves, for tomorrow the Lord will do wonders among you." I love that verse. [Elder Jeffrey R. Holland](#), April 2016. If you recall it, he spoke last in general conference and was talking about how

high we are with conference and then the next day is just, here we go. The reality strikes. The name of his talk was, Tomorrow the Lord will do wonders among you. But he said this, "If gospel standards seem high and the personal improvement needed in the days ahead seems out of reach. Remember Joshua's encouragement to his people when they faced a daunting future. Sanctify yourselves for tomorrow the Lord will do wonders among you."

00:57:17 When things just seem impossible, I can't do it. The days ahead seem impossible. Think about this. Sanctify yourself. I hear [President Nelson](#) say, Expect miracles. I wonder how they sanctified themselves. I wonder what that preparation the night before was like and what we can do to prepare better. It's helpful to recognize from verse 15 in here, the very end of verse 15, the Jordan overfloweth all his banks at the time of harvest. This probably is in the springtime of the year when flooding was likely. That would even make this a little more interesting and daunting as they think about going across. We don't see that today with the Jordan with all the water that's taken out, but apparently there was some serious flooding in the springtime that is referred to here. Part of this story that is so remarkable then is you get the priests taking that ark of the covenant of the Lord down to the water and we read verse 15, "As they that bare the ark were coming to Jordan, the feet of the priests that bare the ark were dipped in the brim of the water."

00:58:50 He says, Sanctify yourself. I'm going to do wonderful things and they're ready to go through, but man, their feet are wet on the side of the river and the river is still flowing. That is an important point and I think that's part of what it means to truly have faith. [Elder Bednar](#) gave a talk where he made reference to this and tied it with the Joseph Smith translation of Hebrews chapter 11, verse one, definition of faith. I love that definition. It isn't just the substance of things hoped for, but Joseph Smith translation, the assurance of things hoped for even when evidence is not seen. We are so sure that we act today as though it has already been fulfilled. That's what these priests with the ark are doing. They come and they don't wait till the water backs up. The water's not backing up. They have to get their feet in and how often is that for us in doing something that the Lord has asked us to do?

00:59:54 It seems daunting, but he says, get your feet wet. Trust me. Prove me and see if I don't do what I tell you. This is Elder Bednar. I love this. This was not General Conference. It was an article he wrote for the Ensign September 2007 called Seek Learning By Faith. And he said this, "The faith of the Israelites

was manifested in the fact that they walked into the water before it parted. They walked into the river Jordan with a future facing assurance of things hoped for. As the Israelites moved forward, the water parted and as they crossed over on dry land, they looked back and beheld the evidence of things not seen." Might say that they hadn't seen beforehand. "In this episode, faith as assurance led to action and then produced the evidence of things not seen that were true." Using this very story as a precise example of what Hebrews 11:1 is saying.

01:01:03 And then it's after they step into it, what happens? The water backs up like a heap, it said. Verse 17, the priests that bear 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 have passed clean over into Jordan. They come in and they stop right in the middle of Jordan and the children of Israel pass over while they stay there. But it's not finished. Chapter four picks up right where we left off, the people passing clean. Don't you love that? Clean passed over, or the footnote says completely passed over.

John Bytheway: 01:01:49 That idea that their feet had to get wet before the water to demonstrate their faith. There's to me a New Testament story where the lepers call out to Jesus. They say have mercy on us. Jesus says to them, he gives them instructions of what they should do. If they were already healed, go show yourselves to the priest. And the voice thought they could have stood there and said, we can't go show ourselves to the priest. We're not healed yet.

Hank Smith: 01:02:18 I think you've got the order wrong.

John Bytheway: 01:02:20 Yeah, you got the order wrong. But it says, as they went, they were cleansed. It doesn't say, and as they just stood there, they were cleansed, but they started making tracks and then they were cleansed.

Dr. Camille Olson: 01:02:33 I think we are asked to do that very frequently in our lives. We don't have the evidence before we start. And I think whenever you come to that crossroads or that situation, you really do go through that, do I really trust the Lord?

John Bytheway: 01:02:52 Like paying tithing when you can't pay your bills or something.

Dr. Camille Olson: 01:02:55 Yes. You make that decision. It's a choice and you say, Okay, I'll go forward. Sometimes it's not the first step and sometimes it's

not the second step. Sometimes it's a few more steps and you get up to your maybe neck and water. But you go, I trust.

Hank Smith: 01:03:16 Our executive producer, Shannon Sorensen, loves to quote this story to me. When I say, Shannon, I'm a little nervous about this. She says, Well, we got to get our feet wet. We got to move forward.

Dr. Camille Olson: 01:03:26 That's right. So you get the ark with the priests are still in the middle of the dry Jordan riverbed. Children of Israel have passed completely over. Joshua sends back 12 men, one from each tribe. I think this is helpful and important. Representative of all the children of Israel. There's someone there represents me and my tribe. And he sends them back to get each one a stone from that dry riverbed from where the water is going to come back crashing over, but evidence that they crossed over, they take out a stone that was just previously covered by water and they bring it back and make a monument. I think this is an important assignment that Joshua gives to them. He tells the explanation why as everyone now comes out and the water is going to come crashing back down the river. In verses six and seven, it comes up again chapter four, verses 21 through 24, and because that's a little bit longer and explains a little bit more.

01:04:42 Can I read that one? Verse 21, he said, "When your children shall ask their fathers in time to come saying, What mean these stones? Then you shall let your children know saying Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you until you 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. That all the people of the earth might know that the hand of the Lord that is mighty." You will know that the hand of the Lord is mighty. And tell your children this. I just think that is such an important piece because how quickly we forget. There's something about the fact that all twelve tribes have participated in building that monument, that each of the tribes is represented, that it's like how many witnesses coming together to say, this really happened.

01:05:52 These stones were on dry ground under where the Jordan River flows. I think of the one promise or purpose of the Book of Mormon that Moroni wrote on the title page that it was to remind them what great things God has done for our fathers. I mean, I love history. Can you tell that? There's such value in knowing what has happened before. One other little piece on this with the memorial that I think is really interesting. Sometime along the way, there was a community named

Bethabara along that river. Bethabara in Hebrew means literally house of the fording. We might more easily call it the place of the crossing. I can't imagine any other crossing but this one that would warrant naming a community that. We know, especially from restored gospel scripture in the Book of Mormon and also Joseph Smith translation of Matthew that Jesus Christ was baptized in the River Jordan next to the community called Bethabara, the place of the fording.

- 01:07:12 Remember what great things you tell your children about the Lord and that they will fear him and how mighty. It's a beautiful story to remember when things are going to get tough and they might be scratching their head saying, now, why are we here? Why did we leave Egypt or whatever the case may be? Here's a memorial. We have memorials in our life today and ways to remember. And this reinforces to me why and that we need to take that seriously and go through the process often of remembering.
- Hank Smith: 01:07:53 And it's something you can go to, you can touch it, you can see it. And I love that you pointed out that this is where John the Baptist goes.
- Dr. Camille Olson: 01:08:00 Yeah.
- Hank Smith: 01:08:01 I think the Salt Lake Temple is part of that for me. I'll go over to it and touch it and go, how did you do this?
- John Bytheway: 01:08:09 Hank, I remember when they were excavating right after 2020 to strengthen the foundation, seeing pictures in the newspaper that they were finding underneath the brick writing numbers or whatever of these guys in the 1800s.
- Dr. Camille Olson: 01:08:29 That had originally been the ones that laid those stones.
- John Bytheway: 01:08:32 Hauling them out of Little Cottonwood Canyon by oxcart and finally by rail later on, but the work involved. To see the histories they uncovered that and think, wow [somebody](#) else was here. That's cool.
- Dr. Camille Olson: 01:08:46 And how many years that took to build and they just kept working, faith that it would be completed, yeah. We found the home of my Dutch ancestor where they lived in Zwolle in the Netherlands. It's been remodeled, but the home is still there. I go back and see where they lived and what they decided to do in those late 1860s to follow a prophet they had never heard or seen and crossover and that home is in many ways a monument

to me of what they gave up and sacrificed for something that they believed and that they wanted for their descendants that they felt like could not happen if they remained there at that time.

Hank Smith:	01:09:41	Wow. You just sit there for a second and you think there's something of reaching through the centuries in there. There's a connection. Even this is the place monument, I think. How did you do this?
John Bytheway:	01:09:54	Or Ensign Peak, you walk up there.
Hank Smith:	01:09:55	Yeah.
Dr. Camille Olson:	01:09:56	Mm-hmm. He's done wonders among us, hasn't he?
Hank Smith:	01:10:01	Coming up in part two.
Dr. Camille Olson:	01:10:03	None of them has married. If they haven't married, can I just tell you they're young? I would say they are very young. And they have the moxie to come to Moses before the door of the tabernacle of the congregation and the men that are there and leaders saying, "Why should the name of our father be forgotten because he had no sons?"



- John Bytheway: 00:01 Welcome back to part two with Dr. Camille Fronk Olson, the book of Joshua.
- Dr. Camille Olson: 00:06 Chapter five, first things they do after they get into the promised land, it's like they are recommitting themselves. It's remembering and solidifying their commitment to the Lord. We read about circumcision, which is all with the covenant and having another Passover, having Passover there on that promised land. That's the context that John brought up earlier about the manna ceasing on the morrow, verse 12, chapter five, verse 12, the manna ceases. It's a new chapter in the life of the Israelites and a lot more expected of them now than has ever been before as they wandered in the wilderness. Now's the time to stand up and be true witnesses for their God and to show their diligence in the covenants that they've made.
- Hank Smith: 01:06 I probably shouldn't chuckle at this, but it said when the Canaanites heard that the river had been dried up, they're pretty nervous you would think. I think we are in serious trouble. It says their heart melted and there's no spirit in them anymore. I'm out.
- Dr. Camille Olson: 01:24 It was one thing to hear them out there in the wilderness and hear of them going through the Red Sea, but now they are at the back door and they're coming right into our backyard. Verse 13 through 15, the very end, it's an interesting little side story that is really maybe the very important part of this chapter. Joshua was by Jericho where Rahab lives and where they're going to go first and conquer first. And he lifted up his eyes and looked and beheld there was a man over against him with this sword drawn in his hand. Joshua goes up to him and said, Are you for us or for our enemies? The man said, Nay. You can hear him say, I'm captain of the host of the Lord. As captain of the host of the Lord, am I now come. And Joshua fell to the earth and did worship him.
- 02:19 It said, What do you have to tell me? And the captain of the Lord's host said to him, Loose thy shoe from off thy foot for the

place whereon thou standest is holy. And Joshua did so. Some have argued this is the Lord himself because they actually bow down and worship him and it is holy ground. Or is it someone who represents the Lord? This is to be symbolic of the Lord there, actually. And what is he saying? I'm here to fight your battles. That is holy ground. If that is the only reason that makes that holy ground. Is it also holy for what else is going to be happening and what the Lord will be doing in the future? What has just happened as they've come through the Jordan River? Is it holy ground because of what is going to be happening way down the road?

03:13 That is the very area where the Son of God will be ministering. His mortal life spent teaching in that very area on that very land as well. It is holy ground. Whenever you visit that land and step on so many areas. Everywhere I think you step, there's something holy that has happened there. It is holy ground because of the Savior. He's telling them, I think right from the beginning with his sword right there. They haven't even started. And he's there.

Hank Smith: 03:47 He did tell Joshua, As I was with Moses, I will be with thee, and this is somewhat like Moses' experience at the burning bush, take your shoes from off your feet, this is holy ground.

Dr. Camille Olson: 03:59 It's very similar language, isn't it? And very similar experience.

John Bytheway: 04:03 Going back to [Andrew Skinner and D. Kelly Ogden](#), our friends, they said, We believe the captain of the Lord's host, whom Joshua saw was Jehovah, whose name immortality was also Joshua. First, there was no attempt to stop Joshua from worshiping him, even though others have been admonished not to worship when the heavenly messenger has not been the Lord, and that's what I thought about. Second, Joshua was told to remove his shoes while standing on holy ground the same instruction Jehovah gave to Moses.

Dr. Camille Olson: 04:36 That's good. We didn't mention earlier, but I think that is another interesting point that Joshua's name Yeshua. In Hebrew, when you take it through the Greek and then Anglicize it, it becomes Jesus. Jehovah is salvation. It's a great name.

Hank Smith: 04:58 Camille, could we make the case that the promised land is maybe the celestial realms I want to be in and I have no way of getting over there, but then Jehovah, Jesus makes a way.

Dr. Camille Olson:	05:10	Makes a way. And I think you can take that same imagery and say you cross over the Jordan River. You talk about that's how you enter the gate is through baptism and it's an uphill climb. You know that, that climb from there, some 1200 or so feet below sea level all the way up to about 2,600 feet above sea level where Jerusalem is, you go straight up there where the presence of the Lord is if you talk about the temple or celestial glory. I think you can see that and he brings you up there. It is uphill.
Hank Smith:	05:46	You were right on, that's where John the Baptist baptizes. This is the gate into the promised land. What a beautiful connection.
Dr. Camille Olson:	05:53	It's a great imagery. But there's Jericho in front. Chapter six, because of them being so frightened and their hearts melting within them in verse one, Jericho was straightly shut up. They've closed it down, they've sealed it up, no one coming out or going in. And I find it real interesting, and this is not just the case of Jericho, but a lot of the cities that are conquered that we read about later in the Book of Joshua really focus on the king or the leader and the mighty men of valor or their armies. It seems of anything as far as conquering, that's the focus. I mean, sometimes it does say every single person is destroyed. There's other hints that it may be more those that are truly threatening them militarily and they take away that threat.
Hank Smith:	06:52	We have Dr. Ross Baron for a consistent little, they're called thoughts to keep in mind this year. And he talked to us a little bit about that these people are going to have idioms that we don't pick up on. You have to live in the culture to pick up on some of these idioms. So some of these points where they said, We annihilated everyone might be just an idiom for we won single-handedly.
Dr. Camille Olson:	07:17	And total destruction may not necessarily mean every single person. Destruction might be chasing them out or them surrendering. Maybe that's just part of me not wanting it to be quite so bloody.
Hank Smith:	07:37	Yeah. Which we do that with Rahab too, right? We talked about how, just negotiate this a little bit. And Camille, isn't the genre of this not just supposed to be like historical nonfiction, but it's also meant to give me some patriotism about being an Israelite. So there's going to be some, Hey, we're the best.
Dr. Camille Olson:	07:59	Yeah. We win all the time and we win decisively. Even though we read how many of those other passages we said, well, sometimes ... We don't actually get rid of them all. Mm-hmm.

Here's then the plan to take Jericho. It's a walled city. It's a double walled city. It's a fortress and they're going to use, I call it psychological warfare. Because it's not a typical battle. Joshua tells them that he's going to have the armed men lead out and then have seven priests bearing the Ark of the Covenant follow and then the rest of the company follow after that. Each of the seven priests has a trumpet and they're going to blow at a certain time, that trumpet, seven trumpets, seven priests. They're going to do this for seven days. The first six days they go around one time just walking around the city of Jericho. Chapter six, verse nine, The armed men went before the priests and blew with their trumpets, and the rearward came after the ark and the priests going on and blowing with their trumpets. So you hear the blowing of the trumpets, but then in verse 10, Ye shall not shout nor make any noise with your voice.

09:24 Neither shall any word proceed out of your mouth until the day I bid you to shout. Then you shall shout. I just think what this would have felt like and looked like and sounded like for the people in Jericho. You get these people walking around and all you hear are these shofars is what really Ram's horn has this really unique kind of sound, almost a mourning sound, but not on sound from the people, that stillness, that quiet. Oh, I think psychologically, that would be very unnerving. It would be spooky. You just watch them come around and the next day here they come again. And the next day, here they come again and you go, What are they doing? Finally, it is the seventh day, verse 15, in the dawning of the day. They're starting early. They've got to go around seven times. Do this seven times in that one day.

10:33 Verse 16, it came to pass at the seventh time that the priest blew with the trumpets or those shofars, and Joshua said now to the people, shout, For the Lord have given you the city. Oh, now, can you just hear this after this quiet? They shout and what we read in verse 20, so the people shouted as the priests blew the trumpets, and when the people heard the sound of the trumpet and the people shouted with the great shout that the wall fell down flat. The people went up into the city, every man straight before him and they took the city and the way it's recorded here, they utterly destroyed it. Both man and woman, young and old, ox sheep ass with this edge of the sword. I know reading one archeologist, Carol Meyers, who made the comment that destruction and staying away from all this slaughter and all this death and everything that had been touched could be a way to preserve them from disease.

	11:42	You think of how fast disease could spread in destruction such as that. Two things come up with this. The first one is, first, when you, the walls come down, only Rahab the harlot shall live, she and all that are with her in the house because she hid the messengers. Then you come over here and verse 22, the two spies that had spied out and met Rahab before they are told, Go to the harlot's house and bring out thence the woman and all that she has. I think they know her name and the young man went and brought out Rahab, her father, her mother, her brethren, I would add her sisters and all that she had and brought them out. They left them without the camp of Israel. That would be something maybe just for quarantining for a time again because of what has happened. Then they burn the city, but verse 25, Joshua saved Rahab the harlot alive and her father's household and all that she had and she dwelleth in Israel even until this day.
	12:53	There's one of the hints that this was probably written or compiled from other records later to say Rahab is still with us till this day because she hid the messengers which Joshua sent to spy out her. I would add because she is converted to Jehovah. She's made a covenant and she will follow through with that covenant.
Hank Smith:	13:18	Camille, am I supposed to see a Passover type moment here where she has the sign, she has the scarlet thread.
Dr. Camille Olson:	13:28	They saw it. They honored it. She is saved by the power of the Lord.
Hank Smith:	13:35	The Come, Follow Me manual says something interesting that you could talk about. Said New Testament Christians saw Rahab as an example of the power of both faith and works. As you read Joshua too considered the role of Rahab's faith and works in saving herself, her family and Israelite spies. She did save the spies, she helped them, and she also had to put the cord out.
Dr. Camille Olson:	14:01	Yeah, it's the Hebrews 11 and the James 2, an example of faith and work. She doesn't only have a testimony and bear witness of that by the Spirit, but she puts that testimony on the line by risking her life and her family's life to not divulge the whereabouts of the Israelite spies or what's going on and in helping them to escape.
Hank Smith:	14:29	We have to act.
Dr. Camille Olson:	14:31	We have to act. Faith is not true faith if it remains dormant.

John Bytheway:	14:37	And Joshua six closes with, so the Lord was with Joshua. There it is again. He's with Enoch, with Moses. Lord was with Joseph. The Lord is with Joshua.
Dr. Camille Olson:	14:48	Yeah. He is magnified in front of the people through these experiences crossing through the Jordan River and now what's happened with Jericho gets only solidified. It's the evidence of their faith. They showed that faith and say, We will follow, but they're getting evidence now. Yep, the Lord really is with him. It's going to be put to the test here because he's told them, Don't take anything. There's wealth. There's gold and silver and precious things that they will come across in Jericho. And he tells them, Do not take any of it. It is. It's a Hebrew word cherem that is translated, accursed. It means set apart or banned, and you think, how do those two fit together? And in many ways, he's saying, This is set apart for the Lord. It's banned from you and it all would go into the treasury of the Lord and not for them.
	15:50	There has got to be temptation. As you have been wandering in the wilderness, for these people, it's their whole lives. They have not known anything else but the wilderness. This is the first time to see these cities like this and this thinking of living in a whole different kind of society than they've known in the wilderness. They come upon all this wealth. The temptation must have been incredible. Even the idea who will ever miss one little thing here or there. But the Lord told them back here, chapter six, verse 18, If you do take any of this, if you take of the accursed thing, you'll not only be cursed yourself, but you'll make the camp of Israel a curse and trouble it. As we get in chapter seven and they go to take the city of Ai and they think it's just such a small place and we don't need very many men to go up and take that city, surprise of all surprises, those men are killed.
	16:58	The Israelite men are killed and Ai is successful and they're going, wait a minute, this isn't supposed to be. And even Joshua's saying to the Lord, Wait, wait, wait. Wait, you promised. When the Lord says, Nope, you haven't obeyed. Someone has taken something of the accursed, the banned substance set apart for the Lord. We found out later in verse 21 of chapter seven what it was, a goodly Babylonish garment, a lovely piece of clothing. Oh, wouldn't that be lovely? Yes. Like how are you going to sport that without people saying, Where'd you get that? And 200 shekels of silver and a wedge of gold of 50 shekel's weight. And the man who took it said, I coveted them and I took them and I hid them in the earth. No one's coming forward at first. Joshua finds out and he brings them all

together and saying, Someone did this and he divides them by tribe and he identifies, it seems this is the Spirit working in him of discernment and he knows it's the tribe of Judah.

	18:05	And he then gets all the families of the tribe of Judah and he lines them up and he gets this family and then here's this man Achan. Verse 19, he tells him, My son, oh, can you just feel Joshua here? My son. 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. And he does. Indeed, I have sinned against the Lord God of Israel and I've done this. They see really early on there are consequences and not only will Achan die, but those men that went to take Ai and were killed because Achan thought he could get this by. I think there are lessons there for us, aren't they? We are asked to answer truthfully and we are taken by our word that we will do what we promise to do and we receive, for example, a temple recommend in response. Maybe we lie to the Lord and think, Ah, at least I can get my temple recommend. We might not have something quite as traumatic as this happen, but we do suffer, don't we? The Lord knows. I just think it is a reminder to that, that we're not ahead because we go against what he's asked us to do.
Hank Smith:	19:35	Who do you think you are trying to fool? Right? Camille, I like that you said these are difficult passages to read. They're complicated. John, who was it that said to us recently, Something can be explanatory.
John Bytheway:	19:50	It was Ross Baron, but not prescriptive. It's not telling you how to act. It's saying, Huh, this happened. This happened. I'm telling you. I'm not saying, now you should do this too. It's just, this happened.
Dr. Camille Olson:	20:03	It did. Those days are different from our days. Law of Moses, you stoned people who went contrary to the law. That was part of the punishment.
John Bytheway:	20:16	I am not keeping any Babylonian garments anymore. That's so done.
Hank Smith:	20:22	Just so you know.
Dr. Camille Olson:	20:22	Who needs a wedge of gold?
Hank Smith:	20:25	I'll be right back. I've got to go get rid of that. I picked it up at the DI the other day.

John Bytheway:	20:29	I carried it under the tent, sorry.
Hank Smith:	20:31	Yeah.
Dr. Camille Olson:	20:32	As it turns out, chapter eight, they do get the city of Ai in a very lovely little fun ambush story that's a lot like Captain Moroni and the Book of Mormon, isn't it? I wonder if Captain Moroni got ideas from this.
John Bytheway:	20:45	So basically, you can be smarter than AI. That's what this is giving us, I think. That's what I see.
Dr. Camille Olson:	20:51	Oh my goodness.
Hank Smith:	20:53	AI.
Dr. Camille Olson:	20:54	I wonder if they ever thought of that.
Hank Smith:	20:57	It's us versus AI.
John Bytheway:	21:02	Hey, chat, can I beat this city?
Dr. Camille Olson:	21:04	Yeah. Yeah. AI goes down in chapter eight. Okay. Until chapter 22 goes through a conquest after conquest and again, difficulties, they're learning. It's not without stumbling, but through it all, we see the Lord is with them. I know these next chapters were not particularly assigned. I just wanted to bring out just two little footnotes in the next chapters. One is chapter 14, because we mentioned Joshua and Caleb earlier, it's nice to see the fruition of promises to Caleb. In chapter 14, starting with verse six, Joshua is assigning the territory for the tribe of Judah and the sons of the faithful man in the wilderness who had died that would inherit in their father's name. Caleb is one of those who didn't die that actually gets to come in himself, he and Joshua. He tells us in verse seven that he was 40 years old when Moses sent him to go spy out the land with Joshua and the other 10.
	22:15	Now, verse 10, it is 45 years later. You can see that by this time, probably at least five years or more have passed since they crossed over the Jordan River and they're conquering. He is now end of verse 10, 85 years old. I am this day four score and five years old. He has been in this area that's given to Judah is where these Anakim. Verse 12, you can see them there, the giants. Remember those giants that people were so afraid of? The people of Anak, the I M is the plural ending for Hebrew. Mm-hmm. Adding an S to that is a little redundant to call them

anakims. The people that are living in that area, Joshua is ready to give to Caleb and it's in that context. But Caleb, age 85, says, hmm. Verse 11, As yet, I am as strong this day as I was in the day that Moses sent me.

23:22 Maybe could I say not physically as strong... But spiritually and ready to fall, do whatever in the strength of the Lord I can do it as my strength was then, even so is my strength now for war both to go out and to come in. Now therefore, give me this mountain, wherefore the Lord spake in that day, for thou heardest in that day how the anakim were there and that their cities were great and fenced or walled. They had walls all around them. If so, be the Lord will be with me, then I shall be able to drive them out, as the Lord said. It's a wonderful witness of Caleb later, 85. Give me this mountain. I'll take care of those giants. Don't you worry. I wanted to bring this up because I had just been hired to teach seminary the fall of 1979.

24:24 I was the only woman teaching full-time seminary. I was on this faculty of eight men and me saying, Why did they hire a woman? And I'm asking myself the question, Why did they hire me? It was Old Testament year. I'd never read the entire Old Testament. I was in for a lot of hard work. The hill was steep. President Kimball was the president of the church and he was about that very same age I figure 84 years old and he gave a talk in that October 1979 general conference that I have never forgotten. He told the story of Caleb when he was 85 years old and coming to face when he said, We can take this land 45 years before we can do it. [President Kimball](#) said this, quoting Caleb, Give me this mountain. This is my feeling for the work at this moment.

25:26 There are great challenges ahead of us, giant opportunities to be met. I welcome that exciting prospect and feel to say to the Lord humbly, give me this mountain. Give me these challenges. Humbly, I give this pledge to the Lord and to you, my beloved brothers and sisters, fellow workers in the sacred cause of Christ. I will go forward with faith in the God of Israel, knowing that he will guide and direct us and lead us finally to the accomplishment of his purposes and to our promised land and our promised blessings. I felt that in President Kimball, his voice, he'd had those surgeries, he was frail then and he said, Give me this mountain. I was standing there as a brand new seminary teacher teaching 9th graders and 10th graders and juniors and seniors in high school about the Old Testament and circumcision, and I'm going, What am I doing? And he said, Give me this mountain. I felt it. Can that work for me too? Will the Lord be with me? Give me this mountain. President Kimball was

a force. I will never forget his influence on giving me the courage and strength to move forward. I just think that's a beautiful, beautiful part of the book of Joshua.

- Hank Smith: 27:06 Thank you for pointing that out. I have always loved that story in Numbers 13 and 14 about the 12 spies going in and 10 say, They're giants and we're grasshoppers. And then Joshua and Caleb say, They're bread for us. We can do this, but then they're ultimately rejected, right? And then you get a bit of a backstory. Something that, that you didn't get back in that original story is Caleb says, Oh, Moses pulled me aside and said, You will see the day that you will stand on that land. And he says, And now behold, the Lord have kept me alive as he said. He hasn't forgotten the promise.
- Dr. Camille Olson: 27:48 He hasn't forgotten. And what land did he get? He got Hebron where Abraham, Sarah, Isaac and Rebecca, Jacob and Leah are buried. It's quite amazing.
- John Bytheway: 28:03 Wow. They divide up the lands and the cities, the towns. It says in verse 55, Maon, Carmel and Ziph and J-U-T-T-A-H. Now, Utahns may be interested to know that in the list of settlements of Judah in chapter 15 was J-U-T-T-A-H, Juttah, Joshua 15:55, whose name is pronounced in Hebrew exactly as we pronounce Utah. And there was also a city of salt in verse 62.
- Dr. Camille Olson: 28:36 So we've got artificial intelligence, Utah and Salt Lake City right here.
- John Bytheway: 28:42 We take AI and now we're in Juttah. I live in Juttah. That's how I'm going to say it from now on.
- Hank Smith: 28:49 To us maybe, Oh, well, that's not a big deal, but this is the land of our fathers. To them, these are their stories.
- Dr. Camille Olson: 28:57 There are still cenotaphs there and this beautiful talk about memorial that's there in memory of them still in Hebron. In Numbers chapters 27 and 36, we read about five daughters of a man named Zelophehad who was very good in following Moses and was not among the rebellious ones. When Moses was talking about dividing up the land and saying, Oh, we're doing it by tribes, and then from tribes we're doing it by sons of the faithful men that will have died off by then. That's how you'll get your inheritance through the sons of the faithful men. The names of the fathers who were faithful will not be forgotten. Well, we see at the beginning of Numbers chapter 27, five daughters of Zelophehad. We even know their names for

heaven's sakes. Malah, Tirzah, Hoglah, Noah, and Milkah. It's so good. Malah, Tirzah, Hoglah, Noah, and Milkah, and they're named very frequently and in different order.

30:10 Malah's always first, but the others are a different order. None of them has married. If they haven't married, can I just tell you they're young? I would say they are very young. And they have the moxie to come to Moses before the door of the tabernacle of the congregation and the men that are there and leaders saying, Why should the name of our father be forgotten because he had no sons? That's the only sin he has. He has no sons. Give us therefore an inheritance in the name of our father. And the next verse says, And Moses took their cause before the Lord. Do you love it? And the Lord answers, Moses, the daughters of Zelophehad speak right. They shall surely receive an inheritance in the name of their father. He said, Yep, that's right. And tells if they don't have daughters and there's not sons, what else?

31:05 There's something here to make sure that everyone is included. It's such a lovely story. In chapter 36 of Numbers, the whole book ends with these, they're the tribe of Manasseh. The men of Manasseh then come to Moses and say, But wait a minute, what if we get in there and they get property in Manasseh in their father's name, but then they marry someone in another tribe? What'll happen? That property will go with that tribe and then it'll diminish Manasseh's property. Moses takes it to the Lord and the Lord says, They shall marry to whom they think best, semicolon, only to the, in the tribe of their father shall they marry. They get an extra little requirement. When they marry, they need, if they wanna keep an inheritance and keep their father's name alive, they will need to marry in the tribe of Manasseh. Then you turn the page, I think it's verse 10 that says, And the daughters of Zelophehad did all that the Lord commanded Moses and they marry into their father's tribe and they preserve an inheritance.

32:12 Malah, Tirzah, Hoglah, Noah, and Milkah. It's pretty good. Can I just add, the reason I get so excited about this and that I think it's just a very sad story that we never get to tell this and that so few people know about them is that women in Judeo-Christian countries under Judeo-Christian governments that are influenced by that have latitude for women to inherit today because it goes back to this. I owe Malah, Tirzah, Hoglah, Noah, and Milkah my right to inherit. I think they're good ones to know. But here we are in the book of Joshua and guess what? Moses is not there so you come to chapter 17. Are you ready for this? Chapter 17:3. But Zelophehad, and it goes through his

ancestry who's in the tribe of Manasseh, had no sons, remember them? Mm-hmm. But he had daughters, and these are the names of the daughters, Malah, Noah, Hoglah, Milkah, and Tirzah.

33:22 And they came before Eleazar the priest and before Joshua, the son of Nun, before the princes. They've done this before. They're older now. They're married, I'm sure, now, to men in Manasseh, and they said, The Lord commanded Moses to give us an inheritance among our brother, and therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of our father. And there fell then 10 portions of Manasseh. They gave an extra portion to Manasseh. Why? Verse six, Because the daughters of Manasseh had an inheritance among his sons and they received. Do you know there is an ancient city in the territory of Manasseh, Old Testament times that has the city name Tirzah, one of the five daughters of Zelophehad.

Hank Smith: 34:13 Wow. Zelophehad.

Dr. Camille Olson: 34:17 And guess what? Yes, they got an inheritance, but the thing of it is we know their names Malah, Tirzah, Hoglah, Noah and Milkah, but they are more frequently known as the daughters of Zelophehad. Their father's name was not forgotten. They were not interested in the inheritance. They're interested in their father's memory and they preserve that. It's a great story and here we get the rest of it here.

Hank Smith: 34:44 Camille, I love this. You've got these daughters who go to the prophet and say, This is a problem. And the Lord, the prophet takes to the Lord and the Lord responds with not just them but all the children of Israel.

Dr. Camille Olson: 35:02 Yes. You, you get the principle. I love these young women. I love the way they did it and I love the way that they didn't make a saying, it's not fair. We have to marry into our father's tribe instead of, my friends can marry anyone they want in the house of Israel. No, they did it. They preserved an eternal inheritance as a result as well.

Hank Smith: 35:26 And look how that revelation came. It came as a result of, I want to go to the prophet and ask him about this situation.

Dr. Camille Olson: 35:36 And Moses listened to them and he took it seriously. He could have easily said, Oh, you little girls, go home. You'll get married and you'll get an inheritance through your husband. But that's

not what they were asking. The principle was if this is to remember all the faithful families, our family will never be remembered because my father didn't have sons. That's it. Of course, I love it because the Lord shows here he is mindful of his daughters too.

Hank Smith: 36:07

Camille, that's awesome. What a great story and a great connection across the books.

Dr. Camille Olson: 36:13

I didn't make it up. I'm telling you, it's free with your price of your scriptures. It's in there. Go find them. Let's bring this down to our concluding two chapters, which are different from the rest. This is Joshua saying goodbye. He's preparing. I mean, you think of a parallel of King Benjamin when he's bringing his people together. He's going to remind them about what is important in chapters 23 and 24. Verse one, he's waxed old and stricken in age. He's seen a lot. And verse three, he says, And ye have seen all that the Lord your God has done unto these nations because of you. He's telling them from the beginning, Remember, this isn't about me. What we've accomplished together has been because of the Lord and because of you. Isn't that interesting? He gives them credit. You were important in this, for the Lord your God is he that has fought for you.

37:20

And don't forget that. Now he's saying, I'm going to be leaving, but what does he tell them, verse six? Be ye therefore very courageous. Interesting. It's like the Lord told him when he was starting. Now he's going to be leaving. How many people of these people have been born since they crossed over the River Jordan? Be therefore very courageous to keep and to do all that is written in the book of the law of Moses. I think he's not saying this unless the scriptures haven't been meaningful and helpful in making him successful too in helping him remember the Lord and to be true to his covenant with the Lord because it's very similar wording that you turn aside not to the right nor to the left. Verse seven, that you come not among those nations, these that remain among you. There he's clearly saying there are still those that worship other gods that are living all among us.

38:22

But be careful. Neither make mention of the name of their gods nor cause to swear by them. Neither serve them nor bow yourselves unto them. I mean, what we see later on is never the fact that the children of Israel completely forget Jehovah. They just mesh so much of what the other religions are and their gods with Jehovah and it doesn't mesh well. But cleave unto the Lord your God as ye have done unto this day. You see, I mean, there's a compliment to the Lord. And right now, we're doing

well. In verse 11, take heed therefore unto yourselves that you love the Lord your God. Else, if not, in other words, else if you do in any wise go back and cleave unto the remnant of these nations, even these that remain among you and make marriages with them and go in unto them and they to you.

39:27

Know for a certainty that the Lord your God will no more drive out any of these nations from before you, but they shall become stairs and traps unto you and scourges in your sides and thorns in your eyes until you perish from off this good land which the Lord your God has given you. Be careful. I mean, just saying again, you're doing well right now, but be careful. I mean, I think this is constant vigilance. It's constant reminding. It's constant renewing of covenant that it's not repetitious. It's essential. Then verse 16 is worth... You notice when ye have transgressed the covenant of the Lord, you notice he doesn't say if you do. I think he's fully well aware. They're going to be stumbling. There's going to be failing, but the Lord isn't going to forget them. When you've transgressed what he's commanded you and have gone and served other gods and bowed yourself 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 has given to you.

40:39

Just know, there are ramifications for that and he warns them of that. Now, I don't know if this is another final sermon or if it's a continuation. It almost sounds like a different one, but he just doesn't seem to skip a breath and he's going on. Verse two of chapter 24. 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. That always tripped me up with the word flood. I'm going, flood? I think we would read it clearer as river. Your father dwelled on the other side of the river in old time. That's Abraham and his father Terah and the father of Nahor, remember? And Milcah. They served other gods. And I took your father Abraham from the other side of the river and I led him to this side of the river, to the land of Canaan and multiplied his seed and gave him Isaac.

41:44

He's giving the people a history lesson. I'm really nerdy about history. I just think the Lord loves history too. There's something about remembering what has happened, what great things God has done for our fathers, where we've come from. We had worshiping idols and then God took Abraham and he brought him over here on this side. Changes happen. They get to know the true God and you get Isaac and Jacob and Esau. Verse five, you get Moses and Aaron and the plagues of Egypt and you get crossing the Red Sea in verse six. You see the history here, verse

seven, I put darkness between you and the Egyptians. Oh, don't you love the wording here of the King James. You get all this fighting in the wilderness and the way he protected them and fought for them in the wilderness. And verse 11, When you went over Jordan, I came into Jericho and helped you there and I delivered you out of the hands of how many others.

42:46

Then verse 13, And I have given you a land for which ye did not labor and cities which ye built not and you dwell in them and the vineyards and the olive yards which ye planted not do you eat. Gives him that history. Look where we've come and watch the hand of the Lord through all of it. We didn't do it by our strength. Now here's his application. He says, Okay, what do we do with all this history? Here we go. This is to take home. Now therefore, verse 14, Fear the Lord. Again, we don't use the word fear that way, and I know we know that, but I think it might help to just say, Reverence the Lord. Have awe for him. Love him with all your heart, might, mind and strength and serve him in sincerity and in truth and put away the gods with your fathers that served on the other side of the river and in Egypt who they served and you serve the Lord.

43:59

And if it seem evil unto you to serve the Lord, if you want to choose that, hmm, I guess that's your choice, agency. But choose you this day whom you will serve, whether the gods which your father served that were on the other side of the river or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord. That's not a surprise to them. They've watched Joshua his entire adult life choose God over and over and over and over again. Now he's telling them, You have a choice. It's up to you now. I'm not going to be here with you much longer. What are you going to choose? I'm not going to be here to remind you. How will you behave? Recently, October 2018 General Conference, [Elder Renlund](#) gave a talk, Choose you this day. There's something about this idea of agency and choice.

45:01

There's so many things. He doesn't really dwell specifically on Joshua's story, but I think the principle of Joshua's putting before his people and what we are given every single day of our lives we make that choice. Let me just read a few things from his talk. Our heavenly father's goal in parenting us is not to have his children do what is right. It is to have his children choose to do what is right and ultimately become like him. If he simply wanted us to be obedient, he would use immediate rewards and punishments to influence our behaviors. Oh, I think that is very insightful. I don't want to put words in Elder Renlund's mouth, but I just think if we were immediately punished when

we chose wrong or immediately given wonderful rewards, why would we obey? There would be no faith out of fear of punishment. If he just wanted us to be obedient, he'd give us immediate rewards and punishments.

46:08 But he said, God established a plan whereby we could become heirs in his kingdom, a covenant path that leads us to become like him. Personal choice was and is vital to his plan, which we learned about in our premortal existence. We accepted the plan and chose to come to earth. God's commandments are neither a whimsical set nor an arbitrary collection of imposed rules meant only to train us to be obedient. They are linked to our developing the attributes of godliness. He will not force us. He desires, expects and directs that each of his children choose for himself or herself. That's it. Choose you this day. Book of Mormon teaches that same thing. Choose eternal life or eternal damnation. And that's basically what it comes down to. Joshua's giving that to his people and reminding them about that powerful gift of agency. And verse 16, they answer.

47:20 God forbid that we should forsake the Lord to serve other gods. Verse 21, the people said we will serve the Lord. And Joshua said unto the people, ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. They said, yep, we are witnesses. So verse 25, Joshua made a covenant with the people that day and set them a statute and an ordinance in Shechem. How did they do? I hope this is not cheating too much, but can we go to Judges chapter two? We get just a little insight. How did these people do that heard Joshua and said, yep, put us down. We make a covenant. We are going to serve the Lord. We promise. Chapter two of Judges. Verse six. And when Joshua had let the people go and the children of Israel went every man to his inheritance and that people served the Lord all the days of Joshua and all the days of the elders that outlived Joshua.

48:29 How'd they do? They did it. Whoa. Who had seen all the great works of the Lord that he did in Israel. And Joshua, the son of Nun, the servant of the Lord died being 110 and they buried him. But the children, those people that heard that all the life of Joshua and those that followed after him, that generation did it. Verse 10 and also all the generation were gathered to their fathers, but then there arose another generation after them that knew not the Lord, nor yet the works which had been done in Israel. I think it's a tribute to Joshua. That generation after he died remained faithful and kept that covenant. And I don't know if we always recognize that. It's a beautiful one. Joshua is a great leader. You don't see him as much and he's pretty humble and

he would give deference to Moses all the time, wouldn't he? What he did in the strength of the Lord is inspiring and he remained humble and faithful through it all.

- Hank Smith: 49:39 It's interesting that maybe in the beginning of Joshua, you would think, I don't know if I could ever really see Joshua the way I see Moses. And by the end, you're thinking, Oh no, don't go.
- Dr. Camille Olson: 49:50 He had a different mission than Moses. I always think of Joseph Smith and Brigham Young. Moses did so many wonderful things. Yeah, he didn't get to go to the promised land, but that wasn't his mission. It's Joshua's mission. He did it marvelously. You know what else I think is interesting? That very end of chapter 24 of Joshua, he also kept the promise to take the bones of Joseph, son of Jacob who helped them survive in Egypt. They took those bones Moses had out of Egypt and they carried them all through the wilderness and now Joshua buried them in Shechem in Manasseh territory, Joseph territory. That's where he is buried and remembered there. That's part of this book too.
- John Bytheway: 50:42 Yeah, you wouldn't want to leave Joseph in Egypt, would you?
- Dr. Camille Olson: 50:46 No, no.
- Hank Smith: 50:47 You did talk about a 1979 talk that you remember. This is close. This is [Neal A. Maxwell](#) who was almost the Isaiah of his day, right? You would think he's saying something, I know it's wonderful. I just have to read it and find out what it is. He says, My brothers and sisters, I should like to speak of and to a particular group of important individuals. These are they who fully intend someday to begin to believe and to be active in the church, but not yet. He says, These are not bad individuals, but good individuals who simply do not know how much better they could be. To such individuals, in the brief, imploring invitation which follows, be assured there's a real craving for your companionship. He says, If you do not really wish to commit now, then let me warn of the following. It's kind of a bit of a sarcastic talk, which, you know, I speak sarcasm. He says, Do not look too deeply into the eyes of the pleasure seekers about you, for if you do, you will see a certain sadness in sensuality. And you will hear artificiality and the laughter of... I can't even say this word...
- Dr. Camille Olson: 52:04 Licentiousness.

Hank Smith:	52:05	Licentiousness.
Dr. Camille Olson:	52:06	Licentiousness.
Hank Smith:	52:09	He said, Do not look deeply either into the motives of those who deny God, for you may notice their doubts of doubt. He just keeps going. He says, Do not think either about the doctrine that you are a child of God, for if you do, it will be the beginning of belonging. Do not dare to read the Book of Mormon seriously, or you may suddenly realize that is inlaid with incredibly important insights from a millennium of sacred history. He says, Do not pray, for you will get answers from a listening and loving Father. I mean, the whole thing is this way. And then he says this, Yes, brothers and sisters, it is best to avoid all such things as these if you wish to continue to delay deciding about Christ and his church. However, Joshua did not say choose you next year, whom you will serve. He spoke of this day while there is still daylight and before the darkness becomes more and more normal.
John Bytheway:	53:14	Beautiful.
Dr. Camille Olson:	53:15	That's an interesting phrase until the darkness becomes more and more normal. That's kind of haunting.
Hank Smith:	53:21	It is. Isn't it? It's such a fantastic talk and Elder Maxwell has given dozens and dozens of wonderful talks, but I ran into that one once and I just love the twinge of sarcasm in it. Oh, don't choose today, but make sure you don't look around too much or else you're going to see that you really do need to choose right now.
Dr. Camille Olson:	53:39	Yeah, because it's real. It's true. That power of the Spirit is very real.
Hank Smith:	53:46	Choose you this day.
Dr. Camille Olson:	53:49	Mm-hmm. Not next year.
Hank Smith:	53:52	He even says, Yes, for those in the church's courtyard or on its porch, ask not for whom the church bell tolls. It tolls for thee.
Dr. Camille Olson:	54:02	For you.
Hank Smith:	54:02	Camille, I don't want to let you go. This has been so fun. Honestly, I wish everyone could have the off recording time too.

John Bytheway:	54:19	We had a good time.
Hank Smith:	54:19	We have to pause because we're laughing too hard. This has just been wonderful and thank you for coming back and thank you for taking the time to walk us through the book of Joshua.
Dr. Camille Olson:	54:29	My pleasure. Sacred ground.
Hank Smith:	54:31	John and I both, I feel very uplifted and motivated to choose this day and I love Joshua, which I didn't know if I would end up loving this Old Testament prophet. He pulls at your heart.
Dr. Camille Olson:	54:47	Yeah.
Hank Smith:	54:49	With that, we want to thank Dr. Camille Fronk Olson for being with us today. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen, and every episode, he would love this. He would say, Yeah, baby. Choose you this day. Steve Sorensen. We hope you'll join us next week. We are into the book of Judges on followHIM. As a thank you to our wonderful listeners, we'd love to gift you the digital version of our book, Finding Jesus Christ in the Old Testament. It offers short, meaningful insights drawn from our past Old Testament episodes. Visit followhim.co , that's followhim.co to download your free copy today and you'll also find the link to purchase the print edition. Thank you for being part of our followHIM family. Of course, none of this could happen without our incredible production crew. David Perry, Lisa Spice, Will Stoughton, Krystal Roberts, Ariel Cuadra, Heather Barlow, Amelia Kabwika, Sydney Smith, and Annabelle Sorensen.

followHIM Favorites



Hank Smith:	00:03	Hey, welcome to followHIM Favorites. John and I share a single story to go with each week's Come, Follow Me lesson. John, we're in the book of Joshua this week and you've told me you have a story.
John Bytheway:	00:13	Yeah, I think one of the most memorable verses of Joshua is Choose ye...
Hank Smith:	00:18	this day whom ye will serve. Yep.
John Bytheway:	00:20	Right. And there's also verses about hearkening and I just think there's so many different things that are trying to get our attention today that are distracting. One of my favorite Elder Richard G. Scott quotations was, "Satan has a powerful tool to use against good people. It is distraction."
Hank Smith:	00:37	Distraction. Yep.
John Bytheway:	00:37	Choosing what to give our attention to. So I picked up this little book by David Jeremiah about living in the last days and this is what he wrote. "One of the worst train accidents in American history happened in the Fall of 2008 near Chatsworth, California. A Metrolink commuter train ran a red light on the tracks and collided head on with a freight train. Killing 25 people and injuring 135 others, what went wrong? When investigators probed the accident, they found that the engineer received seven text messages and had sent five himself during the fateful ride. It's amazing to think that something as simple as a cell phone could be so distracting to a veteran engineer that it cost so many people their lives, including the engineer himself. But that is what distractions do. They can trip up the most competent and experienced people and wreak havoc in all manner of ways. Just so you know, I get distracted too. We have all got to just keep our eyes on the Savior. That has been such a theme we've been hearing to walk with me and to keep our eyes on Christ. Every day, remind yourself, am I distracted?

Hank Smith:	01:54	Right.
John Bytheway:	01:54	Am I staying focused?
Hank Smith:	01:56	Sometimes I'll ask my BYU students, how many of you have deleted an app? It took too much of your time. And almost all of them raise their hand. And I'll say, How many of you re-downloaded that app? Almost all of them raise their hand. Funny that we cling to our distractions. We return to our distractions like a dog to its vomit, right? That's what Peter would say.
John Bytheway:	02:15	To use another scripture. And Hank, I think I've heard you say, Have you ever held your phone, fall asleep, and...
Hank Smith:	02:22	Drop it on your face.
John Bytheway:	02:23	Right?
Hank Smith:	02:24	You know at that point, it's a distraction.
John Bytheway:	02:25	Raise your hand if you've dropped a phone onto your face. Where'd you get that wound? I dropped my iPhone.
Hank Smith:	02:31	Yeah, one girl came to me, she said, It was an iPad.
John Bytheway:	02:34	Ooh, ouch.
Hank Smith:	02:36	At least it wasn't a laptop. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get any of your podcasts. We're with Dr. Camille Olson this week in the book of Joshua. She shows us things, John, I have never seen before. It's fantastic. Then come back here next week. We'll do another followHIM Favorites.