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Be Strong and Very Courageous **(Biblical Theology Review on Leadership in Joshua 1:1-18)**

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Abstract:

This study explores the leadership of Joshua in Joshua 1:1-18 and its implications for today's leadership. Specifically, this study uses a method of library study or a review of documents derived from books or journal that are biblical in nature. As for the results of this study, Joshua led the people of Israel to Canaan because of the extraordinary involvement of God in strengthening Joshua. This reinforcement is based on Joshua's obedience to God to lead the nation of Israel. God has a highest authority gives Joshua authority in transforming the lives of the Israelites. This study emphasizes that God's instructions are essential to support Joshua in his leadership pattern as well as the role of people around him in supporting all activities. This divine instruction is rooted not only in the manifest actions of a leader, but also in the spirit or spirituality. The similarity between the meaning of the name Jesus and Joshua represents that the revelation of God to Joshua was also given to Jesus in the New Testament. Joshua brought the people of Israel to the land of Canaan, in the New Testament also Jesus brought every believer to the ground of spirituality covenant to eternal life through His sacrifice and resurrection. From this research, the theological implications are the importance of acknowledging the sovereignty of God's power as the primary foundation of effective leadership as well as directing on the significance of strengthening faith and obedience to God when leading people.

Keywords:

Joshua; Leadership;
Joshua 1:1-18

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INTRODUCTION

One of the biblical leaders in the Old Testament who exemplifies leadership is Joshua. Joshua was a spiritually dedicated leader. His leadership was quite visible at this time continuing Moses' leadership in bringing the Israelites out of the land of Egypt to Canaan (Promised Land). Joshua's leadership authority was not only based on his own strength but the power and intervention of God. God himself chose Joshua to carry out a success in achieving the goal of entering the land of Canaan. This also shows that God has sovereignty over His beloved people. Joshua, who was His creation, did not immediately have the label of a leader. He honed his thinking skills to remain faithful to God. This is one of Joshua's foundations and guidelines to lead His people in achieving goals and hopes. Where God will be with a leader when his whole life is oriented only to God.

Briefly interpreting Joshua's leadership as a leader who has high dedication in God's plan. So this also provides an example for leaders, especially leaders today, in prioritizing God in all the dynamics of leadership. a leader as a leader is an individual who influences, directs, becomes an example, a carrier of change and can solve problems that occur within the scope of service. In order to be a leader who has a significant influence, he must have a significant impact on those he leads. This influence is in the form of empowering and managing all the dynamics that occur so as to bring up a significant leadership pattern for his congregation.

METHODS

In this study, the authors used qualitative research methods. Qualitative research is a method that is often referred to as a naturalistic research method because of its natural nature.⁵⁸ This research is referred to as kualitatif because the data obtained by the author is qualitative. In the *Kamus Besar Bahasa Indonesia*, qualitative is research based on quality.⁵⁹ In particular, this research uses the

⁵⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta: 2019), 8.

⁵⁹ *Kamus Besar Bahasa Indonesia* (KBBI).

method of literature study or document review that comes from books and journals that are biblical in nature. The basic source of this paper is literature created by biblical scholars with adequate qualifications. So that from this literature, the right answers can be found in accordance with the topic. This research begins with an understanding of the text, where the researcher sees and interprets in accordance with the applicable rules. The purpose of this study is to provide an understanding of the biblical understanding of Joshua's leadership in the book of Joshua 1: 1-18. In addition, the second purpose of this study is to provide theoretical understanding based on Biblical basis in order to create an accurate and tested understanding of leadership.

DISCUSSION

Louis H. Feldman sees that one of the leaders in the Old Testament who can be an example in leadership model is Joshua. Joshua was the leader of the Israelites to explore the Promised Land promised by God (the Land of Canaan). To reach the land required spiritual strengthening and effective methods. In the Old Testament, Joshua is known for his unwavering faith, humility and obedience to God's commandments. Joshua's success as a leader was not only due to his limited human abilities but also his strong relationship with God on the basis of humility. Joshua in his leadership of the Israelites was successful because his qualifications were based and centered solely on the authority of God. Joshua had five important qualities, namely, courage, the courage to continue to work hard, intelligence, articulation of words and piety in worshiping God. These qualities demonstrate Joshua's personal nature and his commitment to carry out his duties as a leader chosen by God.⁶⁰

Joshua had a human side that became his self-awareness in a limitation. However, with his experiences, he was enabled by God to lead the people to the land of Canaan, which was conceptualized as the future. In the historical record,

⁶⁰ Louis H. Feldman, "Josephus's Portrait of Joshua," *The Harvard Theological Review* 82, no. 4 (October, 1989): 351-76.

the Israelites had a quite poor condition (slaves in Egypt). God Himself chose Joshua as a leader and God also gave a reference for Joshua's faith to remain firm to fight for the Land of Canaan. God gave a mandate that Joshua must understand and implement the Torah as the foundation of his life. This was a form of strength for Joshua to succeed in his leadership.

In the Old Testament, the name Joshua has a significant meaning and is associated with Jesus Christ in the New Testament. The name Joshua comes from "Yehošua" which means God of salvation or God is salvation. The LXX translates Joshua as "Iesous" and is used in the New Testament for Jesus, a name that reflects someone who brings salvation to both Israel and the entire nation.⁶¹ This name shows the main themes in the Old and New Testaments of deliverance and salvation. Joshua was a leader deep in the history of the Old Testament in leading Israel to the promised land after the death of Moses. In the end, the Israelites inherited the land that God had promised, which is a blessing given to Joshua's leadership as he demonstrated deep trust in God's promises and commands. The relationship between Joshua and Jesus Christ has deep symbolic meaning. Both Joshua and Jesus are regarded as leaders who bring salvation to God's people and Joshua is a figure that refers to Jesus' role as savior and the essence of liberation theology in the New Testament. Jesus and Joshua have more in common than just names; both lead people to experience transformation towards the future. While Joshua led the Israelites to the physical land of Canaan, Jesus also led the believers to the spiritual promised land of eternal life through his sacrifice and resurrection. This means that the leadership qualities of Joshua are also found in the person of Jesus Christ in the New Testament. This means that the leadership of Joshua in the Old Testament and Jesus in the New Testament are in line, demonstrating God's plan of redemption that continues throughout time. This is a form of typology between the Joshua figure in the Old Testament and the Jesus figure in the New Testament. This opens the paradigm

⁶¹ Robert L. Hubbard Jr., *The NIV Application Commentary: Joshua* (Michigan: Zondervan, 2009), 85.

that these two figures bring a change based on the change of faith of every believer.

Etymology and Terminology of “Strong”

Etymologically, the word strong comes from the word **צָחַק** “*chāzaq*” in qal: be/become strong which means to be strong. This word is clearly attested 81 times in qal, 64 times in piel, 118 in niphil and 127 times in hitpael. The word *chāzaq* in piel and niphil means “to make strong” and dominates the usage in the Bible. It reflects one subject giving something to another that is considered important. This means that this word directs living beings, especially humans, to be strong. From other meanings, the word strong does not only refer to physical strength to fight sickness or so on but also to physical strength that is preceded by good inner strength. In the qal the word *chāzaq* refers to the meaning of “becoming militarily strong” and refers to the result of the increase in strength, namely a person's superiority with his ability to subdue. The piel and hiphil *chāzaq* used in military politics routinely mean one's strong arm. In general piel *chāzaq* is also used to reflect the strengthening of a kingdom and its king or the official assertion of power. Hiphil *chāzaq* also refers to a “show of strength” wrapped in the meaning of gaining power by showing oneself to be strong, superior and victorious. Hitpael *chāzaq* can mean that someone has strengthened his position as king or has gained victory over others.

In terminology, this word directs individuals, living beings or humans to be strong. In this word it specifically directs to the inner being. The word *chāzaq* can be directly related to the elements of the nation. The word *chāzaq* can be directly related to the elements of the nation. The word *chāzaq* does not only refer to the parallel of the strength of the body but the security of one's position in a very broad sense.⁶² One example is the inclusion of meaning in political power (military power). A nation that has leadership like a king can also be said

⁶² J. L. Palache, “**צָחַק**” in *Theological Dictionary of The Old Testament Vol. IV*, ed. G. Johannes Botterweck (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1980), 302.

to be strong. A leader mentioned in king becomes stronger than others and is able to control them. In a political setting, a stronger nation is one that can pressure other smaller nations to do something. The word *chāzaq* can be found throughout the history of Israel until the end of the post-exilic period.

The usage of the strong word is divided into several parts, including:⁶³

1. *chāzaq* can be understood as a word that explains that humans have a power that only comes from God Himself. This means that humans cannot compete with Allah because there is a statement that humans are an interpretation of Allah Himself. Humans have physical strength, mental strength and emotional drive but more than that Allah has an unrivaled superiority. In particular, God has a divine superiority over mankind and this does not only relate to physical attributes but in every way. Specifically, God's attributes with their specificity gave strength to a king in the face of His chosen people. Even though the chosen nation was constantly on the verge of failure, God still gave the ruling king a form of strength. This means that it is not only the king who is given power but all human elements and objects that have significant markers. In short, Allah in every way and in every condition has the certainty to give strength to someone to be strong. The word *chāzaq* that leads to the designation of strength is interpreted in the word giving a grip. Allah holds the hand of the person who has been entrusted to hold an office or guarantee the safety of others.
2. The word *chāzaq* is also used in terms of strengthening or repairing in nouns. One example is the temple. The Temple in some texts is understood to be in a form of corruption but God made significant repairs to restore the essence of God's house with intermediaries who had been given reinforcement. The usurpation of the power to reverse the meaningful essence of the temple is often referred to as a form of strengthening that comes from Him.
3. The word *chāzaq* is also used in the sense of one who is pure and not foolish to "hold fast" in devotion, covenant, commandment to avoid deception. This means that the word strong must correlate with one's understanding not to lose sight of one's mandate and worship other powers outside the power of Allah.
4. The word *chāzaq* is also used as an initial word to be followed by *ʾāmat* "Amats" to emphasize the expression "show courage". This expression is given to urge the addressee to have "strong hands".

⁶³ Palache, 305.

5. The word *chāzaq* is also used to convey the meaning of being hard. It means that the individual has a stubborn nature and so on. But Allah with all his power goes straight to the proof through the heart. Allah makes a significant change to approach the subjects deeply.

Etymology and Terminology of “Courageous”

Etymologically the word “courageous” comes from the word *אִמָּץ* “Amats” which has a similar meaning to “strong”, “brave” and “be stronger than”; strong or to be strong. The word “Amats” appears in the qal 19 times, hiphil twice and hitpael four times, in the adjective form Ammits four times and Amots twice, in the substantivative form Omet, Amtsah which means the word strength and ma'amat which is effort once each and the name Amaziah with the abbreviations Amzi and Amoz. This word more fully directs to the word for war / directs to the word of action. Unlike *chāzaq* which directs directly to inner strengthening, the word “Amats” directs directly to concrete action (outside the inner).⁶⁴

Terminologically, the word *Amats* has the usage of the word “having or giving strength and power”. This means that war and conflict are more prominent to describe the courage and success a person will achieve because he has the power to maintain a success. The power described also directs a person's quality. War or conflict that is expected to result in victory is what God's people look forward to in exploring the land of the future. Like David, who was anointed by God to save His people. God guards and accompanies the entire journey that has a special relationship with war and conflict. In addition, the central point of this paper points to Joshua growing and being made strong as a leader. This is also what caused the people around Joshua to glorify God to legitimize Joshua's leadership to intercede for salvation so that the Israelites would have significant restoration.

Specifically in the character of Joshua, God provided Joshua with the courage and success to lead the Israelites into the future. He could not strongly

⁶⁴ H. Wildberger, “אִמָּץ” dalam *Theological Dictionary of The Old Testament Vo. I*, ed. G. Johannes Botterweck (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1980), 302.

resist God's command because God gave a promise related to strengthening. It was this strengthening that made Joshua strong and courageous. This means that Joshua had to rely on God with all his attitudes and actions. By this God is characterized as one who will not forsake and whose provision will not disappoint. Overall, the word steadfast, which is placed after the word strong, is the initial proclamation of Israel's choice.

Transformational Leadership

The ability to influence and direct others to achieve specific goals is known as leadership. Leadership should also be based on the qualities and traits necessary to achieve the purpose of leadership itself, such as providing motivation or encouragement, inspiring and empowering individuals. James MacGregor Burns is the developer of the idea of transformative leadership, which emphasizes on organizational improvement and change by using an interistic approach towards its followers. According to James MacGregor Burns cited by I Ketut Darsana, et al., transformative leadership specifically focuses on encouraging changes in mindset and individual traits to increase motivation and performance for the benefit of an organization as a whole.⁶⁵ Fulfillment of followers' needs and the ability to inspire and encourage others towards optimal results characterize transformative leadership. Motivation fosters awareness by encouraging followers to understand the present and think about the future. In transformative leadership, moral and ethical qualities are formed through individual interaction and growth. James Macgregor Burns, cited by Bernard Burnes et al. states that relationships with others enhance morality and motivation in each other, which results in transformative leadership.⁶⁶

⁶⁵ I Ketut Darsana, Muner Daliman, Suwarsono Warnomartoyo, Sri Wahyuni and Jamin Tanhidy, "The Implementation of Jesus Transformative Leadership in Leaders and Activists of the Protestant Christian Church in Bali, Indonesia" *International Journal of Humanities and Innovation* (December 2021): 5.

⁶⁶ Bernard Burnes, Mark Hughes, Rune T., "Reimagining Organizational Change Leadership," *Sage Journals* (September 2016): 9.

Transformative leadership encourages followers to do better work than before and there is an effort to help. There is a drive to see and solve problems or challenges, the ability to deliver vision and mission in a more advanced direction and the desire to go beyond self-interest are all characteristics of transformative leadership. Transformative leadership prioritizes work-related values and commitment to mission. Leaders should have a greater sensitivity to principles related to the public interest. Overall the steps taken by the leader to communicate, formulate and demonstrate the mission vision can influence any selected team member.

The Book Study

The text opens with the phrase that Moses has died, an attempt to emphasize that God continues to be involved in the support of the Israelites' journey. By reason of Moses' death, God commanded Joshua to prepare himself to take over. The point is that God with the highest authority continues to support His chosen nation so that the nation does not have the prejudice that God has abandoned them. One of the forms of delegation of leadership in the Old Testament directs death, disgraceful actions of the previous leadership and so on. This means that the background of the formation or validation of one's leadership does not only come from the usual turnover that occurs but has its own authenticity "which comes from God". One example is the leadership of Hezekiah who succeeded his father Ahaz to clean and transform the temple to return to its fundamental essence as the house of God. This represents a delegation of leadership to replace the previous leadership that was dishonorable. Likewise, Joshua was a leader chosen by God to replace Moses because he had died; a delegation of leadership based on the death of the previous leader.

In response to other thoughts from the Israelites, Joshua with all his new leadership qualifications was chosen by God to be the leader and he was given

the position and spiritual gifts.⁶⁷ God emphasized that Joshua could take over active leadership from Moses. Rationally, Joshua would have found it difficult if not impossible to fight the kings after the crossing of the Jordan River because of the large number of enemies. However, he was blessed and strengthened to be an influence on the people around him to conquer the Promised Land (Land of Canaan). As a leader, Joshua was blessed with reinforcements from God Himself. This was calculated by God because Joshua had long been Moses' main helper (Abdi Moses) since Mount Sinai when God gave him the tablets of stone (Exodus 24:12-13).⁶⁸ This means that Joshua had seen more of Moses' relationship with God than anyone else. More than this account, God specifically gave his care to Joshua with the intention of giving strong encouragement and support "I will not leave you nor forsake you". These words had also been expressed by Moses to Joshua in front of many people and now God Himself gave the same promise to Joshua. God specifically signifies "I" so the promise will be specific to him only from God.

In this text the motif of crossing the Jordan River to enter the Promised Land is central to the book of Joshua. Crossing the Jordan River is technical in nature signifying an action to achieve the goal of God's promise. This action can also be associated with a form of conquest/war. Genhard Von Rad's statement quoted by Gordon J. Wenham states that the origin of the concept and custom of holy war in the Old Testament comes from the book of Deuteronomy. The book of Deuteronomy specifically outlines the principles of holy war through explicit invitations (Deut 20:1-12; 20:10-15; 25:17-19) and militaristic sayings (Deut 7:16-26; 9:1-6). This principle of holy war is also seen in the Book of Joshua chapters 1-11 namely the conquest of Jericho, the second attack on Ai, the Judean and Galilean campaigns, there is also a narrative of the failure of this holy war in

⁶⁷ John Calvin, *Commentary on Joshua* (Michigan: Christian Classics Ethereal Library, 1564), 11-12.

⁶⁸ Joseph Coleson, "Joshua," in *Cornerstone Biblical Commentary*, ed. Philip W. Comfort (Illinois: Tyndale House Publisher, 2012), 83.

the first attack on Ai and the covenant with the Gibeonites (chapters 7 & 9).⁶⁹ The holy war began with God's promise of success and the exhortation to fight bravely. This means that God had the initiative in the events of this holy war. God sent the Israelites to fight and God would also ensure the victory of His people. This means that God is fighting for the victory of this holy war and therefore the Israelites only need to believe and be confident. God not only encourages the Israelites but also provides assistance in the form of terror to their enemies even before the battle begins (the drying up of the Jordan River in chapter 3, the collapse of the walls of Jericho in chapter 6 and so on).

The God of war's confidence is also found in Deuteronomy 9:3: "Know therefore this day that the Lord your God is the One who goes before you like a consuming fire; He will destroy them and He will subdue them before you, and you will drive them out and destroy them quickly, as the Lord your God has promised you". This reflects the meaning of vision and conquest. This means that this holy war is a significant (religious) element of the journey; Egypt to the Land of Canaan in the context of the text Joshua 1:1-18.⁷⁰

One of God's initiatives is to provide clear geographical references to support Joshua's leadership in waging this war (verse 4). This was done as a reminder to Joshua as he had passed through these territories before. With the Israelites' previous distrust of Joshua as one of the 12 scouting messengers (in Numbers 13-14) and for entering the territory, God now re-emphasized that Joshua would remember and believe what God had promised and would keep.⁷¹ After God gave instructions to Joshua, Joshua obeyed, then he gave instructions to the Israelites and they obeyed. This is patterned after the divine command until the obedience of the people is at the heart of this holy war story. **וַיִּשְׁמַע יְהוָה וַיִּשְׁמַח** Verse 6 expresses a call for Joshua as a leader to be bold in tackling and making

⁶⁹ Gordon J. Wenham, "The Deuteronomic Theology of The Book Joshua," *Journal of Biblical Literature* (June 1971): 141-42.

⁷⁰ Thomas B. Dozeman, *Joshua 1-12: A New Translation with Introduction and Commentary* (USA: Yale University Press, 2015), 214-15.

⁷¹ Coleson, "Joshua", 85.

intensive sense of the war and God's promise from verse 2. The words strengthen and establish are military language, used to enable Joshua and the Israelites to capture the Land of Canaan. This language gives effect to a sense of courage and strength united in fighting against the kings of the land and the inhabitants of the cities. This military context is reinforced by the understanding of land acquisition in warfare.⁷² Israel historically failed over the years because they lacked courage and trust in God. The words be strong and courageous given to Joshua were God's commands with special emphasis. This was because the Israelites were relatively few in number and had less battle experience than the fortified cities. Therefore, the essence of the statement strengthen and establish is an advice or guideline in strengthening Joshua. This guideline is mentioned and repeated with the aim of making a deep impression on Joshua and those around him. Verse 7 shows that God spoke to Joshua to be brave and strong in obeying the law Moses had given. The hope was for victory against the Canaanites and for the Israelites to have a life of land control, building villages and cities and productive agriculture. This nation would be made by God as tenants and they could manage their lives according to God's will.⁷³

In addition, this call was also made for Joshua to be sure of his calling to be a leader, prepare himself, not hesitate, hesitate and keep fighting if there are obstacles and carry out all the orders that have been given to him. In the psychological side of leadership, a leader sometimes has the urge to do hard and difficult things because of his faith. Heavy things sometimes also bring up a sense of pessimism and not a few make someone stop struggling. However, in this text, the promises given to Joshua were not enough, hence the additional encouragement in the form of advice.⁷⁴ These are some of the reasons the words be strong and be strong are chanted several times in this passage. As well as emphasizing that hard events will come repeatedly, this additional exhortation is also echoed repeatedly.

⁷² Dozeman, *Joshua 1-12*, 219.

⁷³ Coleson, "Joshua", 88.

⁷⁴ Calvin, *Commentary on Joshua*, 15.

We are done with the exhortation to Joshua. God also reiterated that the leader who had just ascended to replace Moses must obey and speak the Torah (verse 8). The word “speak” means that it comes from speech and develops into influence and is issued through the mouth. This means that Joshua was to implement this Torah and exert the appropriate influence in achieving the goal of a deep relationship with God. The point is that Joshua was expected to lead with Torah understanding, not only mastering but also implementing in order to command, teach, and shape the behavior of others in line with the rules. This means that the Torah is not a means to obtain desired rewards but rather the relationship between the Israelites and God becomes good, there is intimacy in responding to God's grace. This law was not for profit alone (not absolutely only the promised land) but the way the Israelites behaved when they entered the land. The Torah was God's covenant with the Israelites for the sake of the relationship between the two. It was also the constitution of Israel that was used as a principle to govern life in the Promised Land. So it was very concrete when God gave Joshua the command to know and meditate on it day and night in order to act carefully.⁷⁵

Turning to verse 9, this verse explains again God's presence to accompany. In the Old Testament itself, this presence is also attributed to Moses (Exodus 3:12), Gideon (Judges 6:16) and Jeremiah (Jeremiah 8:18). The verse also states that God was with Joshua wherever he went, *“בְּכֹל אֲשֶׁר יֵלֵךְ”*: “bekol aser telek”. This does not point to a single destination or a specific location being mentioned. Therefore, Joshua was assured that God would always be with him in all his life and journey. It is also quite clear that God was also constantly with the people as they traveled in the wilderness (Deuteronomy 1:31). So in a nutshell, God would be present in all of Joshua's activities as he led his people. However, when verse 9 is confronted with verses 3-4 which explain the geography, God's presence in some areas becomes clear.

⁷⁵ Hubbard Jr., *The NIV Application*, 90-91.

In verses 10-11, Joshua begins his task as a leader of God's people in an attempt to enter Canaan. This was a historic event as the Israelites had been a vulnerable population and oppressed slaves in Egypt for a long time. This verse reflects an acceptance of a gift to the people for their long wait for the Promised Land. From the explanation of verses 1-9 regarding Joshua's relationship with God, he then implemented the influence he had gained. As for Joshua, the first time was quite simple; giving instructions to prepare provisions (rations) for the officers. This usually refers to the food that is brought to sustain someone on a journey. In the Old Testament context rations usually include bread, grains that will be cooked later and fruit such as raisins, dates or figs. Interestingly, this instruction originally focused only on food and not on equipment or weapons. It seems to reflect a great faith in God and also an anticipation of Israel's reliance on Canaanite food rather than the Manna sent by God. This means that Israel needed enough food for three days in transition.⁷⁶

In verses 11-15, Joshua specifically gave strict instructions in labeling God's provision that he had received to three groups. First, to the troop organizers who were categorized as scribes. The scribes here were the leaders of the military branch (officers) who prepared the camp for the crossing of the Jordan River and the war. They had a job to follow the procedures of holy war, and the schedule was three days' work and on the third day they would reappear to give further instructions (Josh. 3:2). After giving these instructions they would then become passive spectators.⁷⁷ Secondly, to the Rubenites, to the Gadites and to the half-tribe of Manasseh living east of the Jordan River (Eastern Tribe).⁷⁸ Joshua very visibly gave orders for this tribe to leave the women, children and livestock because of their helplessness to enter the process of conquering the Land of Canaan. In addition, it also minimizes the level of danger that will be

⁷⁶ Hubbard Jr., *The NIV Application*, 93.

⁷⁷ Richard D. Nelson, *Joshua: A Commentary* (Louisville: Westminster John Knox Press, 1997), 67-68.

⁷⁸ Dozeman, *Joshua 1-12*, 220-22.

received by women, children and livestock left behind.⁷⁹ This order to the eastern tribe was based on providing support in capturing the Land of Canaan.

This tribe had already received a portion of land east of the Jordan River, but to legalize ownership of the land, this tribe had to take part in a war against the natives west of the Jordan River. This means that they had to take part in the war before they could take over their land east of the Jordan River. It is quite clear that Joshua had a leadership trait that had power and was also filled with justice. As a leader with power, Joshua ordered that this tribe could leave their wives, children and livestock to help their Israeli brothers in traveling to Canaan. In terms of justice, this tribe will get justice (so that there is no gap) later because they have received a share of land after helping the Israelites. This eastern tribe was also assigned by Joshua to be the front guard when crossing the Jordan River with the nation (verse 14). This means that this tribe will not be the first to bear the first burden. However, the understanding here is that directing this eastern tribe is a scouting group; they must be ready to follow the trail in helping the people.⁸⁰

Third, there was a response from both tribes. This response is seen in absolute loyalty to Joshua, obeying what Joshua has commanded just like obeying Moses. In this response there is also a strong encouragement in legitimizing the word strong and gulp verse 6 to foster enthusiasm and firmness in the instructions given. This is also quite helpful in answering the question of whether or not the eastern tribes were included in the israelite community. This tribe repeats the words “be strong and firm” to legitimize them as part of the Israeli community and they are also willing to fight or conquer the Promised Land and agree with Torah learning. The instructions given by Joshua in this book are the crossing of the Jordan River and the wars, the construction of the twelve memorial stones (Josh 4), how to fight against the indigenous kings in

⁷⁹ Paul R. Hinlicky, *Joshua: Brazos Theological Commentary on The Bible* (Michigan: Brazos Press, 2021), 108.

⁸⁰ Calvin, *Commentary on Joshua*, 22.

Canaan (Josh 10:24-25), the validation of the possession of the Promised Land (Josh 18:3-7) and the enforcement of the covenant (Josh 23, 24).

As the passage concludes, the eastern tribe praises Joshua's leadership and expresses loyalty to Joshua as they were to Moses. The tribe also expressed their hope and confidence that under Joshua's leadership they would receive help from God, for God was with Joshua just as He was with Moses. The tribe assertively expressed their readiness to conquer under Joshua's leadership with God's help and they had a constant hope that God would help them in their quest for victory.⁸¹ The tribe reflected a mature attitude of confidence that God was present in their process and considered Joshua as the successor of Moses; God's best way. This attitude was quite necessary in the eastern tribes because they were facing war. If there was disobedience and there was a loss of strategy, then defeat would come and casualties would fall.⁸² The declaration of loyalty to the new leadership by the eastern tribes was surprising. Those who were loyal to Moses also welcomed the new leader, Joshua. This implies that the promise of loyalty to Joshua shows a helpful attitude in the goal of controlling the Promised Land. This can be interpreted by Joshua to behave and prepare to lead a strong united camp to occupy the Land of Canaan.⁸³

Joshua's Leadership

In the realm of leadership, it is clear that Joshua is an example of a leader with significant influence. From the text, God was with Joshua as the leader of his people in the conquest of the Land of Canaan. This means that God accomplished his plan through someone he chose and supported.⁸⁴ The conquest of the Land of Canaan did not have a central focus on holy war alone, but the main focus was obedience to God's commands. The Land of Canaan does not stop at a

⁸¹ Calvin, *Commentary on Joshua*, 22.

⁸² Coleson, "Joshua", 92-93.

⁸³ J. Gordon Harris, Cheryl A. Brown and Michael S. Moore, *Joshua, Judges, Rut* (Michigan: Baker Books, 2000), 41.

⁸⁴ Dennis J. McCarty, "The Theology of Leadership in Joshua 1-9," *Gregorian Biblical Press* (1971): 175.

definitional understanding but the authoritative power of God across time; past and present. God is the greatest giver especially of land and nothing is more important to a nation.⁸⁵ God remembers his promise and guarantees to always be with the nation's struggle to occupy the Land of Canaan in order to create a life of security. This is one of the fundamental reinforcements to a leader, that God has ways of being with all his people including the leader of the people. This means that this inclusion comes in a process and not absolutely free of charge. Therefore, the focus for the leader is to have obedience to God to process in serving His people, because God's power will be present in the process to achieve mutual expectations.

Concretely, a leader needs to understand his own qualifications. This means that to become a leader, there needs to be an effort to realize the readiness from within. Just like Joshua, who was new to the world of leadership but had his own value. One of his readiness was to open himself to be chosen and appointed to continue Moses' leadership. He did not immediately become a strong leader but he went through a difficult period of being Moses' servant. The importance of Moses and Joshua in this text focuses only on their obedience to God's commands. When they faithfully delivered God's word, the people's response was to obey.⁸⁶ Thus, a leader must ultimately understand that in leadership, he does not only think of ways to improve himself but opens himself to become a servant of God, learn all His commands and laws and convey them to the people to be obeyed and hopefully minimize all forms of problems and difficulties.

God Choose Joshua as a Leader

One form of strengthening and affirmation is that God's people must live by the law as the main commandment. Joshua as a leader not only searched and

⁸⁵ John Goldingay, *Joshua: Baker Commentary on The Old Testament Historical Books* (Michigan: Baker Academic), 126.

⁸⁶ Kenneth A. Mathews, *Joshua: Teach the Text Commentary Series* (Grand Rapids: Baker Books, 2016), 43-44.

planned strategies but also influenced others to learn the Torah and meditate on it. As a leader, you must implement the Torah by giving the appropriate influence to improve your relationship and deep connection with God. In ministry, leaders are expected to demonstrate leadership that is grounded in Torah knowledge. Leaders do not stop at the level of mastering but also carry out in order to command, teach, and shape the behavior of others in line with the rules. The Torah is used not to gain rewards but to grow the relationship between the Israelites and God, the value of intimacy to be grateful for God's grace.

The words strengthen and establish your heart is a form of God's unlimited support to Moses who has limitations. This is one of the reasons God as the person with the highest authority formed Joshua to be able to guide God's people in implementing the Torah as a reference in the movement towards the Land of Canaan. Therefore, a leader needs to realize this; realizing that he is limited and he will be assisted by God who is full of authority in unpredictable ways. As a leader, it is natural for him to realize that he is full of difficulties. But behind the difficulties must be a sense of trust that God has other powers. Optimism in terms of relationship with God is the key for leaders in solving problems. With optimism all forms of efforts and strategies of the leader, whether it is small, large, fast or slow process, when the leader opens himself to establish a relationship and obey His commands then God will take everything into account. The advice as well as the command "be strong and firm in your heart" is an effort to minimize fear, because it is this fear that will increase the percentage of indications of failure.

From this text, we can understand that Joshua did not have direct authority to replace Moses. He was a servant of Moses in the sense that he was a helper. However, Joshua showed positive qualifications as a man of God who was responsible for continuing Moses' leadership. As an obedient servant, Joshua learned to be a good follower. Thus Joshua could enter into the feelings of the

Israelites he led.⁸⁷ Joshua emphasized himself to be a leader on the basis that he was a leader seen and counted by God. Everything he gave, was given earnestly with a good strategy without any personal gain. The command and influence that had been obtained from God was implemented to the people he led fairly. Therefore, as a leader, he must influence his people with the understanding and needs that are achieved. God has his own way that cannot be realized by humans, so the task of a leader is to continue to process in responding to the different expectations of his congregation. Just as Joshua was assisted by God in occupying the Land of Canaan by terrorizing the enemy, the leader will also be prepared by God in solving a problem. God has the power to organize the storyline of a leader to have the obligation to trust in God's ways.

Relevance

The most prominent point in this text is God's revelation of Joshua's leadership in exploring the Promised Land (Land of Canaan). The reason God chose Joshua to replace Moses' leadership was based on Joshua's lack of pride. This means that Joshua did not offer himself to be a leader, but God did. God chose Joshua because he had learned a lot since he was Moses' servant, had skills, experiences so that Joshua was considered as someone who had more value. This is the basis for God to choose Joshua (suitability). Although in this text it is not clear what Joshua's will is, the value of surrendering to God is more prominent in Joshua's character. He was willing to do all the tasks and callings that came from God. The most prominent task started from being part of the 12 scouts (Numbers 13-14) to successfully occupying the land of Canaan. The words strengthen and establish your heart is an interpretation that God directly spoke to Joshua's spirit, a spirit that was formed to be strong. This is one of the reasons for God's strengthening of Joshua. In the Batak language it is said "Pir ma Tondim" which points directly to the spiritual value of the Joshua character.

⁸⁷ Tri Prasetya, "Suksesi Kepemimpinan Musa kepada Yosua Sebagai Pola Ideal Suksesi Kepemimpinan Gereja," *Thronos Jurnal Teologi Kristen* (December 2021): 6.

God strengthened Joshua specifically so there was no human intervention in the leadership. God was absolute in his choice and this is the meaningful essence of God choosing Joshua as the leader of his people. With this, a leader must realize that basically when he has been chosen by God then there is no more human intervention. This text does not point to the human interest of the Joshua character alone, but rather God himself who gave judgment so that Joshua could replace Moses. This is an example especially for a leader in responding to priorities in the leadership model. Joshua's leadership example must be a Role Model for the creation of successful leadership. Just as Joshua successfully led the Israelites to the land of Canaan and Joshua also still has the opportunity to enjoy the land and this is a deep value regarding the extension of God's hand.

The victory that can be taken from Joshua's journey has a correlation with faith and obedience. Faith and obedience cannot be separated from each other because they have a correlation to achieve goals in leadership. When a leader wants to implement transformation, he must also have faith and obedience. If a leader has a vision and mission to transform his people but does not have faith and obedience then the victory of a leader will never happen. Faith, loyalty and obedience are the leader's responsibility towards God's covenant therefore a leader must be loyal and obedient.

In undergoing leadership one must have a firm belief in God that will launch the entire leadership strategy. In addition to giving orders to be strong and firm, God also reminded that He would always be with Joshua and ordered him not to forget the law. Continuing the law that Moses received so that the people can love God. This was God's way of keeping Joshua's entire movement under God's shadow and providing reinforcement for success in exploring the promised land. The land of Canaan is also considered as a solution to the inability of the Israelites to reach a life full of futures. Joshua as God's chosen agent had to reach the solution of the problem. A problem that must be resolved because it will affect the journey to the land of Canaan.

Conclusion

The conclusions of this research are as follows. First, being a leader like Joshua who shows transformative leadership is difficult. But behind the difficulty, God with all his authority and ways helps every leader's struggle as long as there is faith and obedience. This is the basis of a leader's calling to serve the people earnestly and courageously. The qualifications found in Joshua must be implemented in a leader, meaning that a leader is called and chosen not without reason but is called and chosen to be at the forefront of the people. The existence of a leader at the forefront does not legitimize his presence only with the people, more than that a leader is someone who has special qualities and is entrusted to take action as a leader. Secondly, from Joshua's journey in this text, it has an impact on the leadership paradigm that being a leader must continue to strive for the creation of a future full of people's happiness and God's abundant blessings. Third, just as Joshua influenced the Israelites to travel to the Land of Canaan, a leader in transformative leadership is expected to have a significant influence on his congregation.

Suggestions

The suggestions in this study are as follows: First, it is important to strengthen and affirm the heart seriously in the ministry that is being undertaken. This means that leaders need to have confidence that God will accompany all the dynamics that occur within the scope of leadership and service. Secondly, leadership must be based on God's commandments, in this text it is expressed with the statutes of the law that help and strengthen themselves and the congregation in welcoming better things. Third, challenges that come from relationships are not difficult to find answers to, but strong determination and courage from God's help will fortify all kinds of ways to overcome these challenges.

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