

THE RELEVANCE OF JOSHUA 1:8 FOR BIBLICAL EXEGETES

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ABSTRACT – *The journey of Israelites from slavery (Egypt) to the Promise Land (Canaan) is no comic at all. From the time the journey commenced, the hand of God is explicit. Absolutely organized and supervised by God, the leadership baton was passed from Moses to Joshua. The periscope of this research is enveloped in the instruction of God to Joshua, especially in Joshua 1:8. Considering the situation around Israel's leadership and the promised destination God conversed with Joshua. The atmosphere of the text is enveloped with Joshua being encouraged and instructed. The highlight of what Joshua is to do form the biblical frame-work of this discourse. The bearing of the research discourse is then geared towards becoming a good biblical exegete. This article analyzes the biblical text (Joshua 1:8) ascertaining its outlined relevance for biblical exegetes. The text discussed is observed to effectively address the cause of biblical interpretation. It makes the bible the starting point for biblical exegetes. Also, it reveals the need for biblical exegetes to read, meditate and observe any and every portion of the scripture being interpreted in order to be prosperous and have good success.*

Keywords: Bible, Biblical Exegete, Interpretation, Joshua.

Introduction

Although the Bible is often classified by academics as one among many religious books in the world, its distinguishing nature is explicit in the quoted text. All scripture is inspired by God and profitable for teaching, for reproof, for correction,

and for training in righteousness,¹⁷ that the man of God may be complete, equipped for every good work (II Timothy 3:16). Although written by diverse men within several contexts, the Bible is not like any ordinary book. The word translated 'inspired' means 'God-breathed'; it can also be translated to mean 'spirit'. By implication, the Holy Spirit inspired the writers (Jacob and Kolawole, 2020; 5). Peter helps with a clear picture when he explained that; First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God (I Peter 1:20-21). God superintended the human authors to pen the words, without compromising the perfection, integrity or purity of the finished product.

In the Bible, God revealed things that would otherwise not be known at all. He has revealed that which is absolutely true; not speculated, not conjectured or hypothesized (Black and Dockery, 1991; 12). No wonder several readers have great testimonies and encounters. While there are numerous Christians who fall in this category, it is not irrelevant to mention but a few the names of such individuals who were formerly without the Christian fold but were eventually assimilated in to the looming light of God's word. They include Lee Strobel (a free thinker who wrote *The Case for Christ*) and Frank Morrison (who wrote *Who Moved the Stone?* in 1930) among others. For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart (Hebrews 4:12).

It is often said that Bible is reader-friendly. How true is this for someone who seems bored reading the Bible? Unfortunately today, the Bible has become an antidote to the amnesia of many Christians. It is important to note that the Bible possess great illuminating potency. Thy word is a lamp to my feet and a light to my path (Psalms 119:105). This reality often depends how deep the reader is soaked into the

process. This does not in any way suggest biblical interpretation as a quick and drop journey like many people presume or even practice. It is an expedition that entails patience as its wheel in order to adequately enjoy the voyage of the biblical author.

The burden of this research is the practical difficulty encountered in personal study and interpretation of the Bible. Many Christians often feel personal interpretation of the Bible is complicated. Meanwhile, teaching others how to study for themselves is like leading a tour through mountain grandeur. Although the greatness is seriously felt; almost every feature is virtually indescribable. Though tourists climb and breathe the air, the struggle for words to describe the adventure persists. This is why many instructors are good interpreters, but seldom know how to instruct people concerning 'how'. As a Bible student privileged to have been under many biblical exegesis and hermeneutics facilitators of both secular and theological institutions especially in Africa (Nigeria), reality of the simple techniques for biblical interpretation beckons. Many pastors would have been good preachers and teachers if they are privy to the tools at their disposal (Kolawole, 2020a; Jacob and Kolawole, 2020a).

This article is with the following purposes:

- A critical exposition of the biblical text – Joshua 1:8.
- Identification of crucial elements for good biblical interpretation in the analyzed text.
- The analyzed text is used as a tool for explaining the elements of biblical interpretation.

Biblical interpretation

The Bible is not only one book; it is sixty-six books collected in one volume. These sixty-six separate documents were written over a period of hundreds of years by more than forty human authors who came from a wide array of backgrounds. Without

question, the personalities, writing styles and perspectives of the human authors are reflected in their words (Jacob and Kolawole, 2020). But their accounts are more than the words of men; they are the Word of God. According to Yorke (2005) every book of the Scripture has a message, and that message can be understood. In order to understand the Bible, it must be interpreted. The Bible is not a riddle; God is not playing hide and seek game. He is not interested in merely puzzling and confounding man. Thus, the interest of men in understanding the Bible is nothing compared to God's.

Series of academic discourses on biblical interpretation has brought about several modern historical and critical tools for the study of the Bible (Kolawole, 2020). Since the Bible is not a contemporary literature; the question of 'how' have been for several years, since the time of the Early Church fathers, Iraeneus, Tertullian, Clement, Origen and Jerome, among others (Oderinde and Kolawole, 2020; 127). The act of reading the biblical text, trying to understand and apply it is referred to as 'Exegesis' and 'Hermeneutics' (Adam0, 2009). There are several modes factored by several schools of thought, but this does not fall within the scope of this research.

A biblical exegete must not lose sight of reasons for studying the Bible. This is enveloped in II Timothy 3:16, but summarized with these three words; growth, spiritual maturity and spiritual effectiveness. Many biblical analysts in the contemporary time interpret the Bible to protect themselves; they also use it to make God's way more agreeable to theirs – self-justification. The meaning of 'meaning' begs for answer. Biblical interpreters must be aware that 'meaning' is not subjective thoughts read into the text but God's objective truth read out of the text. Biblical interpretation is to simply 'think God's thoughts after Him' – His mind is revealed in His word.

This study outlines and explains viable elements which help Christians become good biblical exegetes. Do your best to

present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth (2nd Timothy 2:4). Biblical interpretation is the task of secondary readers. The world of the original author and recipients are very much far-fetched (Preus, 1999; 14). There is obviously a long gap to cover and ancient world to enroute. A good exegete must not allow this obvious gap metamorphose into a debacle; rather he must attempt to stand in the author's shoes and recreated his experiences, to think as he thought, feel as he felt and decide as he decided. A biblical exegete asks; what did this mean to the original author? What does it mean to me? The maintenance of the Bible's uniqueness and relevance is a challenge for biblical interpreters; therefore, this article presents straightforward practicable means for biblical interpreters (especially apprentice) with insights from Joshua 1:8.

Background of the Text

The journey of the Israelites to the promised land continues to book of Joshua threshold. God has performed several signs and wonders through the hands of His servant Moses. God did a lot to assure and reassure the Israelites of His abiding presence. Right from the time they were brought out of Egypt till they come near Jericho, Moses has been the messenger between God and Israel. The significance of Moses in the Israelites journey cannot be overemphasized. Although God is the leader and sustainer, Moses is seen as a great icon, an integral instrument in the hand of Yahweh. Therefore, the death of Moses led to the call of Joshua the son of Nun (Josh 1:1) and God speaking to Him right there from the very first verse of the first chapter (Kolawole, 2021a).

Although Joshua was Moses' minister (vs. 1), God re-emphasized the fact that Himself is the source of Moses' strength and power. God also reiterated his promises and reveal that it is still intact (vs. 3). It is logical to think that while many Israelites know that Moses has departed; they are

likely to see the journey to the promise land as “mission impossible”. In the fourth verse, God simply restated the periscope of His promise, comprising of the location of the land God has given to Israel. After God readdresses and reassured the Israelites concerning their longstanding relationship (vs. 2-4). God then shifted to Joshua himself, assuring him of His abiding presence; “... No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you; I will not fail you or forsake you. ⁶ Be strong and of good courage...” (vs. 5-6).

At this point, it becomes clearer what interest God had in Joshua – he is meant to continue Moses’ task, but this time he will complete it “...for you shall cause this people to inherit the land which I swore to their fathers to give them” (vs. 6). Joshua was to lead the people to the promised land and even divide it. Looking at the task ahead, a picture of Joshua when drawn will reveal a man screwed in fear, perplexed and even overwhelmed. Also, Joshua was aware of the people’s nature – to the extent that God said to Moses “...How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shown them?” -Numbers 14:11. This could also influence the fear-factor. This then prompted God’s encouragement to Joshua, Moses’ successor in Joshua 1:7 – “Only be strong and very courageous, being careful to do according to all the law which Moses my servant commanded you; turn not from it to the right hand or to the left, that you may have good success...”

Analysis of the Text

This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success – Joshua 1:8 (RSV).

A clear understanding of the text's background helps put the text under study in perspective. The text begins with "This book of the law" - which spurs questions like; what is the book of the Law? Where did it come from? Why should God mention this to Joshua? Meanwhile, the journey of the Israelites outrightly reveals God's dealing with them before the emergence of Joshua, which includes the giving and receiving of the Law. Exodus provides vital data about the book of the Law - (especially chapter twenty). The task ahead of Joshua makes this imperative statement more vivid. One begins to wonder, why is God making it a must for the book of the Law not to depart from Joshua's mouth? It is obvious that Joshua cannot adequately walk on Moses' path without strict adherence to the Law of God - the Book of the Law.

The book of the Law is also called the '*Torah*', 'the Ten Commandments' and 'Decalogue'. *Torah* means teachings or instructions (Josh 8:31; 2nd Kgs 22:8). But in the New Testament, the book of the Law is generally called 'the Law' (Matt 5:17; Luke 16:17). At Mount Sinai, God engaged Israel in a covenant-relationship. Israel was to be a holy nation in his evil world (Ex 19:6). In view of this, the book of the Law is not new to Joshua. Right from the time of Moses walk with God, there have been laid down and written codes of conduct for God's people. This is part of what distinguishes Israel from the other nations of the world. The Law is a means of grace which governs the covenant-relationship whereby holiness and cleanliness are brought to Israel. This is from God and the response of the people - "I will dwell among the Israelites and be their God..." (Ex 29:45). As a holy people, Israel was to live a life separate from the nations. The law was the distinctive nature of the Israelites. Not all of the Old Testament Laws are directly relevant to the New Testament Christians. Thus, the present day believers must look for ethical or spiritual principle behind such laws.

For Joshua, God simply reminded him for the need to take cognizance of that book of the Law. The usage of the word

‘this’, gives a tone of emphasis about a particular entity. This suggests that there might have been other known codes of conduct which men in the ancient times pattern their lives. Therefore, one could logically picture God holding a certain piece and saying; “this piece”. Joshua does not have any excuse for not being able to identify the specific material God is talking about. Although the Jews cherished the book of the Law, it was a common thing to them. An average Jewish child at the puberty stage is plausible able to recite a large portion of the *Torah* and Psalms off hand. Thus, the emphatic tone could be God’s intention of disengaging every sense of over-familiarity with the Law.

The concept of departure flows from the immediate context, where the death of Moses is mentioned. Synonymous to departure, the theme of death is often in relation to the departure of Moses. Deuteronomy 34 presents the way-keep ceremony of Moses. Why such an elaborate program? It is no doubt that Moses was a great leader in Israel; He was no ordinary man, a terror by himself – a custodian of Yahweh’s oracle. His appearance in a particular place commands honor and respect; even, His presence on the battlefield assures victory. Yet, death got hold of Him; this points absolutely to God’s nature - Almighty and All-powerful, the giver and taker of life. Even though Moses leadership was characterized with what men could not withstand, that does not in any way make him the custodian of life – His relationship with God does not make him God. This truth is enveloped in the repeated theme of death lurked in the text. This is a biblical truth here; divine leadership does not make man equal with God; therefore, the focus should always be on the giver of the assignment – God. The consciousness that someday a person will be no more with help checkmate leaders; unfortunately, this is yet to be understood in the African context.

Moses was the channel through which the Law was given, but he passed away. God’s word in verse 2 can be paraphrased thus; ‘although, Moses through my Law was given is no more,

my Law remains relevant, unchanged and unshaken. Therefore, the departure of Moses does not in any way affect the book of the Law because it was given by God, not Moses. It is important to note that the book of the Law is also called ‘the Law of Moses’; therefore, God clears the eye by emphasizing Moses’ death. Before Joshua 1:8, the name Moses appeared more than twice. This was to keep Joshua informed and not to intimidate him. Considering the powerful miracles and wonders God wrought through the hand of Moses, it is not an overstatement to say that many Israelites have come to hold him in awe and great esteem. “And he buried him in the valley in the land of Moab opposite Beth-peor; but no man knows the place of his burial to this day. Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated” – Deut 34:6-7.

This does not exclude other nations who must have directly or indirectly accessed these great miraculous happenings as at the time they actually happened. With this, a mere mention of Moses’ name is enough to make an army or even a group of army tagged Israel’s enemy to pee in their socks. “And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, none like him for all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel – Deut 34:10-12. The departure of Moses then gives such category of people to boast or brag to the Israelites. Plausibly with words like; now your boss is no more, let’s see what you will make of yourself? Their lucky charm is dead, there is absolutely nothing more for them! Such words must have circulated, even to the reach of Israelites. Consequentially, an average Israelite could also reason like; isn’t it true? Moses brought us out of Egypt, gave us manner in the wilderness, water from the rock, even parted the red sea; but now, he is no more. This reveals the reason

for God's reiteration of Moses' name and the source of his power and successes to Joshua.

Although Moses has departed, God's Law must not depart from Joshua's mouth. Joshua the son of Nun appeared in Israel's story severally before his call and commissioning in Joshua 1. He first appeared as a warrior, who advised the need for some men to go and fight the Amalekites (Ex 17:11). He also remained in the tent after the Lord has spoken to Moses face to face (Ex 33:11). The most significant story about Joshua is his role as one of the twelve men sent to spy the Promised Land (Num 13:12). It was Moses that have him the name Joshua (Num 13:16), his name was formerly Hoshea son of Nun. Joshua is the English form of the Hebrew name *Yehoshua* – meaning 'Yahweh is deliverance' or 'Yahweh is salvation', the Greek form of the name is Jesus.

The call of Joshua in the observed text is somewhat parallel to that of Moses in Exodus 3. God called Moses at Mount Horeb while he was tending his father-in-law's flocks (Ex 3:1-4); likewise, He called Joshua after the death of Moses (Josh 1:1). The situation that surrounded the calling is similar – Israel was in a dead state. The death of Moses would probably not have been a much big deal if Israelites were already in the Promised Land. Rather, they were in a critical moment of the adventure. The Israelites mourned the death of Moses greatly. This is not only because Moses' family lost their brother, father, grandfather or even great grandfather; but because the lacuna Moses filled is too wide in the imagination of the Israelites to be filled by anyone. Whose leg will fit into Moses shoe? Although Moses laid his hands on Joshua, the darkest cloud gathered around Israel. The actualization of the task ahead is what sets the Israelite's mind ablaze. Since Joshua was part of the spies that went to the Promised Land, he already has a picture of what it is like; as human, this is enough reasons to be afraid. The reality of the call to serve and carry on the task dawned on Joshua when the people yielded towards him in obedience (Deut 34:9).

When God mentioned the book of the Law, He then accompanied it with an understanding that it must not depart from Joshua's mouth. Although it all began as if God was making a suggestion or simply showing the book of the Law to Joshua, it later turned out to be an imperative for Joshua. Here, it becomes clear that God is commanding and giving Joshua an instruction. Even though the Scripture is in a written form, just like African life, it is primarily oral in character. Most of the Bible was written to be read aloud. This practice is much obtainable since no ordinary person in bible times had a copy of the sacred writings. It is unlikely that many Israelites could read during the period when the Old Testament was written. When read, the Bible speaks directly and clearly. The experience is unusual when the biblical text is read to the hearing of another person. A fluent reading with careful observation to grammatical and chronological insight will drench the listener with the text. This practice is also found among the earliest Christians; in fact, Paul specifically commands that certain of his letters be read aloud to the congregations (Col 4:16, I Thess 5:27).

The negation attached to the book of the Law reveals the importance of the Law. The issue of God's Law departing is very significant. The Israelites journey reveals the consequences of departing from God Law (Palmer, 2014; 77). Thus, with the usage of this word, God is taking Joshua back to the Israelites history, since they have a track record of departing from Yahweh. God is therefore opening Joshua up to recall the Israel's experience and weigh the options before Him. How pleasing was the experience of departing from God's Law? How pleasing is it? How sweet was it when they returned back to the track? Which of the two experiences is more palatable? Though imperative, Joshua is with the platform of choice. He witnessed a lot alongside his people before the demise of Moses, thus, the experience of staying or departing from God's law is not second hand information to him. It was not abstract, Joshua clearly grasp the clear picture God was simply painting. What will happen if the book of the Law departs from Joshua's mouth? The answer is simple; the same

thing that happened when the Israelites depart from God. Of what importance is Joshua's mouth?

Since Joshua was called by God to assume the responsibility of leading the people to the promise land, there is a serious need for him being the leader to continually speak the Law of God. In doing this, the people he leads will not forget the Law of God. This is also a parental responsibility for those who will actually live to God's command and promises (Kolawole, 2021b). In the family, when settling disputes, while instructing the people, or even approaching a city for military attack, Joshua is expected to use the Law. Joshua should be a good example to the people he is leading, by repeated proclamation of God's Law, Joshua's word and actions are kept in check. Joshua is commanded to keep 'all' that is written in the Law. This suggests that partial obedience is tantamount to total disobedience. In other words, everything written in the book of the Law must be observed. The next phrase sheds light on this – "for then shall you make thy way..." By implication, if all that is written in the Law is not obeyed, then the succeeding effect becomes absolutely negative. This is crucial; no part of the Law can be discarded. Disregard for any part is disregard for all. Therefore, prosperity and good success depends on the condition of observing not some, but all.

Relevance for Biblical Exegetes

The starting point for every biblical exegesis is the Bible. Many biblical interpreters miss the message of the Bible because their interpretation begins from the opinions of people (Oderinde, 2013). They start with what theologians or scholars have to say about that portion of the scripture. While several biblical exegete starts from the opinion of others about a particular biblical (which can be misleading), many also begin with their personal presupposition about the text in question. The Bible contains the content of specific scripture understudy. Therefore, the motivation of a biblical interpreter should not be prior knowledge of the text; but that he wants to know what the text is saying by itself. The first voice to be

heard and listen to is the voice of the Bible. The scripture has a voice; it should be allowed to speak. As good as other Christian literatures and theological materials can be; the Bible still maintains the starting point of any good biblical interpretation. Books, journals, commentaries, and Bible dictionary, among others are secondary sources written by men just like the exegete.

The concept of departure in the text through linked with the death of Moses in the analysis is significance in the sense that biblical exegete must retain the biblical text as the anchor of the interpretative journey. The Bible has the cursor on which the message and meaning of the text is enshrined. Therefore, biblical exegetes must not depart from the focus (biblical text). One of the ways to adequately ensure this is by reading, reading and reading. A biblical exegete must read thoughtfully, repeatedly, patiently, selectively, prayerfully, imaginatively, meditatively, purposefully and inquisitively. A reading in this patten helps interpreter spot vital clues in the biblical text; character, terms and circumstances. For example, the mention of the name Moses, and also the concept of death which permeates the text. This was spotted through reading.

When one reads a portion of the scripture twice, it would be incredible. When read twice or four times, it would be miraculous. When read over and over again, not twice, thrice, or even five times but a hundred times if necessary, comes great insight. The mouth of biblical interpreters comes to work here. Reiteration of the text is done continuously and severally; this definitely gives the course of the biblical interpretation to the Bible. The Bible has staying power; it can stand up to repeated exposure. This is one of the things that make the Bible different from any other type of literatures or religious books. Reading in this sphere involves linking the text with the surrounding paragraphs, and those paragraphs with surrounding sections and those sections with the entire book. This is because the books of the Bible were written as units, if cut anyhow, anywhere, they bleed. The Bible in early times comprises of long unbroken

passages. However, these breaks were artificially imposed on the text by Church men. Sometimes, they should be ignored in order to have a proper and complete reading. Therefore, it is most preferable that an exegete began reading at the beginning of the chapter, section or book entirely. While doing this, sometimes interpreter crosses the threshold of the book under study. For example; in the analyzed text, the immediate context of the text comprises of Deuteronomy 34 (a different book).

A biblical exegete must be conscious of the fact that the journey through the biblical text is time-taking. The world now is an instant society and results are craved for with immediate effect. Many biblical exegetes eventually cut short the life span of biblical interpretation by setting a timeframe which eventually becomes insufficient. In fact, many interpreters become disillusioned with the interpretative process because they are impatient. They eventually opt for a bail-out by dashing into secondary resources. This in turn makes biblical exegetes miss rich harvest. There is nothing wrong with consulting secondary sources, so far the exegete's mind is drenched in the biblical text. In view of this, biblical exegetes must be patient with the text and even himself. It requires serious devotion and commitment; 'day and night'. This timeframe is relevant because it provides exegetes with great expectation of patience and sacrifice. Many young interpreters hear the biblical interpretation of some people and become startled. In this amazement, they also simply want to go through the Bible and get such outstanding result in a jiffy. It is not enough to read alone, it is also important to meditate and observe.

Biblical meditation is a mental spiritual discipline carried out throughout the day. Meditation as popularly taught by eastern philosophies encourages emptying one's minds; this is exact opposite of what the Bible teaches. Biblical meditation entails filling one's mind with the truth of God's word. Meditation habit permeates the Bible – "Oh, how I love thy law! It is my meditation all the day" (Ps. 119:97). "Blessed is the neither man who walks not in the counsel of the wicked, nor stands in the way of sinners, or sits in the seat of

scoffers; but his delight are in the law of the LORD, and on his law he meditates day and night...” (Ps. 1:1-3). Biblical meditation helps the imagination of the interpreter by the clothing the facts with fascination. It also helps the interpreter crawl into the skin of the biblical characters; to see with their eyes, feel with their fingers, understand with the hearts and know with their minds. Through this, the interpreter accesses the world of the author and even that of the first recipients of the biblical text.

What makes a person a better exegete than the other is the ability to see more. The same truth is available to them in the text, but either one can see in a cubit of foot space. Good reading culture and habit will help biblical exegetes greatly – so as to see, meditate and observe. Biblical meditation is the act of fixing one’s mind in something. It could also mean to study – a keen attention to details. By meditating, biblical interpreters ponder, consider and reflect on the text. Here, the interpreter assumes the role of a detective seriously searching for vital clues as to the meaning of the text. It is more or less someone trying to track a case or just like a nurse would seek to work earnestly for signs on any patient. The Bible does not yield its fruit to the lazy. Meditation is more than just a cursory glance; the interpreter is got to think seriously.

Just like meditation, when carefully observing the text, an interpreter pays close attention to details. This can be done effectively via these questions; who? What? Where? When? Why? Wherefore? Better put; who are the people involved? What is happening? Where is it taking place? When is it taking place? Why was it included in the narrative? What difference would the text make to one’s life? Just as every part of the book of the Law counts; every clue the exegete see matters, none should be discarded. This is because they all together form a complete big picture. This becomes fascinating when scattered fragments are assembled. The so called ‘least detail’ could possibly be the glue that binds some parts of the text or even the entire section. Discarding any of these clues will result into deformation of the text’s

message. However, it is important to note that the Bible is not a collection of parts, rather, an integrated message in which the whole is greater than the sum of the parts. During interpretation, the Bible is broken into fragments; a good interpreter must be able to reassemble the parts again into a meaningful and powerful whole.

Furthermore, observation entails following or obeying the practice. A biblical interpreter does not only read and meditate; he applies his findings – this is what observation means. At this point, a good biblical interpreter puts what he has read and discovered into use. Observation emphasizes the application of the findings in the exegete's life. This part of the interpretative exercise is emphasized in African context (Kolawole and Oderinde, 2020; 34). With much efforts and commitment, biblical interpreters must not leave the discovered details of the biblical text aloof. Instead, it should be effectively applied and related to real living. This should reflect in the way of life of the exegete. After reading and meditating, it is of great advantage that the biblical text is followed duly, because it is through this that good success is ascertained. Many contemporary biblical interpreters become victims of err teaching and preaching when the procedure is breached. Some do not spend much time reading the text, instead, they jump to meditation, some, even to observation; no wonder they do not have successful biblical interpretation adventure. Then several biblical interpreters begin to wonder; how did he come about this interpretation? Where did he get this meaning? Why raising this kind of question? A break in the discussed chain of interpretative process will simply lead to an unsuccessful and non-prosperous journey. The Bible was not written to satisfy curiosity but to change lives.

Conclusion

Joshua 1:8 is enveloped with God's instruction to Joshua in order to attain good success in view of the journey to the Promise Land. Although Joshua was familiar with Moses' leadership track; the situation makes him somewhat nervous. However, from God's words

that very day, Joshua understood that the source of Moses' strength and power as God himself; thus, there is no need to fidget. In this article, God's word to Joshua is a relevant code for modeling a good exegete. Lucid perception of this code helps crack the difficult journey of biblical interpretation. The 'Book of the Law' is emphasized greatly in the text. The place of the Bible cannot and should not be substituted with anything or anyone's opinion regardless of the person's pedigree. The Bible retains its place as the beginning for any and every good biblical interpretation. It is on this that the other tools (meditation and observation) find expression in the interpretative exercise. Biblical interpretation is a gradual process. It is a serious task which takes time and energy. It is an investment which when painstakingly endured, at the end brings good success and prosperity. Seeing every bit of clue and details in the biblical text, the text should be allowed to speak to the real-life situation of people; in doing this, the text absolutely comes alive.

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