

Lesson 3 – Joshua 1 and 2 and the Breastplate of Righteousness

Introduction

This week you will begin the study of the book of Joshua. Many of the lessons will span two days and include an introduction to the chapter, the examination of the chapter, and then a review of what you studied in the chapter. These lessons will look at the themes found in Joshua as presented in another place in Scripture. For the next several weeks, the lessons will study two chapters of Joshua each week. The end of the lesson this week will study what is meant by the instruction to stand firm... putting on the breastplate of righteousness.

Ask God to help you memorize a Scripture verse that is found in the text being studied this week. In Psalm 119:11 David said that he hid God's word in his heart that he might not sin against Him. What verse do you know that helped you this past week to live by God's standard? Do you know the verse or do you need to work on learning this so that you can draw on its truth when you are tempted? You can write the verse out here.

Days 1 and 2 – Joshua 1 and the Review of Joshua 1

1. Evangelical biblical scholars believe that the Bible was written by men who were inspired by God, and so there is a dual-sided authorship to Scripture, all Scripture comes from God through the hand of man. One dimension of inductive Bible study is to determine the "human author" of the book being studied and the purpose of the book. The book of Joshua does not identify its author, although Joshua was considered as the author according to early Jewish tradition. These leaders of the Jewish church also said that someone added the information about Joshua's death and burial (in Joshua 24:29-33) at a later time. As you study this book, you might consider Joshua as the author and what that would mean regarding the accuracy of the text.

Begin your time in the word in **prayer** asking the Holy Spirit to help you as you open God's precious and holy word. The process of inductive study is to observe a chapter and then study the chapter to determine the themes or emphasis of the chapter.

- Open by reading Joshua 1 paying attention to the **key words**, those that are repeated as well as words that are essential to the message of the chapter. You can refer to the Inductive Study Methodology in the Appendix for help with this **observation** process. As you read through the chapter, mark the **key words** in a consistent way and then list these words here.

- An important part of observation is to look at how truth is communicated in Scripture. In Joshua 1, God gave instructions and reminded Joshua of His promises to Israel. Write out these instructions and promises to help you see God's heart for His people.

Answer on the next page.

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- What were God’s promises in Joshua 1:3-5?

- What were God’s instructions in Joshua 1:2, 6-9 and the reasons for these?

- What was Joshua’s first “act” as Israel’s leader according to Joshua 1:10, 11?

- What did Joshua tell the Reubenites, the Gadites, and the half tribe of Manasseh?

- How did the leaders of the two and a half tribes respond to Joshua’s words?

- What was the warning that the people remembered according to Joshua 1:18?

2. Please examine these word studies for some of the **key words** in Joshua 1.

Strong’s # and Transliteration:	Definition from Strong’s Concordance unless written in <i>italics</i> :	Use of the word in other Scriptures:
5650 `ebed `ebed Joshua 1:1a	Servant , bondage, bondman, [bond-] servant, (man-)	See the other Hebrew word used for servant (in Joshua 1:1b) defined in Lesson 2, on page 22.
3068 Yehovah Yahweh Joshua 1:1	LORD , (the) self-Existent or Eternal; Jehovah, Jewish national name of God: <i>Yahweh, written as YHWH by Israel, translated as “I Am,” as God introduced Himself to Moses in Exodus 3:14. Written as LORD, in capital letters in Scripture.</i>	Exodus 3:14

Strong's # and Transliteration:	Definition from Strong's Concordance unless written in <i>italics</i> :	Use of the word in other Scriptures:
7503 raphah arp ^a kaa Joshua 1:5	Fail , to slacken (in many applications, literal or figurative): abate, cease, consume, ... (be) faint, be (wax) feeble, forsake, idle, leave, let alone (go, down), stay, be still, be slothful, (be) weak (-en)	Deuteronomy 31:6, 8 (See below.)
5800 `azab e`ezbekaa Joshua 1:5	Forsake , to loosen, i.e. relinquish, permit, commit self, fail, fortify, help, leave (destitute, off), refuse, surely	Psalm 38:21
2388 chazaq ch ^a zaq Joshua 1:6	Strong , to fasten upon; hence, to seize, (figuratively, courageous, causatively strengthen, cure, help, repair, fortify), obstinate; to bind, restrain, conquer: aid, amend, catch, cleave, confirm, be constant, constrain, continue, be of good (take) courage (-ous, -ly), encourage (self), be established, fasten, force, fortify, make hard, harden, help, (lay) hold (fast)...	Deuteronomy 31:6, 7, 23
553 'amats we'emaats Joshua 1:6	Courageous , to be alert, physically (on foot) or mentally (in courage): confirm, be (of good courage, stedfastly minded, strong, stronger), establish, fortify, harden, increase, prevail, strengthen (self), make strong (obstinate, speed)	Deuteronomy 31:6, 7, 23
8451 towrah hatowraah Joshua 1:7	Law , or torah; a precept or statute, especially the Decalogue or Pentateuch. <i>This is what Israel called the first five books of their sacred writings.</i>	Deuteronomy 29:29
1897 hahah W ^a haagiytaa Joshua 1:8	Meditate , to murmur (in pleasure or anger); by implication, to ponder: imagine, mourn, mutter, roar, sore, speak, study, talk, utter	Psalm 1:2
6680 tsavah tsiwiytiykaa Joshua 1:9	Commanded , (intensively) to constitute, enjoin: appoint, (for-) bid, (give a) charge, (give a, give in, send with) command (-er, -ment), send a messenger, put, (set) in order	Nehemiah 1:7, 8
6206 `arats ta`arots Joshua 1:9	Tremble , be afraid <i>KJV</i> , to awe or to dread; ... to harass: be affrighted (afraid, dread, feared, terrified), break, fear, oppress, prevail, shake terribly	Deuteronomy 31:6
2865 chathath teechaat Joshua 1:9	Dismayed , properly, to prostrate; hence, to break down, either (literally) by violence, or (figuratively) by confusion and fear: abolish, affright, be (make) afraid, amaze, beat down, discourage, go down, scare, terrify	Deuteronomy 31:8

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Strong's # and Transliteration:	Definition from Strong's Concordance unless written in <i>italics</i> :	Use of the word in other Scriptures:
430 'elohiyim Eloheykaa Joshua 1:9	God , (<i>in the plural form</i>) gods in the ordinary sense; but specifically used (... especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: angels, exceeding, (gods)- dess, -ly), (very) great, judges, mighty	Genesis 1:26
5117 nuwach meeniyach Joshua 1:13	Rest , i.e. settle down, ... (to dwell, stay, let fall, place, let alone, withdraw, give comfort, etc.): cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to), set down	Joshua 1:15
2428 chayil hachayil Joshua 1:14	Valiant ; valor <i>KJV</i> probably a force, whether of men, means or other resources; an army, wealth, virtue, strength: able, activity, (+) army, band of men (soldiers), company, (great) forces, goods, host, might, power, riches, strength, strong, substance, train, virtuous (-ly), war, worthy (-ily)	Joshua 6:2, 3
251 'ach la'acheeykem Joshua 1:15	Brothers , a brother (used in the widest sense of literal relationship and metaphorical affinity or resemblance) another, kindred, like, other	Joshua 1:14
8085 shama` shaama`nuw Joshua 1:17	Obeded , to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.): attentively, call (gather) together, carefully, certainly, consent, consider, be content, declare, diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), indeed, make (a) noise, (be) obedient, perceive, (make a) proclaim (-ation), publish, regard, ... understand, witness	Deuteronomy 30:2, 8
4784 marah yamreh Joshua 1:18	Rebels , to be (causatively, make) bitter (or unpleasant); (figuratively) to resist; causatively, to provoke: change, be disobedient, disobey, grievously, provocation, provoke (-ing), rebel (against, -lious)	Psalm 78:8

3. In the Hebrew Scriptures, the book of Joshua is considered to be the first book of the prophets, as the Israeli people considered Joshua to be a prophet. To Israel, the prophet delivered God's message to the people. The priest on the other hand went before God on behalf of the people. How does Joshua 1 present Joshua? You might draw "stick figures" to show the role of the prophet and then on the next page diagram the role of the priest.

The role of the prophet:

The role of the priest:

4. Here is some information to help you with portions of Joshua 1:2-4.
- a. What do we know about the Jordan (River) that is mentioned in Joshua 1:2?
 If you visited the land of Israel today you would see that the Jordan River is not very wide. The river connects the Sea of Galilee in the north with the Dead Sea in the south. In ancient Israel, the Sea of Galilee was called the Chinnereth Sea and the Dead Sea was called the Salt Sea because there is no outlet from the Dead Sea, and there are extensive mineral deposits so that nothing can live in its waters. In modern Israel, the people have taken the water way that spans a distance of 70 miles and used this resource for the irrigation of a wide range of agricultural crops. Much of the northwest portion of the Jordan Valley today is green and represents the bounty of the land of Israel. Crossing the narrower Jordan River today would not be like crossing the wider Jordan River at the time of Joshua.
- b. What were the boundaries that God gave for the Promised Land?
 God defined the boundaries of the Promised Land in Joshua 1:4. Look at your map to see these regions. The wilderness was to the south, below the Salt Sea or Sea of the Arabah, which is now called the Dead Sea. This area included the Wilderness of Zin or the Negeb (also spelled Negev). The northern border was Lebanon which is today northwest of Israel near the ancient city of Dan. The eastern border was to be the River Euphrates in modern Iraq. The western boundary was the “Great Sea” today called the Mediterranean Sea.
- c. Who were the Hittites that God mentioned in Joshua 1:4?
 The name of the Hittites has puzzled historians who specialize in the ANE. Most agree that the center of the Hittite community was in present day Turkey, north and west of Israel, although there were Hittite people in Canaan. Look back at Genesis 15:18-21 to see what God said to Abram about the land He promised to his descendants and the people who were inhabiting this land. Much later, Uriah was introduced in 2 Samuel 11:3, 6 as a Hittite who fought in David’s army and when he was killed he was married to Bathsheba.
 The record of the inhabitants of the Promised Land in Exodus 13:5 included the Hittites who had signed an important border treaty with Egypt.¹ The twelve spies that Moses sent out (in Numbers 13:29) reported that the Hittites were in the hill country of the land.

5. The message of Deuteronomy 11:24, 25 was repeated in Joshua 1. Read these verses and to the end of the chapter. What did God ask of His people in this passage?

How did God promise to bless Israel if they obeyed?

¹ George L. Helm, “Hittites,” *Holman Bible Dictionary*, Nashville, Holman Bible Publishers, 1991, p. 658.

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What did God promise would happen if the people disobeyed?

If you looked at the word studies in Question 2, you saw that quite a few of the words used in Joshua 1 had been used in Deuteronomy 31. Read Deuteronomy 31:6-8 to see a similar message as we find in Joshua 1:5-9. Now read the paragraph, Deuteronomy 31:1-13 to see Moses' words in their context. What did Moses "do" according to verse 9, and what instruction did he give to the people in verses 10 through 13?

6. In Joshua 1:12 we are given Joshua's words to the tribes that were given land on the east side of the Jordan River. This is explained in Numbers 32. Read Numbers 32:1-33 to learn of the circumstances that led these tribes to "settle" in the land east side of the rest of Israel. What do you learn about these tribes from this passage?

7. Israel believed that Moses was the "human author" of the first five books of the Hebrew Scriptures. They called these books the Torah, and they were later called the Pentateuch, reflecting the Greek words for the number five and the word scroll. When the Hebrew Scriptures mentioned the word law, it generally meant all of the instructions that God gave to Moses for the people. God gave Joshua a very important message concerning the law in Joshua 1:8, 9. What were the people to do concerning the "law"?

Deuteronomy 17 is a unique passage where God prophesied about Israel's future kings. Read what was said about the king in verses 18-20. I was asked twice this past year about the practice of writing out Scripture as a means of learning God's word. Why was the king to write his own copy of the law?

Have you ever written out a paragraph or a chapter from the word? Imagine writing the first five books of the Old Testament on a scroll. That would require a considerable commitment of time. You might ask God to bless you by writing out a passage that is important to you.

Now look at the Joshua Review sheet in the Appendix and think about the message of Joshua 1. How would you summarize the message of the chapter and what is the spiritual significance of the chapter? Record these both on the chart.

In closing, please read and meditate on the words of Psalm 1 that gives very practical instructions for how someone can be blessed by the LORD. Notice how the word meditate was used in this Psalm, as it is the same Hebrew word that is found in Joshua 1:8.

Days 3 and 4 – Joshua 2 and the Review of Joshua 2

1. In the next two days, you will study Joshua 2. **Ask** God to open your heart and your mind as you study so that you will see His truth and His righteousness and that you will be blessed and encouraged and challenged by God’s message. Begin with these **observation questions**.

- Read through Joshua 2 looking for the **key words** in the chapter. Remember that sometimes these are words that are repeated and sometimes they are words that are not repeated, but are very essential to the message of the chapter. Mark these words in some way and then list the **key words** here.
- From Joshua 2, what do you learn about the city of Jericho and what it was like to live in Jericho? Start with this observation of the text and then look at the comments about Jericho in Question 3 if you have time.
- What do you learn about Rahab from Joshua 2? What did Rahab know of the God of Israel according to Joshua 2? (Question 4 includes a study on Rahab using other Scriptures.)
 Rahab, according to Joshua 2: _____ Rahab’s understanding of God: _____
- When Joshua sent out the two spies, I am certain that he thought back to the time when he was sent out by Moses to “spy out the land.” What do you learn about the faith of the two spies that Joshua sent to Jericho from Joshua 2?

2. Please examine these word studies for some of the **key words** in Joshua 2.

Strong’s # and Transliteration:	Definition from Strong’s Concordance unless written in <i>italics</i> :	Use of the word in other Scriptures:
367 'eymah 'eeymat ^a kem Joshua 2:9	Terror , fright; concrete, an idol (as a bugbear): dread, fear, horror, terrible	Deuteronomy 32:25
5307 naphal naaplaah Joshua 2:9	Melted away , is fallen <i>KJV</i> , ... be accepted, cast (down self, [lots], out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, -en, -ing), ... (cause to) lie down, ... overwhelm, perish...	Joshua 8:24

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Strong's # and Transliteration:	Definition from Strong's Concordance unless written in <i>italics</i> :	Use of the word in other Scriptures:
7650 shaba` hishaab ^a `uw Joshua 2:12	Swear , to be complete, (as if by repeating a declaration seven times): adjure, charge (by an oath, with an oath), feed to the full, take an oath, straitly, (cause to, make to) swear	Joshua 2:17, 20 Joshua 23:7
571 'emeth ^{ra} met Joshua 2:12	Truth , true <i>KJV</i> , stability; (figuratively) certainty, trustworthiness: assured (-ly), establishment, faithful, right, sure, true (-ly, -th), verity	Joshua 2:14 Joshua 24:14
226 'owth 'owt Joshua 2:12	Pledge , token <i>KJV</i> , a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc., mark, miracle, (en-) sign, token	Genesis 17:11
5337 natsal w ^a hitsaltem Joshua 2:13	Deliver , to snatch away, whether in a good or a bad sense: at all, defend, escape, without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, surely, take (out), rescue	Psalms 25:20
2617 checed checed Joshua 2:14	Kindly , kindness; by implication (towards God) piety: rarely (by opposition) reproof, or (subjectively) beauty: favour, good deed (-liness, -ness), kindly, (loving-) kindness, merciful (kindness), mercy, pity...	Psalms 117:2
7621 shebuw`ah mishbu`aateek Joshua 2:20	Oath , properly, something sworn, curse, sworn	Joshua 2:17; 9:20

3. Here is some information to help you understand the city of Jericho.

The town of Jericho was in the lower Jordan Valley about six miles west of the Jordan River. Ancient Jericho is reported to be the oldest city in the world. When Genesis 13:10 says that Jericho “was well watered everywhere like the garden of the Lord,” it was probably referring to a spring called *ain es-Sultan* that produces 30,000 cubic feet of water every day.² Jericho is about 700 feet below sea level, but the Dead Sea eight miles to the south is 1,300 feet below sea level, the lowest point on the earth. When my husband and I visited this area in Israel it was well over a 100 degrees, but we were told that because of the “altitude” of the area, you do not get sunburned as you would normally in such heat.

Jericho was known as the “city of palms” and it was an oasis surrounded by hot arid plains. Several unique features were discovered about Jericho in excavations that were made in the 1950’s. Building sites that dated back to ancient

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² Karen Joines, “Jericho,” *Holman Bible Dictionary*, Nashville, Holman Bible Publishers, 1991, pp. 759-762.

times have been found, as well as evidence of a walled town of about ten acres. The town at Joshua's time (historians place this somewhere between 1400 B.C. and 1200 B.C.) was evidently a smaller settlement than it once had been. A system of two walls was reported around the perimeter, one 90 feet high and nearly 20 feet wide.³

By the first century, Herod the Great had established Jericho as his winter resort, and he built a palace there so he could enjoy Jericho's warmer climate in the winter months, as the average temperature in January is 59 degrees. When we study Joshua 6, we will return to Jericho and its significance.

4. Rahab is mentioned later in Joshua and then in the New Testament. Look at these verses and summarize what you learn. After you have finished, write out a statement of what you learn about God from looking at the life of Rahab.

a. Joshua 6:25

b. Matthew 1:5

c. Ruth 4:18-22

d. Hebrews 11:31

e. James 2:25

What can we learn about God from studying the life of Rahab?

5. In Numbers 21 several events were recorded that will help us understand Israel and their journey to the Promised Land. Please take the time to read this chapter and think about what was taught here. First, what happened when Israel went through southern Canaan according to Numbers 21:3-5?

What does this tell us about the nature of humanity?

³ Theodore H. Epp, *Joshua – Victorious by Faith*, Lincoln, NE, Back to the Bible, 1968, p. 96.

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Now read about the bronze serpent in Numbers 21:6-9. What happened and why did this take place? What were the consequences revealed in this passage?

Look at Jesus' words in John 3:14 to see His reference to the Numbers 21 passage. What did Jesus say about Himself in His conversation with Nicodemus?

Look at Paul's commentary on the Israelite's time in the wilderness by reading 1 Corinthians 10:1-12. In verse 9 Paul made a reference to the Numbers 21 passage.

Now please read Numbers 21:21-35 to see the record of Israel's defeat of Sihon and Og, and the Amorites. What is your response to these events?

6. What does Joshua 2 reveal about the character of Israel's leader?

What did the spies tell Rahab to use to "mark" her home? Many biblical scholars have related this to the marking of the doors for the first Passover in Egypt. The line of blood was significant and was a symbol of welcome, commitment, and loyalty to another. Centuries later, the New Testament book of Hebrews presented to the people of Israel the role of Christ as their Messiah. In Hebrews 9, the importance of the shedding of blood was explained. Look at Hebrew 11-15, 22 to see the explanation of the blood of the covenant. What did the marking on Rahab's house represent?

From Joshua 2 alone we know very little about the king of Jericho. Based on what Rahab declared about God, why do you think that Rahab lied to her king and why did she make plans with the two spies?

The word *El* was the common name for god in the ANE. The Canaanite and Syrian people had a god named *El* who was the "head" of their pantheon (group) of gods. Israel knew that God said at the beginning of His 10 Commandments (in Exodus 20:3) that they were to have no other gods before Him. The very name Israel is a compound word meaning "May *El* [God] contend," "May *El* [God] rule," or "The God who rules." Look at what was known about the Almighty God based on these Scriptures.

a. Genesis 14:18-20 (translated as *El Elyon*, the "God Most High")

Continued on the next page.

- b. Genesis 16:13 (translated as *El Roi*, the “God who sees”)
- c. Genesis 21:33 (translated as *El Olam*, the “Everlasting God”)
- d. Genesis 33:20 (translated as *El [is the] Elohe [God of] Israel*)
- e. Exodus 6:2, 3 (translated as *El Shaddai*, “God Almighty”)
- f. Exodus 15:11 (God is described with four qualities in this one verse.)

The Canaanite god *El* had a son named Baal, who became the chief rival of Israel’s Yahweh. Close by reading what is said about God in Psalm 95:3 and Psalm 97:9. Allow these words to minister to you today, and reflect on what God means to you. (Monolatry is the word that means to worship a single god while conceding the existence of other gods.)

Turn to the Joshua Review sheet in the Appendix and ask the Lord to help you summarize what Joshua 2 has taught you and then think about what spiritual significance this holds for you personally.

Day 5 – The Breastplate of Righteousness, Ephesians 6:14

1. This lesson will study the command to put on the breastplate of righteousness. In the first century a breastplate covered the front and back of the soldier, from the neck and sometimes to the thigh. Paul wrote to Timothy, “Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier,” in 2 Timothy 2:3, 4.

As you open your time in the word, **ask** God to help you see what entangles you so that you are kept from being a righteous servant who is ready for active duty. Begin with these **observation questions**.

- To understand righteousness, we must look at the Lord God. God’s righteousness is revealed through His attributes and His actions. Please read Isaiah 59:1-21 and notice the reference to “armor” and righteousness in verse 17. Who is involved and what does this say about righteousness?
- Now turn to Isaiah 61 and read verses 10 and 11. What does this say about righteousness?
- What did Jesus say about our responsibility as His followers in Matthew 6:33?

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- In Romans 5 Paul presented an important contrast between Adam and Jesus Christ. What do verses 18 and 19 say about your position as one who follows Christ?

2. Please examine these word studies for some of the **key words** in this passage.

Strong's # and Transliteration:	Definition from Strong's Concordance unless written in <i>italics</i> :	Use of the word in other Scriptures:
6666 tsedaqah ts ^a daaqaah Isaiah 59:17	Righteousness , rightness, subjectively rectitude, objectively, justice, moral virtue, figuratively prosperity: moderately, right (eous) (act, -ly, -ness)	Isaiah 61:10, 11
2382 thorax thoraka Ephesians 6:14	Breastplate , the chest, by implication a corset	1 Thessalonians 5:8
1343 dikaiosune diakaiosynes Ephesians 6:14	Righteousness , equity of character or act, justification; <i>conformity to God's standard, uprightness</i>	Ephesians 4:24

3. Now look at some of the Old Testament teaching on today's topic. What do these verses say about the righteous?

a. Psalm 11:5

b. Psalm 146:8

c. Proverbs 11:28

4. The righteousness of God is revealed in Paul's letter to the church in Rome. In this book Paul explains that God is just in all of His ways. Read Romans 3:10-30 and then explain how it is possible for you to be righteous before God.

5. Look at what Paul wrote about armor and/or weapons in these passages. What did Paul say to believers about their responsibility?

a. Romans 13:12-14

b. 1 Thessalonians 5:4-8

6. Now read Paul's teaching in 1 Corinthians 7:5 to see what he said about Satan. What are believers to do about this scheme according to the context of this verse?

7. In Matthew 5:6 Jesus said that those who hunger and thirst for righteousness will be satisfied. To be satisfied is to be contented. Some people believe that contentment is a quality that reveals one's character. Accepting God's sovereignty contributes to living a life of contentment. Many people battle with craving what the world offers rather than having a hunger and thirst for righteousness. Close by reading Psalm 103 and allow these words to minister to your spirit. Notice the promises of God in this Psalm and write out these promises found in Psalm 103:5a, 17-19. Claim these verses as your own.

a. Psalm 103:5a

b. Psalm 103:17

c. Psalm 103:18

d. Psalm 103:19

What are the enemy's schemes that keep you from wearing the breastplate of righteousness?

What would God have you do as a reminder to put on the breastplate of righteousness?

Continued on the next page.

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Our standard for righteousness is the Lord God Almighty. The hymn “Holy, Holy, Holy” proclaims the nature of God and calls us to worship Him. Close by singing or reading these words as an act of worship before the Lord.

“Holy, Holy, Holy”

Holy, Holy, Holy! Lord God Almighty! Early in the morning our song shall rise to Thee; Holy, Holy, Holy! Merciful and Mighty! God in three Persons, blessed Trinity!

Holy, Holy, Holy! All the saints adore Thee, casting down their golden crowns around the glassy sea; cherubim and seraphim falling down before Thee, which wert and art, and evermore shalt be.

Holy, Holy, Holy! Though the darkness hide Thee, though the eye of sinful man Thy glory may not see; only Thou art Holy - there is none beside Thee, perfect in pow’r, in love and purity.

Holy, Holy, Holy! Lord God Almighty! All Thy works shall praise Thy name, in earth, and sky, and sea; Holy, Holy, Holy! Merciful and Mighty! God in three Persons, blessed Trinity!

By Reginald Heber and John B. Dykes