

# Outline of the Book of Joshua

**“Now therefore fear Jehovah, and serve him in sincerity and in truth... choose you this day whom ye will serve... as for me and my house, we will serve Jehovah”**

**Joshua 24:14-15**

## **Joshua**

Moses was 120 years old when he died in the plains of Moab (Deut. 34:5-6). Because of Moses' sin against the Lord at Kadesh (Numb. 20:12) he was not allowed to enter Canaan. The Lord chose Joshua to lead Israel into the land of Canaan (Numb. 27:16-23; Deut. 31:23).

Joshua is a man of great courage. He was one of the twelve rulers sent by Moses to spy out the land of Canaan (Numb. 13:2). It was Joshua and Caleb who brought back a good report of Canaan (Numb. 14:7-9). Joshua is mentioned several times as being at Moses' side. He waited at Sinai for Moses to come down from receiving the Law and in doing so did not involve himself in the sins of Idolatry. Joshua's courage had as its foundation great faith in God. Joshua, "*Left nothing undone*" of God's commands regarding taking Canaan (see Josh. 11:14-15).

## **Date of Joshua**

The book of Joshua falls under the sixth heading of OT History called "The Period of Conquest." The previous five periods are known as antediluvian, postdiluvian, patriarchal, bondage, and period of wandering. The date of the book seems to vary from author to author. F. C. Cook dates the book 1450-1425 BC. "Josephus states that Joshua's rule after the death of Moses lasted for 25 years, and that he had previously been 40 years associated with him. This would fix Joshua's age at the time of the Exodus at 45" (Barnes Notes, pg. 347; F. C. Cook). Joshua died when he was 110 (Josh. 24:29); therefore if we follow Josephus' word, Joshua was 85 years old at the death of Moses. We know that Caleb was 40 years old when he spied out Canaan (Josh. 14:7). The wilderness wanderings lasted approximately 38 years. Therefore Caleb was 78 years old at the time Israel crossed the Jordan to conquer Canaan. Caleb is said to be 85 years old and the conquest is over at Joshua 14:10. If we subtract his age upon entering Canaan from his current age in Josh. 14:10 we get 7 years which is the approximate time of the conquest in which Caleb refers to as "*a long time*" (Josh. 11:18).

## **The purpose of the book of Joshua**

Joshua records the fulfillment of God's promise to give Israel a land for their possession. Joshua writes, "*So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein*" (Josh. 21:43). This primary objective of the book is detailed so that we learn three basic lessons. First, we learn that **God's promises are conditioned upon man's obedience**. The battle of Jericho is a prime example. God told Joshua that He was giving Jericho to Israel. Israel; however, would have to follow God's instructions in order to receive the gift (see Josh. 6:2). Those instructions included a blood bath of battle wherein all life that had breath in its nostrils was to be killed (see Deut. 20:16-18; Josh. 6:21). Grace operates no different today. Man receives God's gracious gift of eternal life today in the same manner of obedience that Israel did during the days of conquest (see Eph. 2:8; 1:7; Acts 2:38).

The second lesson we gain from the book of Joshua is that of **perfect obedience**. The book of Joshua sets out to explain man's responsibility to perfectly obey the laws of God (see Josh. 1:7-8; 23:1-6). To disobey the laws of God was to trespass in areas where God had not authorized man to go (Josh. 6:17-19; 7:10-13). Practices that were lawfully "banned" were to be viewed by God's people as detestable (see Deut. 7:26). God continues to demand man's lawful perfection (Matt. 5:48; Gal. 5:19ff; I Pet. 1:14 etc.). Those who truly love Jesus will perform his will with a spirit of gladness in their heart. Those who do not live a life of lawful perfection sin (Rom. 4:15; 6:1-2; I Jn. 3:4). Christians today ought to develop a passionate hatred for sin as God developed in the hearts of those who loved Him of old (see Rom. 12:9).

The third and final lesson in the book of Joshua is that of **fear**. God commanded Israel to have no fear of man (Josh. 1:9; 10:8, 25). Israel was to make a proper distinction between deity and flesh. When a man fears the enemies of the cross he makes it evident that he is destined for perdition (see Phil. 1:28). When a man fears the wicked of the world he is not being guided by the Spirit of God but rather by his own emotions and will (see II Tim. 1:7-8). No matter how fierce (Matt. 10:24-31) the wicked may be let not the Christian fear the enemies of the cross (Phil. 3:17-18). Our fear ought to be directed at God alone (see Deut. 5:29; 6:1ff; I Pet. 2:17). The apostle Paul said, “*If God is for us, who can be against us?*” (Rom. 8:31). The author of Hebrews states that “*The Lord is my helper, and I will not fear what man shall do unto me*” (Heb. 13:6). Though sinful man may take the physical life of a Christian they can do nothing to the eternal soul of man. Jesus said, “*And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell*” (Matt. 10:28). Let the faithful and convicted child of God fear no man yet rather stand boldly (Rom. 1:16; Eph. 6:10ff) in the great battle for the souls of man (see II Cor. 10:1-7).

## Chapter 1

### I. Jehovah's charge to Joshua (1:1-9):

- A. *"Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel"* (1:1-2).
1. God's promise to Israel had not changed simply because Moses died (Gen. 12:1ff; Deut. 34:4).
  2. The Lord speaks to Joshua and commands him to take Israel over the Jordan into Canaan that they may receive God's land promise.
- B. *"Every place that the soul of your foot shall tread upon, to you have I given it as I spake unto Moses. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border"* (1:3-4).
1. Jehovah gives a broad outline of the land of promise. The width of the land would be from the Mediterranean Sea westward to the Euphrates River.
  2. The Lord instills confidence in Joshua by saying, *"every place that the soul of your foot shall tread upon to you have I given it as I spoke to Moses."* God's gift of Canaan was theirs to have!
- C. *"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage, for thou shalt cause this people to inherit the land which I swore unto their fathers to give them"* (1:5-6).
1. The Lord explains to Joshua the power that is behind him as he crosses over the Jordan with the people of Israel. There will be no man that can stand in war successfully against Israel. The Lord promises Joshua saying, *"I will be with thee; I will not fail thee, nor forsake thee."* God's promises remain today (i.e., the forgiveness of our sins / see Gal. 3:14; Eph. 1:7; Acts 2:38). No man or force on this earth may take God's promises away from us (Rom. 8:31ff). God will never fail or forsake us (Heb. 13:5).
  2. Seeing the confidence that God instills within His people the Lord charges Joshua to *"be strong and of good courage."* Christians today may gain good courage and strength through the knowledge of God's promises. Seeing that we shall be forgiven of our sins and have an eternal heavenly home we are courageous to stand against every foe that rejects the teachings of Christ.
- D. *"Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest"* (1:7).
1. Three times the Lord commands Joshua to *"be strong and courageous"* from Joshua 1:6-9. Joshua's strength was to come from an observance and understanding of *"all the law."*
  2. Joshua was not to turn out of the way of Jehovah's laws even for a moment. Note that the success of Joshua in Canaan would depend upon his stand in truth. Likewise, our eternal abode in Heaven is dependant upon our *"observing to do according to all the law."* Not the Mosaic Law (Col. 2:13-14) but the Law of Christ (Gal. 6:2). Joshua's having *"success whithersoever thou goest"* (i.e., whatever portion of Canaan) was dependant upon obedience to God's laws. The moment of their disobedience was the moment God withheld His promise from them. The Lord would not give such wonderful promises to a disobedient people.
- E. *"This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success"* (1:8).
1. Once again we see conditions placed upon Joshua. If Joshua would meditate day and night upon the law of God it would make him to observe all that was written. When Joshua observed, by obedience, all that was written God would be with him and remove all their enemies.
  2. Fellowship with God was thereby contingent upon Joshua's studying and obedience to God's laws.

F. *“Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest”* (1:9).

1. God would be with Joshua everywhere he went as he studied and obeyed the laws of God. This was God’s promise to Joshua and it is His promise to us today.
2. When Israel first came to Canaan they were commanded not to fear the enemy (see Deut. 3:22) yet they did and thereby sinned against Jehovah (Numb. 13:32-33; Deut. 1:19-36). To fear man is to display a lack of faith in God (Deut. 1:32; Matt. 8:25-27).
3. Christians today are commanded to fear only Jehovah God (see Deut. 6:1-2; I Pet. 2:17). Those who fear the adversaries of truth today are not directed by the Holy Spirit but by their own fleshly reasoning (II Tim. 1:7-8; James 4:5-6). No matter how fearful an enemy may appear we are not to fear (see Matt. 10:24-31). Let us recall that it was not fear that took down Goliath but great faith in God (see I Sam. 17:45ff; I Jn. 4:4).

## II. Joshua prepares to cross the Jordan River (1:10-18):

A. *“Then Joshua commanded the officers of the people, saying, Pass through the midst of the camp, and command the people saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God gives you to possess it”* (1:10-11).

1. Israel was commanded to “*possess*” Canaan (see Deut. 1:19-20). Note that taking possession of something that already is possessed infers that it will be taken by force (see Deut. 2:24).
2. Israel was thereby commanded to forcefully take possession of the land of Canaan knowing that God would fight for them in the battle as long as they remained faithful to His laws.

B. *“And to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God giveth you rest, and will give you this land. Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond the Jordan; but ye shall pass over before your brethren armed, all the mighty men of valor, and shall help them; until Jehovah have given your brethren rest, as he hath given you, and they also have possessed the land which Jehovah your God giveth them: then ye shall return unto the land of your possession, and possess it, which Moses the servant of Jehovah gave you beyond the Jordan toward the sunrising”* (1:12-15).

1. Joshua musters up Israel for the coming battle in Canaan. He reminds the Reubenites, Gadites, and half the tribe of Manasseh, who settled on the west side of the Jordan, about their promise that they had made to Moses (Deut. 3:18-22). They were to fight with their brethren in Canaan until their brethren had rest.
2. Notice the very important equivalents in these verses. Jehovah’s **command** was for the three tribes to enter into Canaan **armed for war** and take **possession** of the land that God **gives** them. The land thereby was God’s gift yet Israel had to put their hope and trust in Him when waging battle with the Canaanites.

C. *“And they answered Joshua, saying, All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only Jehovah thy God be with thee, as he was with Moses. Whosoever he be that shall rebel against thy commandment, and shall not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of good courage”* (1:16-18).

1. Verses 16-18 are spoken of by the three tribes west of the Jordan and illustrate a deep sense of commitment and conviction to follow God’s laws as they were represented in Joshua’s words.
2. Joshua reminds the three tribes of the consequence of not obeying God’s will; i.e., death to those who fear, are weak, and lack courage in Jehovah.

## Lessons Learned

- **God’s gift** of redemption (Eph. 2:8) is likened unto God’s gift of Canaan (Heb. 3-4). God’s gifts have always been conditioned upon man’s obedience.
- As God commanded Joshua and Israel to **obey all** His commands (Josh. 1:7-8) even so He makes the same requirements of His people today (Gal. 5:19-21; I Pet. 1:14). The moment one stumbles in one sin he violates all law (James 2:10; I Jn. 3:4).

- God instilled **confidence** in Joshua by telling him three times to be strong and of good courage (Josh 1:6, 7, and 9). God's command was that Israel take His gift of Canaan (see Deut. 1:26). This commandment was not difficult nor were the people unable to understand it (see Deut. 30:11-14). Today, God continues to instill confidence in His people (Phil. 4:13). Through the blood of Christ man can overcome any issue of life (see Matt. 26:26ff; I Jn. 4:4). God demands our perfection (Matt. 5:48; I Pet. 1:15-16) and provides all the provisions to obtain said perfection (Heb. 10:1ff).
- God commanded Joshua not to **fear** his enemies (see Josh. 1:9). God instills courage rather than fear. When a man fears the enemies of the cross he makes it evident that he is destined for perdition (see Phil. 1:28). When a man fears the wicked of the world he is not being guided by the Spirit of God but rather by his own emotions and will (see II Tim. 1:7-8). No matter how fierce (Matt. 10:24-31) the wicked may be let not the Christian fear the enemies of the cross (Phil. 3:17-18).

## Chapter 2

### I. Joshua sends out two spies / Rahab (2 all):

A. *“And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, Go, view the land, and Jericho. And they went and came into the house of a harlot whose name was Rahab, and lay there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the land. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, that are entered into thy house; for they are come to search out all the land. And the woman took the two men, and hid them; and she said, Yea, the men came unto me, but I knew not whence they were: And it came to pass about the time of the shutting of the gate, when it was dark, that the men went out; whither the men went I know not: pursue after them quickly; for ye will overtake them. But she had brought them up to the roof, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to the Jordan unto the fords: and as soon as they that pursued after them were gone out, they shut the gate” (2:1-7).*

1. The city of Jericho, known as the “city of palm trees” was located approximately 10 miles due North of the Dead Sea and 10 miles east of the Jordan River.
2. God had commanded Joshua to lead Israel into the promised land and possess it. Joshua begins his obedience to God's command by sending two spies into the city of Jericho (the first city of conquest). The two spies come to a harlot's house whose name was Rahab. Rahab goes down in Bible history as a woman of great faith (see Heb. 11:31; James 2:25). Rahab would eventually marry Salmon and together have Boaz the husband of the worthy Moabite woman Ruth and great grandfather of King David (see Matt. 1:5-6).
3. One can scarcely overlook the lie that Rahab told on this occasion with all the praise of her in the NT. Keil and Delitzsch state that, “The falsehood by which Rahab sought not only to avert all suspicion from herself of any conspiracy with the Israelitish men who had entered her house, but to prevent any further search for them in her house, and to frustrate the attempt to arrest them, is not to be justified as a lie of necessity told for a good purpose...nor can it be shown that it was thought ‘allowable,’ or even ‘praiseworthy,’ simply because the writer mentions the fact without expressing any subjective opinion...For a lie is always a sin...yet the course which she adopted was a sin of weakness, which was forgiven her in mercy because of her faith” (Keil and Delitzsch Vol. 2 pg. 26-27). Such a thought brings into consideration the topic of situational ethics. Situational ethics is defined as “a system of ethics based on brotherly love in which acts are morally evaluated within a situational context rather than by application of moral absolutes:” (American Heritage Dictionary [hereafter denoted by AHD] 1145). The question is then, “Did Rahab's situation demand a lie for the safety of the spies?” One may also consider Abraham's lie about Sarah his wife recorded at Genesis 12:9-20. Abraham was fearful for his life and thereby asked Sarah to lie about his relationship to her. Let us first state that no lie is acceptable to God (Jn. 8:44; Ps. 59:12; 6:16-17; Prov. 12:22; Eph. 4:25). One may confidently say that Rahab's lie was not justified by the situation which appeared to demand it. One may also say that lying was just one of many of the harlot's issues

that she had to learn to overcome. When one studies the word of God a quick understanding of the static and factual nature of it becomes evident. "Moral absolutes" is a depiction of truth. Sin is sin and there is no justifying it (I Jn. 3:4).

- B. *"And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that Jehovah hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how Jehovah dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond the Jordan, unto Sihon and to Og, whom ye utterly destroyed. And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you: for Jehovah your God, he is God in heaven above, and on earth beneath"* (2:8-11).
1. Israel's reputation had reached the world. The God of host was known and feared by the nations. Rahab tells the spies that *"the fear of you is fallen upon us... and our hearts did melt..."* Rahab and all of Jericho were fearful because of the things they had heard. They had heard how that Jehovah cared for Israel through the Red Sea and against the mighty Egyptian army. They had heard how that God had fought for them against the kings east of the Jordan River. Note that as long as Israel put their trust, confidence, and faith in the Lord He fought for them and put fear into their enemies (recall Deut. 1:29-32). The fear of God was equated to faith at Deut 1:32. God's people today who exercise a spirit of fear toward the wicked display their lack of faith. The NT Christian ought to fear God and evidence that fear in obedience (see Deut. 5:29; 6:2; Eccl. 12:13; I Pet. 1:13-17; 2:17). The Grand lesson is that when we fear God and evidence that fear in our obedience through a thorough knowledge of God's word the foes will fear us. Let it never be the Christian fearing the wicked! (see II Tim. 1:7-8)
  2. Rahab reveals her faith in the oneness of Jehovah God. She states, *"For Jehovah your God, he is God in heaven above, and on earth beneath."* The faith, fear and knowledge of God came to Rahab through *"hearing."* Man can in no way confess that Jesus is Lord without hearing from the word of God (see I Cor. 12:13). Responsibility thereby lays squarely upon the shoulders of Christians to see to it that the world knows, fears, and gains faith in Jehovah God (see II Cor. 5:11).
- C. *"Now therefore, I pray you, swear unto me by Jehovah, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and will deliver our lives from death. And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, when Jehovah giveth us the land, that we will deal kindly and truly with thee"* (2:12-14).
1. The Hebrew spies make a pact with Rahab not because of her lie but because she has professed her sincere faith in Jehovah God.
  2. Note that the reception of the spies and sending them away safely were two obedient acts that illustrated Rahab's faith in the reality God. Rahab was thereby justified by an obedient faith like any and all must be today (see James 2:25ff compared to Heb. 11:31).
- D. *"Then she let them down by a cord through the window: for her house was upon the side of the wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers light upon you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be guiltless of this thine oath which thou hast made us to swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we shall be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. But if thou utter this our business, then we shall be guiltless of thine oath which thou hast made us to swear"* (2:15-20).
1. The two spies explain to Rahab that the very cord that she helps them to escape with would be the mark of her and her family's safety.
  2. The two spies make two conditions regarding the oath to not harm Rahab nor her family:

- a. First, if any one in her family leaves her house and goes to the streets during the attack and they are killed it will be their own fault.
  - b. Secondly, if Rahab tells this matter to any others in Jericho the agreement is void.
- E. *“And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. Then the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them. And they said unto Joshua, Truly Jehovah hath delivered into our hands all the land; and moreover all the inhabitants of the land do melt away before us”* (2:21-24).
- 1. After waiting three days in the mountains, as Rahab had suggested, the men return to Joshua with the report.
  - 2. The men express to Joshua that the land is theirs for the taking because the inhabitants of Jericho are terrified.
  - 3. The scene is completely different than what occurred in Numbers 13:25 – 33. The inhabitants of Canaan were not impressed with Israel at all yet now, thirty eight to forty years latter, they are terrified. Faithless people who lack conviction strike fear in no one. When I refuse to wield the sword of truth to destroy the enemies of the cross and pierce the hearts of sinners then these people will have no respect, fear, or reason to give heed to God’s instructions.

### Chapter 3

#### I. Israel Miraculously Crosses the Jordan River (3 All):

- A. *“And Joshua rose up early in the morning; and they removed from Shittim, and came to the Jordan, he and all the children of Israel; and they lodged there before they passed over. And it came to pass after three days, that the officers went through the midst of the camp; and they commanded the people, saying, When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore”* (3:1-4).
- 1. It seems that eight days past from the sending out of the spies to the point of crossing the Jordan.
  - 2. Joshua commands the people to travel across the Jordan River only after the Ark of the Covenant had gone before them.
  - 3. The Lord would direct the people in the divine path that they were to take.
- B. *“And Joshua said unto the people, Sanctify yourselves; for tomorrow Jehovah will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people”* (3:5-6).
- 1. Moses had called upon all Israel to *“sanctify”* their selves when at Mount Sinai. Israel would be in the presence of God and were thereby commanded to be clean in respect to transgression (see Ex. 19:10ff).
  - 2. The sign for the people to move was the moving of the Ark of the Covenant of God as it was bore by the priest. The sight must have been both tense and exciting. They were about to step foot in Canaan for the first time, it was God’s promised land to them, they would have to wage war in a faithful manner. **All of their faith had brought them to this day and time in history. There was no turning back now!**
- C. *“And Jehovah said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan. And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God. And Joshua said, Hereby ye shall know that the living God is*

*among you, and that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite” (3:7-10).*

1. The Almighty God was about to perform a miraculous act at the bidding of Joshua that all the people would confidently know that God was with him as He was with Moses. Such an event would be important and effective in producing a convicted spirit within the men of war that they may possess the land as God had commanded.
  2. The miraculous stoppage of the Jordan River was to have a three fold effect:
    - a. First, the miraculous event would indicate that God was with Joshua as He had been with Moses.
    - b. Secondly, all Israel was to confidently know that “*the living God is among you.*” God was unlike the gods of stone and wood in that He is actually alive.
    - c. Lastly, Israel would know, by the miraculous event, that God’s promises to drive out the enemies would certainly take place.
- D. *“Behold, the ark of the covenant of the Lord of all the earth passeth over before you into the Jordan. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap. And it came to pass, when the people removed from their tents, to pass over the Jordan, the priests that bare the ark of the covenant being before the people; and when they that bare the ark were come unto the Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water (for the Jordan overfloweth all its banks all the time of harvest,) that the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; and all Israel passed over on dry ground, until all the nation were passed clean over the Jordan” (3:11-17).*
1. Joshua instructs the people to chose 12 men (one from each tribe) to take rocks from the river Jordan and place 12 on the Eastern shore near the priest holding the ark of the covenant (4:9) and 12 on the Western side of Jordan at Gilgal for a memorial of the event (Josh. 4:19-23).
  2. The people cross the River by way of a miraculous stoppage of the Jordan by God. “The waters flowing down to the salt sea were entirely cut off, so that the people went through the dried bed of the river opposite to Jericho” (Keil and Delitzsch Vol. 2; pg. 33):
    - a. Note that their crossing was during the “*days of harvest*” (Josh. 3:15) when the banks were overflowing with water. “This rise of water still takes place at the time of harvest in April and at the beginning of May (see at Lev. 23:9ff), and therefore really at the close of the rainy season, and after the snow has melted upon Hermon, as it is then at the lake of Tiberias reaches its greatest height, in consequence of the rainy season and the melting of snow, so that it is only then that the Jordan flows with its full stream into the Dead Sea (Robinson, ii. P. 263)” (Keil and Delitzsch Vol. 2; pg. 34).
    - b. “At this time of the year the river cannot of course be waded through even at its shallowest fords,...” (ibid. pg. 34). This shows this to be a true miracle! The miracle thereby served the same purpose that miracles did during NT times (i.e., to confirm truth / see Mk. 16:20; Jn. 20:30; Heb. 2:3).

## Lessons Learned

- **The faith of Rahab** (Josh. 2:8-11): The author of Hebrews states, “*By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace*” (Heb. 11:31).
  - Rahab’s confession in the one true God and receiving the spies in peace were tokens of obedience and thereby evidences of her faith in God. Said faith gave way to her safety in Jericho. Those who rejected the God of all flesh and nations were viewed as “*disobedient*” and thereby perished in the



battle of Jericho. Though Jericho feared God they did not obey him. Fear alone, as is the case with faith and love, can never save anyone (see James 2:17).

- James speaks of Rahab's justification (i.e., acquittal of sins) due to her "*works*" of obedience at James 2:24-26. Over and over we see the mandatory requirement of obedience in God's people (see study # 1; God Demands our Obedience).
- We learn that God is "*living*" (Josh. 3:10) and "*Lord of all the earth*" (Josh. 3:11-13) (see study # 2; God's Authority is over All Creation). The Lord God Almighty is not a piece of carved wood, stone or iron that has no ability to think or speak. God is alive! Not only is the Lord alive but he is the God of all flesh. The story of Rahab and Jericho is a testament of the all encompassing authority of Jehovah God. All flesh are subject to his laws lest they be found "*disobedient*" (Heb. 11:31). Today, those in China, Saudi Arabia, Africa, and Iraq are all subject to the one God.

## Chapter 4

### I. Twelve Stones are taken from the midst of the Jordan and set up on the west side of the Jordan River for a Memorial of the Event (4 all):

- A. *"And it came to pass, when all the nation were clean passed over the Jordan, that Jehovah spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of the Jordan, out of the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging-place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of Jehovah your God into the midst of the Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel; that this may be a sign among you, that, when your children ask in time to come, saying, What mean ye by these stones? Then ye shall say unto them, Because the waters of the Jordan were cut off before the ark of the covenant of Jehovah; when it passed over the Jordan, the waters of the Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever"* (4:1-7).
1. The Lord instructs Joshua to set up 12 memorial stones to serve as a reminder to Israel and their children. Israel was to remember this day when God miraculously caused them to cross the Jordan on dry ground.
  2. Memorials for God's mighty works in man's history are important with God. A memorial is "something, such as a monument or a holiday, designed or established to serve as a remembrance of a person or an event" (AHD 785). We recently celebrated Memorial Day here in the United States (May 30). Memorial Day is a day that has been set aside by our government to remember and honor all those soldiers that have been killed in war. During this Memorial day period there are a few things accomplished. First, they help us to remember the good deeds of those gone on before us that we may give them **honor**. Secondly, Memorial Day causes us to **remember** the freedoms we enjoy. Freedom comes at a price. Freedom from sins also comes at a price (i.e., the precious blood of Jesus Christ). We have a memorial in the church that is celebrated every first day of the week. This memorial is termed "the Lord's supper" (see Matt. 26:26ff; Acts 20:7; I Cor. 11:20ff). The Lord's Supper serves the purpose of us remembering the death of Christ, honoring that death, and remembering the fact that freedom of sins came at a cost. Each first day of the week the fruit of the vine and unleavened bread is passed before our children and they are caused to ask about its significance. Parents thereby take the opportunity to tell their children about the sacrifice of Christ for the remission of man's sins (see study # 3; The Lord's Supper).
- B. *"And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of the Jordan, as Jehovah spake unto Joshua, according to the number of the tribes of the children of Israel; and they carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests that bare the ark of the covenant stood: and they are there unto this day. For the priests that bare the ark stood in the midst of the Jordan, until everything was finished that Jehovah*

*commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over. And it came to pass, when all the people were clean passed over, that the ark of Jehovah passed over, and the priests, in the presence of the people. And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: about forty thousand ready armed for war passed over before Jehovah unto battle, to the plains of Jericho” (4:8-13).*

1. Joshua instructs the people to take 12 stones from the place where the priests stood holding the Ark of the Covenant and set them up on the other side of the Jordan for a memorial.
  2. The order is as follows. The priests bearing the Ark of the Covenant walked into the river. The river’s flow was halted. Twelve stones are gathered from the place where the priests stood in the river and placed on the other side of the Jordan River. The people then pass over on dry ground. After all had passed through the river the priests walk out and the river returns to its original flow.
- C. *“On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. And Jehovah spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of the Jordan. Joshua therefore commanded the priests, saying, Come ye up out of the Jordan. And it came to pass, when the priests that bare the ark of the covenant of Jehovah were come up out of the midst of the Jordan, and the soles of the priests’ feet were lifted up unto the dry ground, that the waters of the Jordan returned unto their place, and went over all its banks, as aforetime” (4:14-18).*
1. The people feared Moses because he was a representative of God and His laws (see Ex. 34:29ff).
  2. The Lord now instills this same fear into the people on behalf of Joshua. Joshua would be God’s representative and thereby the people were to give heed to his instructions. To do this the people needed to be confident that God was with Joshua as he was with Moses. The Lord saw to it, through this miracle, to instill said fear into the people.
- D. *“And the people came up out of the Jordan on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho. And those twelve stones, which they took out of the Jordan, did Joshua set up in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For Jehovah your God dried up the waters of the Jordan from before you, until ye were passed over, as Jehovah your God did to the Red Sea, which he dried up from before us, until we were passed over; that all the peoples of the earth may know the hand of Jehovah, that it is mighty; that ye may fear Jehovah your God for ever” (4:19-24).*
1. Israel had come up out of Egypt exactly 40 years from this day (see Ex. 12:3ff).
  2. Once again they find themselves with the opportunity to take God’s promises of Canaan. A second chance has been given but it came at a cost. Many died due to hard heartedness and a spirit of rebellion. Today, God is giving all of humanity a second chance. We have sinned and it is high time that man repents. The day of the Lord comes and man must quickly decide to follow Jesus (see James 5:8).
  3. Notice that it is the “*mighty hand of Jehovah*” that causes men to “*fear Jehovah your God for ever.*” Consider these previous events that were by the “*mighty hand of Jehovah.*”
    - a. The Lord brought Israel out of Egypt with a mighty hand (see Ex. 32:11; Deut. 4:34; 5:15 etc).
    - b. The “*mighty hand of Jehovah*” worked through Moses to produce “*terror*” in the sight of Israel (Deut. 34:12).
  4. Fear and faith are inseparably connected in these New Testament days we live in (Deut. 1:32; Matt. 8:25-27). The Christian is to look to the “*mighty hand of Jehovah*” and thereby be in terror and obedience due to his impending judgment and the eternity of the soul (see I Pet. 5:1-7).

## Chapter 5

- I. The Fear of the Nations, Circumcision, Israel keeps the Passover, and the Lord speaks with Joshua (5 all):**
- A.** *“And it came to pass, when all the kings of the Amorites, that were beyond the Jordan westward, and all the kings of the Canaanites, that were by the sea, heard how that Jehovah had dried up the waters of the Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel” (5:1).*
1. Interestingly the Canaanites had great fear of God and His people; however, this simple fear did not save them. They continued in disobedience to the God of all the earth as the author of Hebrews states at 11:31. As faith without obedient works is dead (James 2) even so fear without obedience is dead (see Deut. 6:2).
  2. The mighty hand of Jehovah was being revealed to the Canaanites in a show of **mercy**. They, like Rahab, had a chance to renounce their idolatry and receive Jehovah as the one *“God in heaven above, and on earth beneath”* (Josh. 2:11).
- B.** *“At that time Jehovah said unto Joshua, Make thee knives of flint, and circumcise again the children of Israel the second time. And Joshua made him knives of flint, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did circumcise: all the people that came forth out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came forth out of Egypt. For all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the nation, even the men of war that came forth out of Egypt, were consumed, **because** they hearkened not unto the voice of Jehovah: unto whom Jehovah sware that he would not let them see the land which Jehovah sware unto their fathers that he would give us, a land flowing with milk and honey. And their children, whom he raised up in their stead, them did Joshua circumcise: for they were uncircumcised, because they had not circumcised them by the way” (5:2-7).*
1. Joshua has the men circumcised in keeping the covenant made with Abraham at Genesis 17:12.
  2. Many men that were born while in the wilderness wanderings and were not circumcised. Joshua takes this opportunity to do this in keeping with God’s commandments.
- C.** *“And it came to pass, when they had done circumcising all the nation, that they abode in their places in the camp, till they were whole. And Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal, unto this day” (5:8-9).*
1. “We are not to understand by this the Egyptian bondage, or the misery which still cleaved to the Israelites from Egypt, and the still further misery which they had suffered during their journey, on account of the displeasure of Jehovah (Knobel), but the reproach involved in the thoughts and sayings of the Egyptians, that Jehovah had brought the Israelites out of Egypt to destroy them in the desert (Ex. 32:12; Numb. 14:13-16; Deut. 9:28), which rested upon Israel as long as it was condemned to wander restlessly about and to die in the wilderness. This reproach was rolled away from Israel with the circumcision of the people at Gilgal...” (Keil and Delitzsch pg. 43).
  2. The name Gilgal means “a rolling away.”
- D.** *“And the children of Israel encamped in Gilgal; and they kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the produce of the land on the morrow after the passover, unleavened cakes and parched grain, in the selfsame day. And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year” (5:10-12).*
1. This appears to be the first Passover that was kept since the day they did so at Sinai forty years ago.
  2. Israel began to keep the Passover and ended the intake of manna at this time.

- E. *“And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as prince of the host of Jehovah am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the prince of Jehovah's host said unto Joshua, Put off thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so” (5:13-15).*
1. As Joshua was meditating he lifted his eyes and saw a man with a sword in hand. The man identifies himself as *“a prince of the host of Jehovah.”*
    - a. *“The host of Jehovah”* ‘is synonymous with *“the host of heaven”* (I Kings 22:19), and signifies the angels, as in Ps. 148:2 and 103:21” (Keil and Delitzsch pg. 46).
    - b. That the Lord’s host must mean the angels is clear from such passages as Gen. 32:2; I Kings 22:19; Ps. 53:20-21 etc.” (PPC Vol. III on Joshua pg. 99).
    - c. “Two opinions have been held by the early Church concerning this manifestation. The first regards it as the appearance of the Son of God in a visible form; the second supposes it to have been a created being- an angel- through whom Jehovah was pleased to manifest himself” (ibid. pg. 99).
  2. Obviously as we read Josh. 6:2 we understand that it is Jehovah who is speaking to Joshua!
  3. The *“man”* commands Joshua to take off his shoes for the ground is holy (Josh. 5:15). This is reminiscent of the Lord’s statement to Moses (Ex. 3:5). This ends the chapter, however the conversation between this *“man with the sword”* continues in chapter 6.

### Lessons Learned:

- Memorials and the Lord’s Supper.
- God’s mighty acts have been performed that man may hear and fear (Josh. 4:19-24).
- **Fear** alone saves no one (Matt. 25:14-30). Herein we find the difference between the Canaanites and Rahab (see Heb. 11:31). As **faith** without obedience is dead even so fear without obedience is dead (see James 2:14). We may also say here that **love** without obedience to God’s word is dead (see I Jn. 3:17).

## Chapter 6

### I. Jericho is Destroyed (6 all):

- A. *“Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And Jehovah said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor” (6:1-2).*
1. The conversation between the *“prince of the host of Jehovah”* continues from the previous chapter. Chapter six reveals this prince to be Jehovah.
  2. The Lord explains to Joshua that He has **GIVEN** Jericho into thy hand. Interestingly, at the point of the Lord telling Joshua this it was not yet his. The city; however, was to be God’s gift to Joshua and all Israel. The Lord had previously made these promises to Israel and was now fulfilling them (see Gen. 13:14-16; Deut. 1:8; 3:18-22; 8:6-10 etc).
  3. Joshua chapter 6 is a great chapter to study that one may understand how God’s gifts are to be received.
    - a. Note that the city of Jericho was apparently under siege by the Israelites.
    - b. God’s command to take Canaan was being fulfilled (Deut. 1:21).
- B. *“And ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven trumpets of rams' horns before the ark: and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets. And it shall be, that, when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him” (6:3-5).*
1. Jehovah has told Joshua that the city of Jericho was His gift to Israel.

2. The Lord then instructs Joshua to take precise steps to receive His gift:
  - a. First, all the men of war were to compass the city round about one time for six straight days. There were to be seven priests bearing seven trumpets going before the Ark of the Covenant. Apparently these seven priests blew their horns continuously.
  - b. The seventh day was to be a day when the men of war marched around Jericho seven straight times. At the completion of the seven circles around Jericho the priests were to blow their trumpets and the people were to shout and then the Lord states that the walls of Jericho will simply fall down before them.
- C. *“And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of Jehovah. And they said unto the people, Pass on, and compass the city, and let the armed men pass on before the ark of Jehovah. And it was so, that, when Joshua had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before Jehovah passed on, and blew the trumpets: and the ark of the covenant of Jehovah followed them. And the armed men went before the priests that blew the trumpets, and the rearward went after the ark, the priests blowing the trumpets as they went. And Joshua commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So he caused the ark of Jehovah to compass the city, going about it once: and they came into the camp, and lodged in the camp”* (6:6-11).
  1. Joshua reiterated the Lord’s instructions to the people. The Ark of the Covenant was to be preceded in the march by seven priests who were to blow the trumpets while all the people kept silent. These seven priests were to follow the men of war.
  2. The first day was accomplished and all Israel came to their camp and lodged there. No doubt, as Rahab had earlier said, the people of Jericho must have been terrified at the sight (see Josh. 2:8-11).
  3. We see the faith of God’s people. While the instructions may not have made since to some they nonetheless followed Joshua’s divine instructions.
- D. *“And Joshua rose early in the morning, and the priests took up the ark of Jehovah. And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the trumpets: and the armed men went before them; and the rearward came after the ark of Jehovah, the priests blowing the trumpets as they went. And the second day they compassed the city once, and returned into the camp: so they did six days”* (6:12-14).
  1. Six straight days pasts while Israel, once per day, marched around the city.
  2. Each day the men of war, priests bearing the seven horns, and the Ark of the Covenant would pass Jericho. The only sound heard was the marching of feet and the blowing of horns.
- E. *“And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on the day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout; for Jehovah hath given you the city”* (6:15-16).
  1. Early on the seventh day the men of war began their march around Jericho with the seven priests blowing their horns as they led the Ark of the Covenant around Jericho.
  2. The seventh day was different than the previous six days in that the army of Israel marched seven times around. The inhabitants of Jericho, with their hearts melted, must have sensed their doom as the order of events had changed. No doubt they watched Israel from the walls.
  3. After seven times around Jericho, Joshua in keeping with God’s instructions, commanded that the priests blow their horns one last time and the people were to shout with a mighty voice. After this command, Joshua said, *“For Jehovah hath given you the city.”*
- F. *“And the city shall be devoted, even it and all that is therein, to Jehovah: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. But as for you, only keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah”* (6:17-19).

1. The King James Version Bible states that Jericho was “accursed.” The NKJB uses the word “doomed,” while the ASV, RSV, and Young’s literal translation use the term “devoted.” The Hebrew word is *cherem* which is defined as “cursed, banned, forbidden, things that should be utterly destroyed... forbidden for common use” (ISBE v. 1, pp. 940). This word has previously been studied at Lev. 27:21, 28-29; Numb. 18:14; Deut. 7:26; 13:17).
  2. Moses had warned Israel of devoted (i.e., banned and forbidden) things such as graven images and Canaan’s silver and gold. Moses writes, “*And he will deliver their kings into thy hand, and thou shalt make their name to perish from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God. And thou shalt not bring an abomination into thy house, and become a devoted thing like unto it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a devoted thing*” (Deut. 7:24-26).
    - a. Moses delivers words designed to do two things to Israel. First, they are to gain confidence in God’s power to fulfill his loving promises to them. He will fight for them and they will be victorious as they keep his commandments.
    - b. Secondly, Moses’ words were to instill an attitude in Israel in relationship to the wicked practices of the Canaanites. Rather than being curious and experimental with Canaan’s idolatry and riches Israel was to develop an attitude of hatred and disgust for those things “devoted.” A “devoted” (Heb. *herem*) thing was “cursed, banned, forbidden, things that should be utterly destroyed... forbidden for common use” (ISBE v. 1, pp. 940). Those things identified as unlawful such as foreign wives, graven images, and Canaanite gold and silver were to be abhorred and detested. Israel was to develop an attitude of hatred for the things that God had a hatred for. Likewise, Christians today are to abhor evil things (cf. Rom. 12:9) (see study # 4; My Attitude Toward Sin).
    - c. Joshua warns Israel of the fact that one’s clinging to devoted things will only cause all the camp of Israel to be accursed and troubled (Josh. 6:17-19). Moses said that the devoted things of Canaan would “snare” God’s people (Deut. 7:24-26), and at Deut. 13:16-18 Moses commands Israel not to “*cleave to the devoted thing*” (i.e., be curious or experimental with).
- G. “*So the people shouted, and the priests blew the trumpets; and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass, with the edge of the sword*” (6:20-21).
1. The Lord had previously commanded Israel saying, “*But of the cities of these peoples, that Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as Jehovah thy God hath commanded thee; that they teach you not to do after all their abominations, which they have done unto their gods; so would ye sin against Jehovah your God*” (Deut. 20:16-18).
  2. Some of the strongest and gruesome language in God’s word is found right here. When it came to waging war with the Canaanite there was no peace to be sought with these people. Israel’s instructions (command) was to “*save alive nothing that breathes; but thou shalt utterly destroy them.*” The picture we get of the battle of Jericho is not a happy, storybook, or funny event. We picture blood being spilled of all things that have breath in their nostrils. We vividly picture God’s men of war stained with the blood of men, women, children, and animals. We are left with a picture of a city laying in ruins saturated by the blood of those devoted.
    - a. The reason for this aggressive behavior toward the Canaanites was “*that they teach you not to do after all their abominations, which they have done unto their gods.*” When it came to dealing with those who “*taught*” doctrines that affronted the sovereign creator of the universe they were not to be tolerated, spared, nor pitied (see Deut. 13:8-9). Again, we are learning here what God’s attitude toward sin and erroneous teaching is (see the devoted

thing of Deut. 7:26). People today who conceal, support, pity, or give **any** sympathy to a false teacher in relation to their “character” shall be just as guilty as the one teaching the error (see Deut. 13:6ff). If more of our liberal minded brethren would study through these OT passages they would gain a greater understanding of God’s view of false teachers.

- b. The state of Israel’s mind in relation to deity, creation, power, truth, and sovereignty was important to God. Today, we do not pour out wrath upon these men themselves, but we do warn, name, expose, and avoid because they are a threat to our receiving God’s gift of salvation.
- H. *“And Joshua said unto the two men that had spied out the land, Go into the harlot’s house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men the spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; all her kindred also they brought out; and they set them without the camp of Israel. And they burnt the city with fire, and all that was therein; only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of Jehovah. But Rahab the harlot, and her father’s household, and all that she had, did Joshua save alive; and she dwelt in the midst of Israel unto this day, because she hid the messengers, whom Joshua sent to spy out Jericho”* (6:22-25).
  1. Joshua instructed the two spies who had been protected by Rahab to go fetch her out of the city.
  2. The oath that these two men had made with Rahab was now fulfilled.
- I. *“And Joshua charged them with an oath at that time, saying, Cursed be the man before Jehovah, that riseth up and buildeth this city Jericho: with the loss of his first-born shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it. So Jehovah was with Joshua; and his fame was in all the land”* (6:26-27).
  1. Joshua then pronounces a curse upon the man that would rebuild the city of Jericho. Such a one would be cursed with the loss of his first-born and last born son.
  2. During the days of Ahab, the wicked king of Israel, a man named Hiel did rebuild Jericho and procured the loss of his first and last born sons (see I Kings 16:34).

### Lessons from Joshua 6

- The first lesson we note is that of faith. The people of God are now willing to follow God’s command to take Canaan whereas before they had failed to do so (see Deut. 1:21, 26ff).
- Secondly, we have the workings of God’s grace fixed firmly in our mind. God has graciously offered man gifts throughout history (such as the land of Canaan) (Josh. 6:1-2). God also offers man the free gift of salvation today (Rom. 5:12-18). The lesson that has been well established into the minds of Bible students is that God’s gifts are conditioned upon man’s obedience. While God said that Jericho was a gift to Joshua and Israel He also gave conditions to meet to receive His gift. Israel was to march around Jericho one time for six straight days and then on the seventh day they were to march around seven times. At the completion of the march the seven priests would blow their horns, the people were to shout, and God promised that the walls would come down flat to the ground. Question, what if Joshua would have decided to end this ordeal after five days? What if Joshua said, “I see that the people are fearful of us... let us waist no more time in this marching and take Jericho now...” Would Joshua and Israel have received God’s gift? The answer can be found by studying events like Nadab and Abihu’s act of disobedience (Lev. 10:1), Uzzah’s error (II Sam. 6), and Saul’s disobedience (I Sam. 15).
- Lastly, let us develop a passionate hatred for Satan and sin (see study # 4). The Lord God Almighty has banned and forbidden certain areas of life and God’s people ought to be conscientiously aware of these areas of trespass (see Josh. 6:17-19). Those who are curious and practice banned or forbidden things will make all God’s people cursed (Josh. 6:18), find themselves ensnared in sin (Deut. 7:24-26), and lead astray by false teachers (Deut. 20:16-18). Let the Christian know that God has banned and forbidden a multiplicity of areas in our lives (see Rom. 1:26-32; I Cor. 6:9-11; Gal. 5:16-21; Eph. 4:25-32 etc.). May the Christian today learn to abhor and detest things God has forbidden (see Deut. 7:24-26; Rom. 12:9) (see study # 5; Things Banned and Forbidden by God).

## Chapter 7

### I. Achan Partakes of the Devoted Thing (7 all):

- A. *“But the children of Israel committed a trespass in the devoted thing; for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the devoted thing: and the anger of Jehovah was kindled against the children of Israel” (7:1).*
1. We are given the reason for Israel’s defeat at Ai before the event is recorded. Jehovah had commanded the people, through Joshua, to “*keep yourselves from the devoted thing*” (Josh. 6:17-18). Let us recall that the word “*devoted*” means “cursed, banned, forbidden, things that should be utterly destroyed... forbidden for common use” (ISBE v. 1, pp. 940). God had warned that he that takes of the devoted thing “*would make the camp of Israel accursed, and trouble it*” (Josh. 6:18b) (see study # 5).
  2. Note that it was one man (i.e., Achan) that sinned yet the whole camp of Israel is now depicted as “*accursed, troubled, guilty of trespass, and subject to Jehovah’s anger*” (Josh. 6:18; 7:1).
- B. *“And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and spy out the land. And the men went up and spied out Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; make not all the people to toil thither; for they are but few. So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men; and they chased them from before the gate even unto Shebarim, and smote them at the descent; and the hearts of the people melted, and became as water” (7:2-5).*
1. Joshua was now the commander of the Lord’s army. He, through the miraculous stoppage of the Jordan and slaughter of the inhabitants of Jericho, had gained the confidence of the people (see Josh. 4:14). Now; however, we find that Joshua and the spies that went to Ai were unaware of Achan’s sin. The spies recommend that only three thousand soldiers go out to take Ai. When they are defeated the people’s “*hearts melted and became like water.*” One moment Joshua has the confidence of the people and the next it is gone because of one man’s sin.
  2. Joshua and the spies who recommended only three thousand men of war take Ai must have looked dim-witted on this occasion.
- C. *“And Joshua rent his clothes, and fell to the earth upon his face before the ark of Jehovah until the evening, he and the elders of Israel; and they put dust upon their heads. And Joshua said, Alas, O Lord Jehovah, wherefore hast thou at all brought this people over the Jordan, to deliver us into the hand of the Amorites, to cause us to perish? Would that we had been content and dwelt beyond the Jordan! Oh, Lord, what shall I say, after that Israel hath turned their backs before their enemies! For the Canaanites and all the inhabitants of the land will hear of it, and will compass us round, and cut off our name from the earth: and what wilt thou do for thy great name?” (7:6-9).*
1. Joshua appears to have a moment of faith failure here. He sounds like the complaining Israelites of old who murmured against Jehovah in the wilderness saying, “would that we remained in Egypt where things were much better...”
  2. Had Joshua momentarily forgot that the Lord had told him, “*There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee*” (Josh. 1:5)? Had Joshua forgot that the reason he and Caleb were not cursed with the other spies and people before was because they wholly followed Jehovah’s word (see Deut. 1:34-36)? Didn’t Joshua know that their failure at Ai was due to someone’s sin!
- D. *“And Jehovah said unto Joshua, Get thee up; wherefore art thou thus fallen upon thy face? **Israel** hath sinned; yea, **they** have even transgressed my covenant which I commanded them: yea, **they** have even taken of the devoted thing, and have also stolen, and dissembled also; and **they** have even put it among their own stuff. Therefore the **children of Israel** cannot stand before their enemies; they turn their backs before their enemies, because they are become accursed: **I will not be with you any more**, except ye destroy the devoted thing from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith Jehovah, the God of Israel, There is a*



*devoted thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the devoted thing from among you” (7:10-13).*

1. The Lord can scarcely believe His ears as he listens to Joshua. Jehovah tells Joshua to get up from wallowing in ashes and open your eyes to what has happened. The Lord had warned Israel about taking of the devoted thing and someone has not given heed. That someone has now caused all of Israel to transgress the will of God because they took of the devoted thing.
  2. Notice that a covenant is equated to law. God’s covenants with His people are his commandments for all humanity.
  3. Notice also that while in this state of being “*accursed*” (Heb. *cherem*) they will not be able to stand against their enemies and **God will not be with them**. Herein is the foundation principle of why sin separates man from God (Isa. 59:1-2). God is holy and expects His people to be holy as well (Lev. 11:44; I Jn. 1:3ff). When man rejects the will of God he or she loses their state of holiness and thereby their favor with God. They become the very thing that they are commanded to stay clear of; i.e., the banned and forbidden things (see study # 6; Sin Separates one from God). When one takes the rout of sin he forms an association with it. The sin becomes who they are and what they represent. Said oneness with sin labels the sinner as “*accursed*” (i.e., banned and forbidden, fit to be destroyed) (see study # 5).
  4. Yet we still ask why it is that all of Israel has become “*accursed*” because of one man’s sin. It seems that the whole congregation of Israel shared in Achan’s sins simply because of their association with him in their midst (guilt by association). Would I be guilty of a brother in Christ’s sin of adultery against his wife even though I did not know he was doing this thing? (see study # 4). Let us continue to study this issue.
- E. *“In the morning therefore ye shall be brought near by your tribes: and it shall be, that the tribe which Jehovah taketh shall come near by families; and the family which Jehovah shall take shall come near by households; and the household which Jehovah shall take shall come near man by man. And it shall be, that he that is taken with the devoted thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of Jehovah, and because he hath wrought folly in Israel. So Joshua rose up early in the morning, and brought Israel near by their tribes; and the tribe of Judah was taken: and he brought near the family of Judah; and he took the family of the Zerahites: and he brought near the family of the Zerahites man by man; and Zabdi was taken: and he brought near his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken” (7:14-18).*
1. The Lord instructs Joshua on how to find the transgressor that has troubled and caused Israel to be accursed. Each tribe, family, and household was to pass by Joshua and the Lord would reveal to him the guilty one. As the heads of the tribes lined up, their families, and households there must have been great fear in the people. The punishment had been pronounced. The guilty would be burned with fire. As Achan and his family came near to Joshua there would have been a terror within that only he could express.
  2. Achan, of the tribe of Judah, was taken as the guilty one. He was guilty of transgressing the covenant of Jehovah and causing folly to be wrought in Israel.
  3. What if all your secret sins were brought to light before the brethren this night? What if Jehovah God lined us all up and selected you as the transgressor (i.e., one who has ventured into areas that God has banned and forbidden)? Thanks be to God we have the opportunity at this moment to make our lives right before the great day of judgment does come.
- F. *“And Joshua said unto Achan, My son, give, I pray thee, glory to Jehovah, the God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Of a truth I have sinned against Jehovah, the God of Israel, and thus and thus have I done: when I saw among the spoil a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them from the midst of the tent, and brought them unto Joshua, and unto all the children of Israel; and they laid them down before Jehovah” (7:19-23).*

1. While all of Israel is being put through the ordeal of finding the guilty one Achan remained silent. It was not until he was found out that he confesses his guilt saying, *“I have sinned against Jehovah.”* Far too many times today man does not admit their guilt nor confess it until they are discovered in error.
  2. Those who hide their sin before Jehovah will certainly be found out on the Day of Judgment. Nothing escapes the all seeing eyes of Jehovah (see Jer. 23:23-24).
- G. *“And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them up unto the valley of Achor. And Joshua said, Why hast thou troubled us? Jehovah shall trouble thee this day. And all Israel stoned him with stones; and they burned them with fire, and stoned them with stones. And they raised over him a great heap of stones, unto this day; and Jehovah turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day” (7:24-26).*
1. Achan, his coveted silver and gold, his sons, daughters, oxen, asses, sheep, tent, and all that he had was stoned, burned, and stoned again. Achan became the devoted thing that Jehovah commanded Israel to detest (Deut. 7:26) and have no pity on (see Deut. 13:8-9; 20:16-18; Josh. 6:21).
  2. Before Joshua and all Israel stoned Achan and all that pertained unto him Joshua asks, *“why, has thou troubled us?”* Achan’s error was **troublesome** to Israel. Thirty six men lost their lives, people’s hearts melted, his error gave way for Israel’s enemies to be emboldened against them, and no doubt the name of Jehovah was blasphemed among the Canaanites.
  3. So troublesome was Achan’s error that the heap of stones that resulted in the stoning came to be known as *“the valley of Achor”* (i.e., trouble).

### Lessons Learned from Joshua 7

- The Identity of Sin: Jehovah tells Joshua that the people had *“transgressed”* by taking of the devoted things (i.e., those things banned and forbidden by God) (Josh. 7:10-13). The word *“transgress”* means to “go beyond or over (a limit or boundary)” (AHD 1287). The word *transgression* is a term of direction much like the word *“regression”* (to revert or return to a previous and usually worse condition / AHD 1041) or *“digression”* (to stray or turn aside from the main subject in writing / AHD 396). God has set the boundaries of our faith and those who venture outside those boundaries have gone into forbidden and banned areas (i.e., the devoted areas) (Matt. 16:19). This is why the word *“trespass”* is the perfect term to identify sin. Here is one who has ventured into an unauthorized area. Once in this unauthorized (banned, forbidden) area one loses their fellowship with God (see Josh. 7:12; I Jn. 1:3ff; II Jn. 9-11). Here is one who has now formed a fellowship with sin (see II Cor. 6:14-7:1; Eph. 5:11) (see study # 7; Identity of Sin).
- God proves the whole church with a sinner: Will the church tolerate Achan (the sinner)? Will the church be apathetic, lack spiritual conviction to convict the sinner, and or pretend like the sin does not exist? Will the church detest, abhor, and put away the sinner from the congregation (Deut. 7:26; Rom. 12:9; I Cor. 5:1ff)? What will the church’s reaction be to the sinner? The story of Achan is one that helps us realize that God does not tolerate nor forget sin (see Deut. 21:6-9). The Lord is looking to His people’s reaction to sin and the sinner. When Israel convicted Achan and then stoned, burned, and stoned him again the Lord’s anger was appeased. The story of Achan helps us to realize that just because I did not commit the sin of someone else this does not mean that I am completely innocent. The apostle John wrote of the errors occurring at the church in Sardis and then writes, *“But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy”* (Rev. 3:4). Some in Sardis showed that they would not tolerate the sinful practices of their brethren. When a Christian exercises tolerance, apathy, and willful ignorance of a man’s sin they are just as guilty. Let the Christian display the attitude of detesting and abhorring sin no matter who it is found in. When the world, other churches, and local members see said attitude about sin in our members they will be warned not to participate in unauthorized things. Sin is not welcome in the Lord’s church! (See study # 4).

## Chapter 8

### I. Israel sacks Ai (8:1-29):

- A. *“And Jehovah said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai; see, I have given into thy hand the king of Ai, and his people, and his city, and his land; And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: set thee an ambush for the city behind it”* (8:1-2).
1. As long as Israel showed forth the attitude of detesting and abhorring sin God would be with them and fight for them (Deut. 1:29-36; 4:40; 7:26). Israel had passed the test with the Lord in the event of Achan. The Lord was now ready to *“give into thy hand the king of Ai, his people, city, and his land.”* Once again, God’s gifts are proven to be conditioned upon man’s obedience. Ai was not given to Israel while the people remained in a state of disobedience.
  2. The Lord commands Joshua to do to Ai what he did to Jericho (i.e., kill man, woman, all children, ox, sheep, and ass *“with the edge of the sword”*) (Josh. 6:21) as was earlier commanded by the Lord (see Deut. 20:16-18).
- B. *“So Joshua arose, and all the people of war, to go up to Ai: and Joshua chose out thirty thousand men, the mighty men of valor, and sent them forth by night. And he commanded them, saying, Behold, ye shall lie in ambush against the city, behind the city; go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach unto the city. And it shall come to pass, when they come out against us, as at the first, that we will flee before them; and they will come out after us, till we have drawn them away from the city; for they will say, They flee before us, as at the first: so we will flee before them; and ye shall rise up from the ambush, and take possession of the city: for Jehovah your God will deliver it into your hand. And it shall be, when ye have seized upon the city, that ye shall set the city on fire; according to the word of Jehovah shall ye do: see, I have commanded you”* (8:3-8).
1. Joshua, upon hearing the commandment of the Lord, gathers 30,000 men of war to secretly go near to Ai for an ambush. These men were to go on the west side of Ai and wait.
  2. The battle plan was for Joshua to draw out the men of war from the city by pretending to flee from the battle scene as occurred previously due to the sin of Achan. When the men of Ai pursue the Israelites the 30,000 men would go into Ai and destroy it by burning the city with fire.
- C. *“And Joshua sent them forth; and they went to the ambushment, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people. And Joshua arose up early in the morning, and mustered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the men of war that were with him, went up, and drew nigh, and came before the city, and encamped on the north side of Ai: now there was a valley between him and Ai. And he took about five thousand men, and set them in ambush between Beth-el and Ai, on the west side of the city. So they set the people, even all the host that was on the north of the city, and their liers-in-wait that were on the west of the city; and Joshua went that night into the midst of the valley. And it came to pass, when the king of Ai saw it, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at the time appointed, before the Arabah; but he knew not that there was an ambush against him behind the city”* (8:9-14).
1. The 30,000 men went to the west side of Ai at night. Joshua, early in the morning, takes another group of war men to the North side of Ai (a valley separated Israel’s army from Ai). That night, Joshua brought the men of war into the valley near Ai.
  2. When the king of Ai saw the Israelites in the valley he sent out all his men of war to chase them down (not knowing that there were 30,000 men waiting in ambush behind him).
- D. *“And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in the city were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel”* (8:15-17).

1. Once the king of Ai sent forth his men to war with Israel Joshua commands his troops to retreat to simulate terror on the part of Israel as before.
  2. Once the king of Ai sees Israel's fear he sends his whole army (along with the men of Bethel) out to pursue Israel. The king of Ai was so eager to destroy Israel that he foolishly left his city open and without men to protect it.
- E. *“And Jehovah said unto Joshua, Stretch out the javelin that is in thy hand toward Ai; for I will give it into thy hand. And Joshua stretched out the javelin that was in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and entered into the city, and took it; and they hastened and set the city on fire”* (8:18-19).
1. When all the men of war had come out of Ai the Lord commands the ambushers to enter the city and burn it with fire.
  2. When the city was on fire the warriors from Ai looked back and saw that their city had been sacked.
- F. *“And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the others came forth out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape”* (8:20-22).
1. When the fleeing Israelites saw the city of Ai burning with fire they turned and fought with the men of Ai.
  2. Those men who had gone in to ambush Ai had now come from the rear to attack the Ai soldiers. The men of Ai had no where to go, they were surrounded, and consequently all of them died.
- G. *“And the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they pursued them, and they were all fallen by the edge of the sword, until they were consumed, that all Israel returned unto Ai, and smote it with the edge of the sword. And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not back his hand, wherewith he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for prey unto themselves, according unto the word of Jehovah which he commanded Joshua. So Joshua burnt Ai, and made it a heap for ever, even a desolation, unto this day. And the king of Ai he hanged on a tree until the eventide: and at the going down of the sun Joshua commanded, and they took his body down from the tree, and cast it at the entrance of the gate of the city, and raised thereon a great heap of stones, unto this day”* (8:23-29).
1. Every soldier of Ai was killed. The Israelites then turned on the city and killed all remaining men and women (12,000 in all). All the inhabitants of Ai were destroyed in keeping with God's command (Deut. 20:16-18).
  2. The king of Ai was captured, hanged in a tree, and then thrown at the entrance of their city and then stoned.

## II. Joshua fulfills God's command to build an altar representing the blessings of obedience and curses of disobedience upon Ebal and Gerizim (8:30-35):

- A. *“Then Joshua built an altar unto Jehovah, the God of Israel, in mount Ebal, as Moses the servant of Jehovah commanded the children of Israel, as it is written in the book of the law of Moses, an altar of unhewn stones, upon which no man had lifted up any iron: and they offered thereon burnt-offerings unto Jehovah, and sacrificed peace-offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote, in the presence of the children of Israel”* (8:30-32).
1. Joshua, in keeping with God's commands given through Moses at Deuteronomy 27:1-8, built an altar unto Jehovah God at Mount Ebal.
  2. Joshua not only writes the law on these stones but also reads the whole law to the people.

- B. *“And all Israel, and their elders and officers, and their judges, stood on this side of the ark and on that side before the priests the Levites, that bare the ark of the covenant of Jehovah, as well the sojourner as the homeborn; half of them in front of mount Gerizim, and half of them in front of mount Ebal; as Moses the servant of Jehovah had commanded at the first, that they should bless the people of Israel. And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before **all the assembly** of Israel, and the women, and the **little ones**, and the sojourners that were among them” (8:33-35).*
1. The blessings and curses of God’s favor and abandonment for man’s sins were pronounced in the hearing of all Israel. Truly they were without excuse (see Rom. 2:1; 9:1).
  2. Notice that *“all of Israel”* heard the reading of every word of the Mosaic Law (the equivalent of someone standing and reading the entire Pentateuch to us). Notice that in the assembly were *“little ones.”* Little ones were expected to be present in the reading of the Law of Moses. Too many churches today would rather put the children out of worship services and into a “children’s church.” Let parents see today that if God commanded *“all the assembly”* to listen to the words of divine truth He certainly does so today. Parents the responsibility to have their children listening to the reading of God’s laws. Know assuredly that our children have the ability to sit and listen. Nehemiah tells us of Ezra reading to all who had the capacity to understand (Ezra 8:3).

## Chapter 9

### I. Gibeon’s Deception (9 all):

- A. *“And it came to pass, when all the kings that were beyond the Jordan, in the hill-country, and in the lowland, and on all the shore of the great sea in front of Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; that they gathered themselves together, to fight with Joshua and with Israel, with one accord” (9:1-2).*
1. The reputation of Israel’s military might and purpose came to be well known. The king’s of Canaan knew that if they sat idly until Israel came to them that they may share in the same fate as Jericho and Ai.
  2. The Canaanite kings determine to ban together that they may put forth a valiant fight against their powerful foe.
- B. *“But when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they also did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-skins, old and rent and bound up, and old and patched shoes upon their feet, and old garments upon them; and all the bread of their provision was dry and was become moldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We are come from a far country: now therefore make ye a covenant with us” (9:3-6).*
1. The inhabitants of “Gibeon” were Canaanites who dwelled in the city of Gibeon located about 5 miles NW of Jerusalem (i.e., Hivites [see Josh. 9:7]). The Gibeonites were terrified of Israel and thereby design an elaborate scheme to deceive the Israelites. The Gibeonites put on old clothes and shoes and claimed to be people from a *“far country.”* They did not want to claim association with Canaan for they knew that Israel was bent on a conquest of Canaan.
  2. The deceptive work of the Gibeonites is a minor part of the lesson we should learn from this part of God’s word. Let us recall that Jehovah had commanded Israel to destroy all Canaanite cities (including the **Hivites**) (see Deut. 20:16-18). Joshua was responsible for fulfilling God’s holy commandment in this area (see Deut. 31:3, 14ff).
- C. *“And the men of Israel said unto the **Hivites**, Peradventure ye dwell among us; and how shall we make a covenant with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? And from whence come ye? And they said unto him, From a very far country thy servants are come because of the name of Jehovah thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond the Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who was at Ashtaroth. And our*

*elders and all the inhabitants of our country spake to us, saying, Take provision in your hand for the journey, and go to meet them, and say unto them, We are your servants: and now make ye a covenant with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and is become moldy: and these wine-skins, which we filled, were new; and, behold, they are rent: and these our garments and our shoes are become old by reason of the very long journey” (9:7-13).*

1. Joshua, being the leader and the one responsible for carrying out God’s commands, questions the Hivites (who are you and where are you from). At this point Joshua knows nothing about these men. Joshua has no knowledge of the Hivites’ deception.
  2. The fearful and deceptive Hivites claim to be from a far away country having come to Israel because they had heard of the power of God. Their proof was their moldy bread, old wine-skins, old garments, and wore out shoes.
- D. *“And the men took of their provision, and asked not counsel at the mouth of Jehovah. And Joshua made peace with them, and made a covenant with them, to let them live: and the princes of the congregation swore unto them. And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbors, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by Jehovah, the God of Israel. And all the congregation murmured against the princes” (9:14-18).*
1. A character sketch of Joshua may be a study of the ups and downs of a man’s faith in God. Joshua had first appeared on the scene as a leader of the Lord army (see Ex. 17:8-16). Later we find Joshua faithfully waiting for Moses to come down from Sinai at the time the commandments of God were being written on the tables of stone (see Ex. 32:15ff). Joshua was also found at Moses side when God spoke to him at the tent of meeting (Ex. 33:7-11). Later, we find Joshua being one of twelve spies that were sent out into the land of Canaan. He and Caleb alone showed spiritual conviction when they brought back a faithful report saying that Israel could take Canaan (see Numb. 14:9ff). Joshua would later be commissioned by God to take Moses’ place as a spokesman for God to the people (see Deut. 31:3-6, 14ff; Josh. 1:1ff). We find Joshua’s first mistake being made at the battle of Ai (i.e., he was woefully ignorant of Israel’s sin and thereby complained to God / see Josh. 7:6ff). Now we find Joshua, once again, in a state of ignorance. Why didn’t Joshua consult with God on this occasion? (see study # 8; A Character Sketch of Joshua).
  2. Joshua makes an illegal covenant with the Hivites from Gibeon and thereby violates God’s will for the Canaanite people (see Ex. 23:32; Deut. 7:1-2; 20:16-18). Joshua’s ignorance of Achan’s sin and his ignorance of the true identity of the Gibeonites was no excuse for a leader of God’s people. He was responsible! Due to this error, we find, *“All the congregation murmuring against the princes.”*
- E. *“But all the princes said unto all the congregation, We have sworn unto them by Jehovah, the God of Israel: now therefore we may not touch them. This we will do to them, and let them live; lest wrath be upon us, because of the oath which we swore unto them. And the princes said unto them, Let them live: so they became hewers of wood and drawers of water unto all the congregation, as the princes had spoken unto them” (9:19-21).*
1. Due to Joshua’s covenant to do them no harm before they knew that they were Hivites Israel was bound to leave them alone and let them live. God’s will was frustrated in man’s ignorance. How often do sinful and ignorant men today frustrate God’s will?
  2. The Hivites become hewers of wood and drawers of water.
- F. *“And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall never fail to be of you bondmen, both hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of*

*you, and have done this thing. And now, behold, we are in thy hand: as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of Jehovah, unto this day, in the place which he should choose” (9:22-27).*

1. Joshua now demands answers for the deceptive practices of the Hivites. They reply by pronouncing their belief that Jehovah would give the land of Canaan to Israel, as was pronounced to Moses, and no one was going to stop Him.
2. If said faith would have only been voiced, rather than the deception, the Gibeonites may have been accepted as a part of Israel rather than having a curse of servitude placed upon them (Remember Ruth and her family).

### **Lessons Learned from Joshua 8-9**

- The responsibility of spiritual leaders among God’s people: Joshua had proved himself as a man of great conviction and faith. No one would question that. Joshua’s actions as leader of God’s people; however, caused questions in the minds of Israel as far as whether he was truly qualified to lead. Joshua took the ill advice of his princes in the first battle of Ai and thereby looked foolish. Joshua now accepts the Hivites at their word rather than consulting with God and once again causes the people to view him as foolish (i.e., they murmured against him) (Josh. 9:18). When a man is a leader among God’s people he will be involved in the sinful conduct and action of others by sheer position. People will come to this man with their problems of sin. The manner that leader of God’s people handles the situation will determine whether he is a wise leader or not. Elders in the body of Christ can cause an initial sinful situation in one man’s life to become an entire church issue by mishandling the situation. One who would serve as elder must understand that he will be directly involved in the sins of other brethren due to their position as bishops in the congregation. The elder will thereby need to have the capability and guts to “convict the gainsayers” (Titus 1:9-10). Elders will need to take the lead in exercising patience and longsuffering toward the disobedient (I Thess. 5:12-14) yet comprise the conviction of heart to exercise discipline upon those who continue in their disorderly state (I Cor. 5:1ff; II Thess. 3:6, 14). Elders should never be hasty in decisions but rather patiently pray to God over all events while shepherding the church of Christ (see study # 9; Elders’ Responsibilities).
- Faith of the Gibeonites: Why don’t we read of the faith of the Gibeonites in the book of Hebrews? One may note that Rahab’s name is mentioned yet she too was a Canaanite (Josh. 2:11; Heb. 11:31). The Gibeonites’ faith is depicted at Joshua 9:24 when they proclaim that Jehovah is “*thy God*” (i.e., the Israelites) and “*therefore we were sore afraid for our lives because of you...*” Rahab’s proclamation of faith was different. Rahab revealed her people’s fear and then stated, “for Jehovah your God, he is God in heaven above, and on earth beneath” (Josh. 2:11). She made manifest her faith in the one true God by helping the Israelite spies. The lesson to be learned is that a simple fear and admission of the deity of Jehovah God is not enough to save anyone. The parable of talents at Matthew 25:14-30 is a prime example of this. We may also say that faith (James 2:14) and love (I Jn. 3:17) alone saves no one. God demands that we manifest our fear, faith, and love through acts of obedience (see study # 10; Obedience and # 11; Bible Fear).

## Chapter 10

### I. The Conquest of Southern Canaan (10 all):

A. *“Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that **they feared greatly**, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, and let us smite Gibeon; for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it” (10:1-5).*

1. Fear has a multitude of ways of making itself manifest. When we read of Rahab’s fear of Israel we find one who professes, by faith, that Jehovah is the one true God (see Josh. 2:11). When the Gibeonites feared Israel they resorted to deceptive practices (Josh. 9:24). Now that the other kings of Canaan fear Israel they lash out at the Gibeonites (Josh. 10:2-4). Fear can be beneficial in the mind of the humble but disastrous in the minds of cowards (see study # 11).

2. Five kings from five cities gather together to fight the Gibeonites because of their defection to Israel. It seems that their energies would have been more wisely used in directly attacking Israel. Due to their fear of Israel; however, they attack the weaker of their enemies.

B. *“And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the hill-country are gathered together against us. So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valor. And Jehovah said unto Joshua, **Fear them not**: for I have delivered them into thy hands; there shall not a man of them stand before thee” (10:6-8).*



1. Israel was taught to fear no man or nation when God was with them. Their confidence was to lie in what they had witnessed in Egypt. God’s great power was put on display in Egypt as He fought for His people (see Deut. 1:29-30). The only fear that was to exist in the mind of the people of God was that of God himself (see Deut. 5:29; 6:1-2). Fear of man and nations was the downfall of Israel in their first attempt to take Canaan (see Numb. 13:30-14:3). Now; however, their conviction of God’s promises has been revived in their hearts (see study # 11).

2. Once the five kings of South Canaan assemble against Gibeon they cry to Joshua for help. The Lord tells Joshua not to fear because He would be with them and not one man will be left standing of these five kings. Notice that the kings of south Canaan are referred to as



“*Amorites*.” “The name Amorite is used in the OT to denote (1) the inhabitants of Palestine generally, (2) the specific people under a king of their own...They are named instead of the Canaanites as the inhabitants of Palestine whom the Israelites were required to exterminate (Gen. 15:16; Deut. 20:17 etc.)” (ISBE Vol. 1 pg. 113).

C. “*Joshua therefore came upon them suddenly; for he went up from Gilgal all the night. And Jehovah discomfited them before Israel, and he slew them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, while they were at the descent of Beth-horon, that Jehovah cast down great stones from heaven upon them unto Azekah, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel; and he said in the sight of Israel, Sun, stand thou still upon Gibeon; And thou, Moon, in the valley of Aijalon. And the sun stood still, and the moon stayed, Until the nation had avenged themselves of their enemies. Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it that Jehovah hearkened unto the voice of a man: for Jehovah fought for Israel*” (10:9-14).

1. The faith of Joshua and commitment to the Gibeonites is depicted in his quick response to their request for help. Notice that Joshua gives credit to the defeat of the five kings of Canaan to the Lord. He states, “*And Jehovah discomfited them before Israel.*” Take note of the map above for the places where Joshua pursued the Canaanite Kings (see study # 8; Joshua’s Humility).
2. One can not simply read this section in a casual manner without being struck by the intensity of the battle. The five kings had gone up against Gibeon with a “*host*” of men (see Josh. 10:5b). Upon initially engaging these kings Israel, by the help of Jehovah, defeats them with “*a great slaughter.*” The Canaanites try to flee the battle scene; however, as they run the Lord rains down upon them “*great stones from heaven... and they died.*” So great was the slaughter of men from the stones from heaven that the Word of God states that it surpassed the “*great slaughter*” of men at Gibeon.
3. The slaughtering of the enemy was not yet complete. Let us recall that Jehovah God had commanded Joshua to destroy every living man, woman, and child that breathed (see Deut. 20:16-18). The Lord was not only going to destroy but **mash** them to the point of nothing being left at all (let us recall that this mashing was not because of any righteousness on the part of Israel but because of God’s twofold purpose. First, the Canaanites were wicked and thereby were to perish. Secondly, God had made the land, seed, and great nation promise to Abraham and his descendants and He was now keeping that promise / see Deut. 9:3-6). Joshua, knowing this, asked of God a favor that goes down in history as a day that had no rival as far as God’s work through one man. Joshua asks the Lord to cause the sun to remain still that they would have the daylight to utterly mash the Canaanites. There are two issues of importance here:
  - a. First, we discover the depth of Joshua faith and understanding of God (see study # 8).
  - b. Secondly, we see more proof of the great power of God. Let us recall that this power was put on display in Egypt (see Rom. 9:17). God’s people knew of this great power throughout history. Jehovah is termed “*God Almighty*” (*El Shaddai*) (to be strong) at Gen. 17:1 to illustrate the fact that He is powerful enough to cause Abraham at 100 and Sarah at 90 to have a child. There is nothing too hard for God to do (Gen. 18:14 / compare with Jer. 32:17, 27). Note the following parts of God’s creation that obey the authoritative voice of the Lord (cf. I Cor. 10:26; Ps. 44:1-2):
    - The **physical elements** of the earth obey the voice of Jesus (cf. Gen. 8:1; Josh. 10:12-14; Matt. 8:25-27; 14:24ff).
    - **Plant life** obey the voice of Jesus (cf. Matt. 21:18-20).
    - **Animals** obeyed Jesus’ authoritative words (cf. Jonah 1:17; 2:10; Matt. 8:30-32; 17:27).
    - **Sickness** (Matt. 8:6-8), **disease** (Matt. 8:2-3), and **demonic spirits** (Matt. 8:16) obey His voice.
    - **Life and death** obey Jesus (Matt. 9:18ff; Lk. 8:54ff; Jn. 11:1ff).

- Jesus displayed authority over **sin** (Matt. 9:2-8) and his preaching was done with authority (Matt. 7:28-29; 13:24).
  - c. Reasoning: If all other parts of the Lord's creation obey him should not man whom God hath created (Gen. 1:26; Matt. 17:5-8; Heb. 2:1)? Jesus said, "*I am the way, and the truth, and the life: no one comes unto the Father, but by me*" (Jn. 14:6).
- D. "*And Joshua returned, and all Israel with him, unto the camp to Gilgal. And these five kings fled, and hid themselves in the cave at Makkedah. And it was told Joshua, saying, The five kings are found, hidden in the cave at Makkedah. And Joshua said, Roll great stones unto the mouth of the cave, and set men by it to keep them: but stay not ye; pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for Jehovah your God hath delivered them into your hand*" (10:15-19).
  1. Gilgal was Israel's temporary headquarters. After defeating the five Canaanite kings Joshua returns to Gilgal.
  2. A scout tells Joshua that the five kings of the Canaanites have been discovered in a cave at Makkedah. Joshua commands that the Israelites roll stones against the cave to trap them in and then pursue the enemy.
- E. "*And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, and the remnant which remained of them had entered into the fortified cities, that all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. Then said Joshua, Open the mouth of the cave, and bring forth those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon. And it came to pass, when they brought forth those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the chiefs of the men of war that went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed; be strong and of good courage: for thus shall Jehovah do to all your enemies against whom ye fight. And afterward Joshua smote them, and put them to death, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had hidden themselves, and laid great stones on the mouth of the cave, unto this very day*" (10:20-27).
  1. The "*very great slaughter*" had not yet been complete. The five kings of the Canaanites remained in the cave at Makkedah.
  2. Joshua commands that the kings be brought out. Secondly, Joshua commands the chiefs of the military to put their foot upon the throats of the five kings and then states, "*for thus shall Jehovah do to all your enemies against whom ye fight.*" This act was to be a symbolic event that was to remain in the military leader's minds. They were to remember the day that Jehovah fought ferociously for Israel. With the coming battles that lay ahead these leaders would need this confidence instilled within. Their service to God was not to be in fear and dismay of men but trust and faith in God (see Deut. 1:21). Thirdly, Joshua smote the kings, hung them in five trees, and then at evening placed their bodies back into the cave.
- F. "*And Joshua took Makkedah on that day, and smote it with the edge of the sword, and the king thereof: he utterly destroyed them and all the souls that were therein; he left none remaining; and he did to the king of Makkedah as he had done unto the king of Jericho. And Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: and Jehovah delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he left none remaining in it; and he did unto the king thereof as he had done unto the king of Jericho. And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: and Jehovah delivered Lachish into the hand of Israel; and he took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none*

remaining. And Joshua passed from Lachish, and all Israel with him, unto **Eglon**; and they encamped against it, and fought against it; and they took it on that day, and smote it with the edge of the sword; and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. And Joshua went up from Eglon, and all Israel with him, unto **Hebron**; and they fought against it: and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but he utterly destroyed it, and all the souls that were therein. And Joshua returned, and all Israel with him, to **Debir**, and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to the king thereof” (10:28-39).

1. After defeating the five Canaanite kings at Gibeon and pursuing them to their death Joshua went on his southern tour of conquering Canaan.
  2. The Lord’s people went to Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron, and Debir and defeated every one of these people (see map above).
  3. Note the common phrase, “*and utterly destroyed all the souls that were therein, he left none remaining...*” Men, women, and children were killed as the Lord had commanded Joshua (Deut. 20:16-18).
- G. “So Joshua smote all the land, the hill-country, and the South, and the lowland, and the slopes, and all their kings: he left none remaining, but he utterly destroyed all that breathed, as Jehovah, the God of Israel, commanded. And Joshua smote them from **Kadesh-barnea** even unto **Gaza**, and all the country of **Goshen**, even unto **Gibeon**. And all these kings and their land did Joshua take at one time, because **Jehovah, the God of Israel, fought for Israel**. And Joshua returned, and all Israel with him, unto the camp to **Gilgal**” (10:40-43).
1. Joshua went as far south as Kadesh-barnea, Gaza, Goshen, and then back up to Gibeon. The land that once belonged to the Canaanites now was in the hands of Israel.
  2. The “*country of Goshen*” is “possibly the territory surrounding the city by the same name (Josh. 15:51 mentions a city by this name (i.e., Goshen), in a list of eleven cities in the hill country of Judah. It is preceded in the list by Anim and followed by Holon. The mention of Debir in the same context gives the general location (12 miles SW of Hebron very near Debir)” (ISBE, v. 2; pp. 528-529).
  3. Joshua followed God’s “*command*” in that he “*utterly destroyed all that breathed*” (again, see Deut. 20:16-18).

### Lessons Learned from Chapter 10

- A distinct teaching of God that continues to come to the surface of our study is His command for Israel to have no fear of man (Josh. 10:8, 25). Israel did not originally give heed to this command when the ten spies saw the giants and fortified cities of Canaan (see Numb. 13:30-14:3). The same lesson rings true for NT Christians. Our fear ought to be directed at God alone (see Deut. 5:29; 6:1ff; I Pet. 2:17). The apostle Paul said, “*If God is for us, who can be against us?*” (Rom. 8:31).
- To believe and have faith in the power and divinity of God is to **erase fear of any man in one’s mind**. When God brought the plagues upon Egypt His great power and divinity was on display to the world (Rom. 9:17). When Joshua prayed to God for the Sun and Moon to remain still in the sky so that he may finish God’s mashing of the Canaanites the world could only marvel (see Josh. 10:12-13). Throughout the history of man God has illustrated His power, divinity, and authority over physical elements such as wind and sea (Matt. 8:25-27), the planets (Josh. 10:12-13), plant life (Matt. 21:18-20), animals (Jonah 1:17; 2:10) and all manner of sickness, disease, demonic spirits, life, death, and sin. Truly Jehovah is the “El Shaddai” (i.e., Almighty God or Strong one) (see Gen. 17:1). The lesson we ought to learn is that if all things of this creation are subject to God’s spoken word of power, divinity, and authority so is mankind (see Matt. 17:5-8; Col. 1:12-23; Heb. 10:10:26-28) (see study # 2).

- Knowing that the one and only God who exercises authority and power over every known element of the world we live in is on our side who is it that we can possibly fear save Him? Christians should never fear the wicked of this world. Let us be as Christ and have no fear or favor of man (Matt. 16:13-14).

## Chapter 11

### I. The Northern Conquest of Canaan (11 all):

A. *“And it came to pass, when Jabin king of Hazor heard thereof, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, and to the kings that were on the north, in the hill-country, and in the Arabah south of Chinneroth, and in the lowland, and in the heights of Dor on the west, to the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the hill-country, and the Hivite under Hermon in the land of Mizpah. And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many. And all these kings met together; and they came and encamped together at the waters of Merom, to fight with Israel” (11:1-5).*

1. Jabin, king of Hazor, was at one time in the past the head of all the above mentioned kingdoms (see Josh. 11:10). Jabin has gained knowledge of Israel defeating the southern most section of Canaan. Jabin therefore, organizes this massive army that compares in number to the sand upon the sea shore that they may “fight with Israel.”
2. Men, as the sand of the sea, horses, and chariots “very many” must have been an intimidating sight. The people of God; however, have been taught to fear no man (Josh. 10:8, 25) (see study # 11). Israel knew that the all powerful God that crippled Egypt and recently stopped the Sun and Moon will be with them.
3. The Amorites, Hittites, Perizzites and Jebusites and the Hivites under Hermon in the land of Mizpah gather at the “waters of Merom” for the battle.
4. Consider the map to orient yourself to this battle scene.



B. *“And Jehovah said unto Joshua, Be not afraid because of them; for to-morrow at this time will I deliver them up all slain before Israel: thou shalt hock their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and fell upon them. And Jehovah delivered them into the hand of Israel, and they smote them, and chased them unto great Sidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. And Joshua did unto them as Jehovah bade him: he hocked their horses, and burnt their chariots with fire” (11:6-9).*

1. Once again Jehovah commands Joshua and all Israel, “Be not afraid because of them.” It would have been easy to be afraid of an army that numbered as the sand of the sea with horses and chariots yet Israel followed God’s command. Let the Christian know today that there is no man, army, world power, or even Satan himself that can harm us spiritually as we have God on our side (see Eph. 6:10ff). His great power and divinity revealed in truth is that which emboldens us to stand firm against the errors of this world (Rom. 1:16). We can defeat every tempting vice of Satan’s by the power of Jehovah God (see Phil. 4:13).

2. The Canaanite army gathers “*at the waters of Merom, to fight against Israel*” (vs. 5). Merom is somewhat difficult to locate: “the suggested location between the Huleh basin and the coast (of the Mediterranean Sea) rather than in the Huleh basin, so that the forces of Joshua, most likely coming from the south (cf. 10:43), split the allied armies, driving some to the east and some to the west” (ibid. pg. 326).
  3. Joshua and all Israel show up at the waters of Merom suddenly and rout the Canaanites. “Josephus has Joshua making a five-day forced march against the coalition that numbered 300,000 men-at-arms, 10,000 horsemen, and 20,000 chariots” (ISBE; Vol. 3; pg. 326). They “*hocked their horses and burned their chariots.*” The word “*suddenly*” coupled with the quick defeat and retreat of the Canaanites indicates the great force that Israel struck them with. Israel’s attack was with such great force and fierceness that the Canaanites found themselves running for their lives.
  4. The Canaanites flee to “*the great Sidon*” (vs. 8). “Sidon is called the great because at that time it was the metropolis of Phoenicia” (Keil and Delitzsch Vol. 2; pg. 89). The Israelites pursued the Canaanites westward as well to the Misrephoth-maim.
- C. “*And Joshua turned back at that time, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was none left that breathed: and he burnt Hazor with fire. And all the cities of those kings, and all the kings of them, did Joshua take, and he smote them with the edge of the sword, and utterly destroyed them; as Moses the servant of Jehovah commanded. But as for the cities that stood on their mounds, Israel burned none of them, save Hazor only; that did Joshua burn. And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any that breathed. As Jehovah commanded Moses his servant, so did Moses command Joshua: and so did Joshua; he left nothing undone of all that Jehovah commanded Moses*” (11:10-15).
1. Let us once again recall that Jehovah had commanded Moses to destroy all Canaanite peoples that had breath in their nostrils (men, women, and children) (see Deut. 20:16-18).
  2. Note another character trait of Joshua. The word of God states, regarding the slaughter of the Canaanites, “*so did Joshua, he left nothing undone of all that Jehovah commanded Moses.*” Joshua pursued after the Canaanites that tried to escape eastward to Sidon and westward to Mizpah and he utterly slaughtered them all as the Lord commanded. Joshua stands forever as an example of a man with great conviction to fulfill the word of God (see study # 8). Do you suppose that God can look to you and I and say, “John (or your name) left **nothing** undone in which I commanded.” Joshua, like elders in the body of Christ today who lead God’s people, would not give the people rest until all God’s commands were fulfilled (see Heb. 4:8ff). Brethren we are in the most intense battle the world has ever known and that is a battle for our souls (II Cor. 10:1-7).
- D. “*So Joshua took all that land, the hill-country, and all the South, and all the land of Goshen, and the lowland, and the Arabah, and the hill-country of Israel, and the lowland of the same; from mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and put them to death. Joshua made war a long time with all those kings*” (11:16-18).
1. We will examine more closely the land that now belonged to Israel in the next two chapters.
  2. The “*long time*” of war is approximately seven continuous years (see introduction of the study).
- E. “*There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: they took all in battle. For it was of Jehovah to harden their hearts, to come against Israel in battle, that he might utterly destroy them, that they might have no favor, but that he might destroy them, as Jehovah commanded Moses. And Joshua came at that time, and cut off the Anakim from the hill-country, from Hebron, from Debir, from Anab, and from all the hill-country of Judah, and from all the hill-country of Israel: Joshua utterly destroyed them with their cities. There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, did some remain. So Joshua took the whole land, according to all that Jehovah spake*

*unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land had rest from war” (11:16-23).*

1. The Anakim were “A race of giants, descendants of Arba, Josh. 15:13; 21:11, dwelling in the southern part of Canaan, and particularly at Hebron, which from their progenitor received the name of ‘city of Arba.’ Anak was the name of the race rather than that of an individual (Josh. 14:15)” (Smith’s Bible Dictionary pg. 39).
2. Once again we find Jehovah hardening a people’s heart. We saw that the Lord hardened Pharaoh of Egypt’s heart by commanding him to let the children of Israel go to make a sacrifice in the wilderness. This was not something that Pharaoh wanted to do. We learned thereby that God hardens the hearts of men by His spoken commandments (see Ex. 10:3). At Deuteronomy 2:30 we find God hardening the heart of Sihon king of Heshbon that His will might be accomplished. Herein we read of the third example of God hardening people’s heart by giving them a command that they do not wish to follow.
3. No doubt God’s command was to surrender the land of Canaan to Israel yet this is not something the pride stricken Canaanites were willing to do. The word of God states, “*There was not a city that made peace with the children of Israel...*” Pharaohs and Canaanites abound in our world today. The litmus test for determining whether one has a hardened heart is whether that individual rejects God’s will (cf. Matt. 13:10-15; Jn. 7:7; 12:37-40; I Cor. 1:18).
4. After these southern and northern battles “*the land had rest from war.*” “The taking of the whole land does not imply that all the towns and villages to the very last had been conquered, or that all the Canaanites were rooted out from every corner of the land, but simply that the conquest was of such a character that the power of the Canaanites was broken, their dominion overthrown, and their whole land so thoroughly given into the hands of the Israelites, that those who still remained here and there were crushed into powerless fugitives, who could neither offer any further opposition to the Israelites, nor dispute the possession of the land with them, if they would only strive to fulfill the commandments of their God and persevere in the gradual extermination of the scattered remnants” (Keil and Delitzsch Vol. 2 pg. 91). We know, however, that Israel never completely exterminated the Canaanites as God had commanded because of their idolatry. God had told them that he would accomplish the extermination “*little by little, until Israel multiplied and took the land*” (Deut. 7:22). Yet they rebelled in the long run.

### **Lessons Learned from Chapter 11**

- **Fear no man:** While armies that numbered as the sand of the sea faced Israel they were commanded to have no fear (Josh. 11:6; see also Josh. 10:8, 25). Israel was to make a proper distinction between deity and flesh. The people of God had the knowledge of God’s power being displayed in Egypt and more recently during their Southern conquest of Canaan as the Lord caused the sun and moon to stand still. Israel was confident in the power of God and thereby were to fear no man. The author of Hebrews states, “*The Lord is my helper, and I will not fear what man shall do unto me*” (Heb. 13:6). Though sinful man may take the physical life of a Christian they can do nothing to the eternal soul of man. Jesus said, “*And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell*” (Matt. 10:28). Let the faithful and convicted child of God fear no man yet rather stand boldly (Rom. 1:16; Eph. 6:10ff) in the great battle for the souls of man (see II Cor. 10:1-7) (see study # 11).
- **Joshua’s Obedience:** The word of God states that Joshua, “*Left nothing undone*” of God’s commands regarding taking Canaan (see Josh. 11:14-15). Can we all conscientiously place our names into that sentence? Does the Lord look upon me and say, “John (or your name) has left nothing undone” in relationship to My commandments? When man sins they are certainly “*undone.*” Jesus said to the wicked scribes and Pharisees, “*Woe unto you, scribes and Pharisees, hypocrites! For ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone*” (Matt. 23:23). Joshua was commended because he fulfilled all matters of God’s laws. Can the elders, deacons, preacher, and members of the body of Christ make such a proclamation? (see study # 8)

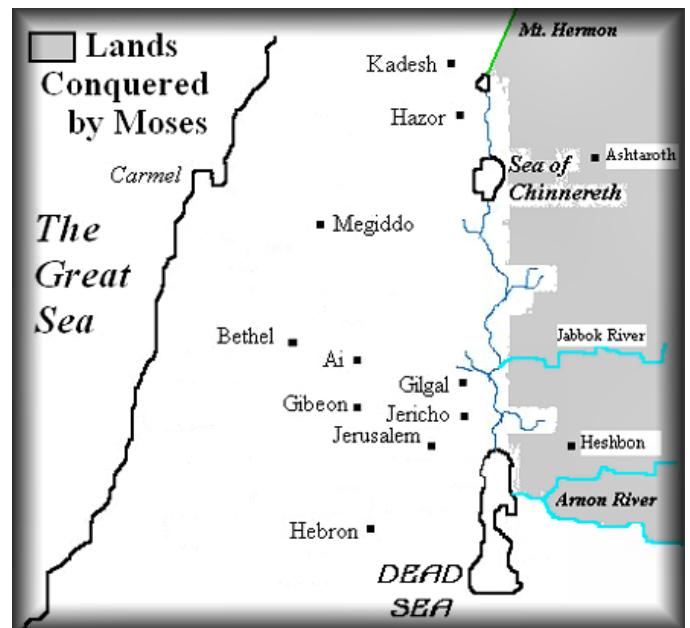
- God **hardens the hearts** of the faithless (see study # 12; God Hardens the Hearts of Men): The book of Joshua records God’s hardening of the hearts of the Canaanites (Josh. 11:20). God had previously hardened the heart of Pharaoh by commanding him to do something (let Israel go to make sacrifice in the wilderness) that he was not willing to do (Ex. 10:3; Rom. 9). The book of Acts records God’s use of the wicked Jews and Romans to accomplish his preordained plan to save man from their sins (see Acts 2:23). A litmus test of faith is found in God’s laws. God’s commands are grievous and bothersome to some (I Jn. 5:3). The hard hearted person will hear the gospel yet reject some parts of it. Let the child of God proclaim as did Jesus, *“not my will but thy will be done”* (Lk. 22:42).

## Chapter 12

### I. A Summary of Moses defeating Sihon, King of the Amorites, and Og, King of Bashan (12:1-6):

A. *“Now these are the kings of the land, whom the children of Israel smote, and possessed their land beyond the Jordan toward the sun rising, from the valley of the Arnon unto mount Hermon, and all the Arabah eastward: Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and half Gilead, even unto the river Jabbok, the border of the children of Ammon; and the Arabah unto the sea of Chinneroth, eastward, and unto the sea of the Arabah, even the Salt Sea, eastward, the way to Beth-jeshimoth; and on the south, under the slopes of Pisgah:”* (12:1-3).

1. The account of Moses’ battle with Sihon, king of the Amorites is given at Deuteronomy 2:24ff.
2. Moses did to the enemies as God had commanded (see Deut. 20:16-18). Moses records, *“And we took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones; we left none remaining:”* (Deut. 2:34).
3. Note that *“the Arabah”* was a term that “applied specifically in part or wholly to the depression of the Jordan Valley, extending from Mt. Hermon due South beyond the Sea of Chinnereth (Galilee), and including both sides of the river Jordan, the Dead Sea, and the region slightly to the southwest as far as the head of the Gulf of Aqabah... the word describes the entire length of the Jordan Valley below the Sea of Chinnereth...” (ISBE v. 1, pp. 218).
4. The above map illustrates the land Moses responsible for conquering.



B. *“and the border of Og king of Bashan, of the remnant of the Rephaim, who dwelt at Ashtaroth and at Edrei, and ruled in mount Hermon, and in Salecah, and in all Bashan, unto the border of the Geshurites and the Maacathites, and half Gilead, the border of Sihon king of Heshbon. Moses the servant of Jehovah and the children of Israel smote them: and Moses the servant of Jehovah gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh”* (12:4-6).

1. Moses records the historical account of Israel’s battle with Og, king of Bashan at Deuteronomy 3:1-11. Note that God had given Moses the same instructions that He gave Joshua concerning the enemy: *“And Jehovah said unto me, Fear him (Og) not; for I have delivered him, and all his people, and his land, into thy hand...”* (Deut. 3:2).
2. Moses defeats Og and states, *“We utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones”* (Deut. 3:6). Moses too kept God’s command in relation to destroying all that breathed (see Deut. 20:16-18).

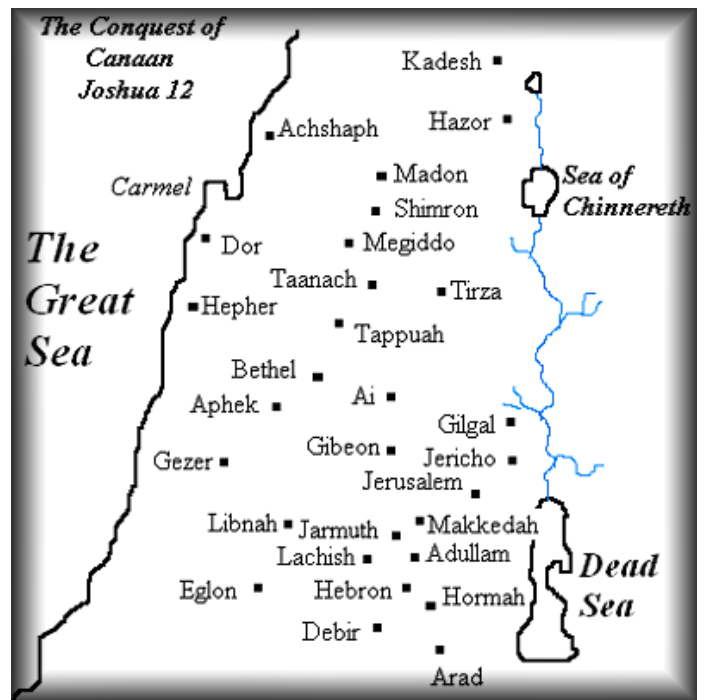
### II. A Summary of the 31 kings Joshua lead Israel against and Defeated (12:7-24):

- A. *“And these are the kings of the land whom Joshua and the children of Israel smote beyond the Jordan westward, from Baal-gad in the valley of Lebanon even unto mount Halak, that goeth up to Seir; and Joshua gave it unto the tribes of Israel for a possession according to their divisions; in the hill-country, and in the lowland, and in the Arabah, and in the slopes, and in the wilderness, and in the South; the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:”* (12:7-8)

1. Please consult the map to the right for the location of these border cities that outlined the land of Canaan.
2. Israel now had the majority control of all Canaan. Canaan would come to be known as Israel.

- B. *“the king of Jericho, one; the king of Ai, which is beside Bethel, one; the king of Jerusalem, one; the king of Hebron, one; the king of Jarmuth, one; the king of Lachish, one; the king of Eglon, one; the king of Gezer, one; the king of Debir, one; the king of Geder, one; the king of Hormah, one; the king of Arad, one; the king of Libnah, one; the king of Adullam, one; the king of Makkedah, one; the king of Bethel, one; the king of Tappuah, one; the king of Hopher, one; the king of Aphek, one; the king of Lass Sharon, one; the king of Madon, one; the king of Hazor, one; the king of Shimron-meron, one; the king of Achshaph, one; the king of Taanach, one; the king of Megiddo, one; the king of Kedesh, one; the king of Jokneam in Carmel, one; the king of Dor in the height of Dor, one; the king of Goim in Gilgal, one; the king of Tirzah, one: **all the kings thirty and one**”* (12:9-24).

1. Consider the map for references to geographic locations of the conquered cities of Canaan.
2. Two of the cities, Geder and Lass Sharon, are of unknown geographic locations.



## Chapter 13

### I. A Division of the Land East of the Jordan River (13 all):

- A. *“Now Joshua was old and well stricken in years; and Jehovah said unto him, Thou art old and well stricken in years, and there remaineth yet very much land to be possessed. This is the land that yet remaineth: all the regions of the Philistines, and all the Geshurites; from the Sihor, which is before Egypt, even unto the border of Ekron northward, which is reckoned to the Canaanites; the five lords of the Philistines; the Gazites, and the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avvim, on the south; all the land of the Canaanites, and Mearah that belongeth to the Sidonians, unto Aphek, to the border of the Amorites; and the land of the Gebalites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entrance of Hamath; all the inhabitants of the hill-country from Lebanon unto Misrephoth-maim, even all the Sidonians; them will I drive out from before the children of Israel: only allot thou it unto Israel for an inheritance, as I have commanded thee”* (13:1-6).



1. Joshua had grown too old for battle yet there was much more land to be conquered and given to Israel:
  - a. The land of the Philistines lay due east of the Dead Sea on the coast of the Great Sea (see map).
  - b. The land of the Geshurites was “A small Aramean kingdom known extrabiblically also as Gessur, located N of Bashan and NE of the Sea of Galilee on what is now the southwest border of Syra. Geshur was an independent kingdom within Israel (Josh. 13:13) for the half-tribe of Manasseh never expelled the Geshurites” (ISBE, v. 2; pp. 449).
2. See map of lands yet to be conquered (green letters).



- B. *“Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh. With him the Reubenites and the Gadites received their inheritance, which Moses gave them, beyond the Jordan eastward, even as Moses the servant of Jehovah gave them: from Aroer, that is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and all the plain of Medeba unto Dibon; and all the cities of Sihon king of the Amorites, who reigned in Heshbon, unto the border of the children of Ammon; and Gilead, and the border of the Geshurites and Maacathites, and all mount Hermon, and all Bashan unto Salecah; all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (the same was left of the remnant of the Rephaim); for these did Moses smite, and drove them out. Nevertheless the children of Israel drove not out the Geshurites, nor the Maacathites: but Geshur and Maacath dwell in the midst of Israel unto this day. Only unto the tribe of Levi he gave no inheritance; the offerings of Jehovah, the God of Israel, made by fire are his inheritance, as he spake unto him” (13:7-14).*
1. The division of the land east of the Jordan River went to half the tribe of Manasseh, Gad, and Reuben.
  2. There are two important statements made here:
    - a. First, we find the statement, *“Nevertheless the children of Israel drove not out the Geshurites, nor the Maacathites...”* We had noted earlier in this study that the deception of the Gibeonites was a frustration of God’s will to exterminate all Canaanites that they teach Israel not to sin through *“all their abominations”* (see Deut. 20:16-18; Josh. 9 all). Not only did the two and one half tribes east of the Jordan (i.e., Gad, Reuben and Manasseh) not comply with God’s will on this matter but also Judah (see Josh. 15:63), Ephraim (Josh. 16:10), and the western half of Manasseh (Josh. 17:12) could not drive out the Canaanite either. The future rise of Philistine powers was thereby a shame unto Judah.
    - b. Secondly, note that the Levites would receive no inheritance. Joshua repeatedly states that the inheritance of the Levites is God and the priesthood (Josh. 13:14, 33; 14:3-4; 18:7). The Levites did; however, receive cities for their cattle and dwelling place (see Josh. 20:1ff).

## II. Division of Land to Reuben, Gad, and half the tribe of Manasseh (13:15-33):

- A. *“And Moses gave unto the tribe of the children of **Reuben** according to their families. And their border was from Aroer, that is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and all the plain by Medeba; Heshbon, and all its cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon, and Jahaz, and Kedemoth, and Mephaath, and*

*Kiriathaim, and Sibmah, and Zereth-shahar in the mount of the valley, and Beth-peor, and the slopes of Pisgah, and Beth-jeshimoth, and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses smote with the chiefs of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the princes of Sihon, that dwelt in the land. Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among the rest of their slain. And the border of the children of Reuben was the Jordan, and the border [thereof]. This was the inheritance of the children of Reuben according to their families, the cities and the villages thereof” (13:15-23).*

- B.** *“And Moses gave unto the tribe of Gad, unto the children of Gad, according to their families. And their border was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah; and from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; and in the valley, Beth-haram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan and the border [thereof], unto the uttermost part of the sea of Chinnereth beyond the Jordan eastward. This is the inheritance of the children of Gad according to their families, the cities and the villages thereof” (13:24-28).*
- C.** *“And Moses gave inheritance unto the half-tribe of Manasseh: and it was for the half-tribe of the children of Manasseh according to their families. And their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities: and half Gilead, and Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan, were for the children of Machir the son of Manasseh, even for the half of the children of Machir according to their families. These are the inheritances which Moses distributed in the plains of Moab, beyond the Jordan at Jericho, eastward. But unto the tribe of Levi Moses gave no inheritance: Jehovah, the God of Israel, is their inheritance, as he spake unto them” (13:24-28).*
1. A survey of the land of Reuben, Gad, and half the tribe of Manasseh.
  2. See map below for details.

## Chapter 14

- I. Eleazar, Joshua, and the Heads of the Tribes of Israel assemble to distribute the land West of the Jordan River (14all):**
- A.** *“And these are the inheritances which the children of Israel took in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed unto them, by the lot of their inheritance, as Jehovah commanded by Moses, for the nine tribes, and for the half-tribe. For Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan: but unto the Levites he gave no inheritance among them. For the children of Joseph were two tribes, Manasseh and Ephraim: and they gave no portion unto the Levites in the land, save cities to dwell in, with the suburbs thereof for their cattle and for their substance. As Jehovah commanded Moses, so the children of Israel did; and they divided the land” (14:1-5).*
1. The land of Canaan, west of the Jordan River, would be divided among the nine and a half tribes of Israel by lot. “The casting of the lots was probably effected, as the Rabbins assumed, by means of two urns, one filled with slips having the names of the tribes upon them; and other, with an equal number, representing separate divisions of the land: so that when one slip, with a name upon it, was taken out of one urn, another slip, with a division of the land upon it, was taken from the other. The result of the lot was accepted as the direct decree of God;” (Keil and Delitzsch; Vol. 2 pg. 105).
  2. The tribe of Levi would have no portion other than cities within the provinces allotted to their brethren.
- B.** *“Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again*

as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. And Moses swore on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in. Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake. And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel. Now the name of Hebron beforetime was Kiriath-arba; [which Arba was] the greatest man among the Anakim. And the land had rest from war” (14:6-15).

1. Caleb, now at the age of 85, approaches Joshua and reminds him of Moses’ promise in relation to his faithful and courageous report given at Kadesh-barnea. Caleb, along with Joshua, were the only two spies who brought back a favorable report to Moses about Canaan (see Numbers 13-14). While the other ten representatives said that there is no way Israel could defeat the Canaanites both Joshua and Caleb affirmed that by the help of God they could. Due to this faithfulness Joshua and Caleb are blessed.
2. The promise Caleb speaks of regarding Moses swearing to give him land in Canaan in no where mentioned in the book of Numbers. The only thing mentioned is that Caleb and his seed would possess Canaan (see Numbers 14:24). Caleb now gives us additional information regarding Moses’ promise. The city of Hebron would belong to Caleb and he now receives it.
3. Note that Caleb is referred to as a “*kenizzite*” (Josh. 14:6). “Kenaz was a descendant of Hezron, the son of Perez and grandson of Judah (I Chron. 2:5, 18, 25), of which nothing further is known” (Keil and Delitzsch; Vol. 2, pg. 107).

## Chapter 15

The following Map depicts the approximate borders of the 12 tribes of Israel. Some of the borders are difficult to locate due to the uncertainty of a border city.

### I. The Borders of Judah are Revealed (15 all)

- A. “*And the lot for the tribe of the children of Judah according to their families was unto the border of Edom, even to the wilderness of Zin southward, at the uttermost part of the south. And their south border was from the uttermost part of the Salt Sea, from the bay that looketh southward; and it went out southward of the ascent of Akrabbim, and passed along to Zin, and went up by the south of Kadesh-barnea, and passed along by Hezron, and went up to Addar, and turned about to Karka; and it passed along to Azmon, and went out at the brook of Egypt; and the goings out of the border were at the sea: this shall be your south border” (15:1-4).*

1. Judah’s borders are depicted first.
2. See map for the borders of not only Judah but the rest of the tribes of Israel.



- B. *“And the east border was the Salt Sea, even unto the end of the Jordan. And the border of the north quarter was from the bay of the sea at the end of the Jordan; and the border went up to Beth-hoglah, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben; and the border went up to Debir from the valley of Achor, and so northward, looking toward Gilgal, that is over against the ascent of Adummim, which is on the south side of the river; and the border passed along to the waters of En-shemesh, and the goings out thereof were at En-rogel; and the border went up by the valley of the son of Hinnom unto the side of the Jebusite southward (the same is Jerusalem); and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the uttermost part of the vale of Rephaim northward; and the border extended from the top of the mountain unto the fountain of the waters of Nephtoah, and went out to the cities of mount Ephron; and the border extended to Baalah (the same is Kiriath-jearim); and the border turned about from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim on the north (the same is Chesalon), and went down to Beth-shemesh, and passed along by Timnah; and the border went out unto the side of Ekron northward; and the border extended to Shikkeron, and passed along to mount Baalah, and went out at Jabneel; and the goings out of the border were at the sea. And the west border was to the great sea, and the border [thereof]. This is the border of the children of Judah round about according to their families” (15:5-12).*

1. The east, north, and west borders are given.
2. See map above.

## II. More on Caleb (15:13-19):

- A. *“And unto Caleb the son of Jephunneh he gave a portion among the children of Judah, according to the commandment of Jehovah to Joshua, even Kiriath-arba, [which Arba was] the father of Anak (the same is Hebron)” (15:13).*
1. According to these verses it was God’s command that Caleb receive his allotted land.
  2. Caleb’s reception of Hebron is discussed at Joshua 14:6ff.
- B. *“And Caleb drove out thence the three sons of Anak: Sheshai, and Ahiman, and Talmai, the children of Anak. And he went up thence against the inhabitants of Debir: now the name of Debir beforetime was Kiriath-sepher. And Caleb said, He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. And it came to pass, when she came [unto him], that she moved him to ask of her father a field: and she alighted from off her ass; and Caleb said, What wouldest thou? And she said, Give me a blessing; for that thou hast set me in the land of the South, give me also springs of water. And he gave her the upper springs and the nether springs” (15:14-19).*

1. Herein is a part of Caleb’s life revealed by divine revelation. Though Caleb’s land was a gift of God he, like all Israel, was responsible for driving out the existing Canaanites.
2. Caleb thought so much of God’s promise land that he offered his daughter in marriage to the man who would drive out the mighty people of Kiriath-sepher. Caleb’s own brother does so and thereby received his brother’s daughter as a wife.

## III. Cities Occupied by Judah (15:20-63):

- A. *“This is the inheritance of the tribe of the children of Judah according to their families. And the uttermost cities of the tribe of the children of Judah toward the border of Edom in the South were Kabzeel, and Eder, and Jagur, and Kinah, and Dimonah, and Adadah, and Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bealoth, and Hazor-hadattah, and Kerioth-hezron (the same is Hazor), Amam, and Shema, and Moladah, and Hazar-gaddah, and Heshmon, and Beth-pelet, and Hazar-shual, and Beer-sheba, and Biziothiah, Baalah, and Iim, and Ezem, and Eltolad, and Chesil, and Hormah, and Ziklag, and Madmannah, and Sansannah, and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages. In the lowland, Eshtaol, and Zorah, and Ashnah, and Zanoah, and En-gannim, Tappuah, and Enam, Jarmuth, and Adullam, Socoh, and Azekah, and Shaaraim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages. Zenan, and Hadashah, and Migdal-gad, and Dilean, and Mizpeh, and Joktheel, Lachish, and Bozkath, and Eglon, and Cabbon, and Lahmam, and Chitlish, and Gederoth, Beth-*

agon, and Naamah, and Makkedah; sixteen cities with their villages. Libnah, and Ether, and Ashan, and Iphtah, and Ashnah, and Nezib and Keilah, and Achzib, and Mareshah; nine cities with their villages. Ekron, with its towns and its villages; from Ekron even unto the sea, all that were by the side of Ashdod, with their villages. Ashdod, its towns and its villages; Gaza, its towns and its villages; unto the brook of Egypt, and the great sea, and the border [thereof]. And in the hill-country, Shamir, and Jattir, and Socoh, and Dannah, and Kiriath-sannah (the same is Debir), and Anab, and Eshtemoh, and Anim, and Goshen, and Holon, and Giloh; eleven cities with their villages. Arab, and Dumah, and Eshan, and Janim, and Beth-tappuah, and Aphekah, and Humtah, and Kiriath-arba (the same is Hebron), and Zior; nine cities with their villages. Maon, Carmel, and Ziph, and Jutah, and Jezreel, and Jokdeam, and Zanoah, Kain, Gibeah, and Timnah; ten cities with their villages. Halhul, Beth-zur, and Gedor, and Maarath, and Beth-anoth, and Eltekon; six cities with their villages. Kiriath-baal (the same is Kiriath-jearim), and Rabbah; two cities with their villages. In the wilderness, Beth-arabah, Middin, and Secacah, and Nibshan, and the City of Salt, and En-gedi; six cities with their villages. And as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day” (15:20-63).

1. East of the Jordan River the tribes of Reuben, Gad, and Manasseh could not drive out the Geshurites nor the Maacathites (Josh. 13:13 / see notes there).
2. West of the Jordan River saw Judah unable to rid the city of Jerusalem from the Jebusites.

## Chapter 16

### I. Borders of the Land belonging to Ephraim (16 all)

A. “*And the lot came out for the children of Joseph from the Jordan at Jericho, at the waters of Jericho on the east, even the wilderness, going up from Jericho through the hill-country to Beth-el; and it went out from Beth-el to Luz, and passed along unto the border of the Archites to Ataroth; and it went down westward to the border of the Japhletites, unto the border of Beth-horon the nether, even unto Gezer; and the goings out thereof were at the sea. And the children of Joseph, Manasseh and Ephraim, took their inheritance. And the border of the children of Ephraim according to their families was [thus]: the border of their inheritance eastward was Ataroth-addar, unto Beth-horon the upper; and the border went out westward at Michmethath on the north; and the border turned about eastward unto Taanath-shiloh, and passed along it on the east of Janoah; and it went down from Janoah to Ataroth, and to Naarah, and reached unto Jericho, and went out at the Jordan. From Tappuah the border went along westward to the brook of Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim according to their families; together with the cities which were set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities with their villages. And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell in the midst of Ephraim unto this day, and are become servants to do taskwork” (16:1-10).*

1. See above map for details and location of Ephraim.
2. Ephraim, as Judah, could not drive out all the Canaanites (see notes at Josh. 13:13 and 15:63).

## Chapter 17

### I. Manasse’s Borders in Canaan (west of the Jordan) (17:1-13):

A. “*And this was the lot for the tribe of Manasseh: for he was the first-born of Joseph. As for Machir the first-born of Manasseh, the father of Gilead, because he was a man of war, therefore he had Gilead and Bashan. So the lot was for the rest of the children of Manasseh according to their families: for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph according to their families. But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters: Mahlah, and Noah, Hoglah, Milcah,*

and Tirzah. *And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, Jehovah commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of Jehovah he gave them an inheritance among the brethren of their father. And there fell ten parts to Manasseh, besides the land of Gilead and Bashan, which is beyond the Jordan; because the daughters of Manasseh had an inheritance among his sons. And the land of Gilead belonged unto the rest of the sons of Manasseh*" (17:1-6).

1. Manasseh was the firstborn son of Joseph.
2. The land belonging to Manasseh was divided up among his sons; however, one of his sons (Zelophehad) did not have any sons but daughters only. We are first introduced to this situation at Numbers 26:33. The solution and land promise to the daughters of Zelophehad is laid out at Numbers 27 and 36.

**B.** *"And the border of Manasseh was from Asher to Michmethath, which is before Shechem; and the border went along to the right hand, unto the inhabitants of En-tappuah. The land of Tappuah belonged to Manasseh; but Tappuah on the border of Manasseh belonged to the children of Ephraim. And the border went down unto the brook of Kanah, southward of the brook: these cities belonged to Ephraim among the cities of Manasseh: and the border of Manasseh was on the north side of the brook, and the goings out thereof were at the sea: southward it was Ephraim's, and northward it was Manasseh's, and the sea was his border; and they reached to Asher on the north, and to Issachar on the east. And Manasseh had in Issachar and in Asher Beth-shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, even the three heights. Yet the children of Manasseh could not drive out [the inhabitants of] those cities; but the Canaanites would dwell in that land. And it came to pass, when the children of Israel were waxed strong, that they put the Canaanites to taskwork, and did not utterly drive them out"* (17:7-13).

1. The borders of Manasseh will become clear as we examine the borders of Issachar to the North.
2. Once again we find a tribe that was unable to rid their geography of Canaanites but rather made slaves out of them (see notes at Josh. 13:13).

## **II. The descendants of Joseph complain about their Inheritance (17:14-18):**

**A.** *"And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one part for an inheritance, seeing I am a great people, forasmuch as hitherto Jehovah hath blessed me? And Joshua said unto them, If thou be a great people, get thee up to the forest, and cut down for thyself there in the land of the Perizzites and of the Rephaim; since the hill-country of Ephraim is too narrow for thee"* (17:14-15).

1. The lots had fallen for Manasseh in a favorable way. When one compares not only the land West of the Jordan but East too it is easy to see that Manasseh had far more land than did Ephraim. Ephraim sees what we see. They want an explanation due to the fact that they too had many people.
2. Keil and Delitzsch respond by saying, "As Ephraim numbered only 32,500 and Manasseh 52,700 at the second census in the time of Moses (Numb. 26),....their numbers were even weaker than Dan with its 64,400, or Issachar with its 64,300 men.....Moreover, the land allotted to them was in one of the most fertile parts of Palestine" (Vol. 2, pg. 132). Though Manasseh received almost four times as much land as Ephraim Joseph tells them to go take the wooded hill lands for theirs.

**B.** *"And the children of Joseph said, The hill-country is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are in Beth-shean and its towns, and they who are in the valley of Jezreel. And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power; thou shalt not have one lot only: but the hill-country shall be thine; for though it is a forest, thou shalt cut it down, and the goings out thereof shall be thine; for thou shalt drive out the Canaanites, though they have chariots of iron, and though they are strong"* (17:16-18).

1. Joshua, in fatherly fashion, agrees with his children regarding their great number. Joshua, again, tells them that they must take the wooded hill country. Ephraim responds with a sense of fear saying that these Canaanites have chariots of iron.
2. Joshua simply tells them to take it even though they have the iron chariots (see study # 8). What happened to Israel's faith? It seems to be wavering. The father's (Joseph) great conviction displayed in Egypt does not seem to have wholly fallen over to his children. Manasseh had Canaanites that they could not exterminate in both the east and west sectors and Ephraim seemed fearful.

## Chapter 18

### I. Joshua motivates the people to get to obeying God's Command in relation to dividing out the Land of Canaan (18:1-10):

A. *"And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there; and the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. And Joshua said unto the children of Israel, How long are ye slack to go in to possess the land, which Jehovah, the God of your fathers, hath given you?" (18:1-3).*

1. All of Israel had assembled themselves together at Shiloh and there they set up the tent of meeting. "Shiloh, i.e., rest, which called to mind the promised Shiloh (Gen. 49:10), and therefore appeared to be pre-eminently suitable to be the resting-place of the sanctuary of the Lord, where His name was to dwell in Israel, until He should come who was to give the rest to His people as the Prince of Peace" (Keil and Delitzsch V. 2, pg. 135).
2. Joshua poses a pointed question to the seven remaining Israelites regarding the land that was to belong to them. He asks, "*How long are ye slack to go in to possess the land.*" Joshua saw the urgency of the matter of keeping God's commands whereas the seven tribes did not (see study # 8). This statement reminds us of Elijah's statement to the erring Jews who were practicing idolatry (see I Kings 17). The statement demands action. God is not content with watching me flounder back and fourth in sin (Acts 17:30). If something is wrong then stop doing it! When we show God no effort in defeating our fleshly wars then He certainly gives up on us (see Rom. 1:24ff).

B. *"Appoint for you three men of each tribe: and I will send them, and they shall arise, and walk through the land, and describe it according to their inheritance; and they shall come unto me. And they shall divide it into seven portions: Judah shall abide in his border on the south, and the house of Joseph shall abide in their border on the north. And ye shall describe the land into seven portions, and bring [the description] hither to me; and I will cast lots for you here before Jehovah our God. For the Levites have no portion among you; for the priesthood of Jehovah is their inheritance: and Gad and Reuben and the half-tribe of Manasseh have received their inheritance beyond the Jordan eastward, which Moses the servant of Jehovah gave them. And the men arose, and went: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me; and I will cast lots for you here before Jehovah in Shiloh. And the men went and passed through the land, and described it by cities into seven portions in a book; and they came to Joshua unto the camp at Shiloh. And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions" (18:4-10).*

1. The science of Cartography has early usages. We find the people of God using notes and books to record geographical locations and no doubt drawing up a map.
2. Upon returning home with the coordinates and bearings of the land Israel divides it up by lots.

### II. The Land belonging to the tribe of Benjamin (18:11-28):

A. *"And the lot of the tribe of the children of Benjamin came up according to their families: and the border of their lot went out between the children of Judah and the children of Joseph. And their border on the north quarter was from the Jordan; and the border went up to the side of Jericho on the north, and went up through the hill-country westward; and the goings out thereof were at the*

wilderness of Beth-aven. And the border passed along from thence to Luz, to the side of Luz (the same is Beth-el), southward; and the border went down to Ataroth-addar, by the mountain that lieth on the south of Beth-horon the nether. And the border extended [thence], and turned about on the west quarter southward, from the mountain that lieth before Beth-horon southward; and the goings out thereof were at Kiriath-baal (the same is Kiriath-jearim), a city of the children of Judah: this was the west quarter. And the south quarter was from the uttermost part of Kiriath-jearim; and the border went out westward, and went out to the fountain of the waters of Nephtoah; and the border went down to the uttermost part of the mountain that lieth before the valley of the son of Hinnom, which is in the vale of Rephaim northward; and it went down to the valley of Hinnom, to the side of the Jebusite southward, and went down to En-rogel; and it extended northward, and went out at En-shemesh, and went out to Geliloth, which is over against the ascent of Adummim; and it went down to the stone of Bohan the son of Reuben; and it passed along to the side over against the Arabah northward, and went down unto the Arabah; and the border passed along to the side of Beth-hoglah northward; and the goings out of the border were at the north bay of the Salt Sea, at the south end of the Jordan: this was the south border. And the Jordan was the border of it on the east quarter. This was the inheritance of the children of Benjamin, by the borders thereof round about, according to their families. Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and Emek-keziz, and Beth-arabah, and Zemaraim, and Beth-el, and Avvim, and Parah, and Ophrah, and Chephar-ammoni, and Ophni, and Geba; twelve cities with their villages: Gibeon, and Ramah, and Beeroth, and Mizpeh, and Chephirah, and Mozah, and Rekem, and Irpeel, and Taralah, and Zelah, Eleph, and the Jebusite (the same is Jerusalem), Gibeath, [and] Kiriath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families” (18:11-28).

1. See above map for details of Benjamin.

## Chapter 19

### I. Land belonging to Simeon (within Judah) (19:1-9):

- A. “And the second lot came out for Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was in the midst of the inheritance of the children of Judah. And they had for their inheritance Beer-sheba, or Sheba, and Moladah, and Hazar-shual, and Balah, and Ezem, and Eltolad, and Bethul, and Hormah, and Ziklag, and Beth-marcaboth, and Hazar-susah, and Beth-lebaoth, and Sharuhem; thirteen cities with their villages: Ain, Rimmon, and Ether, and Ashan; four cities with their villages: and all the villages that were round about these cities to Baalath-beer, Ramah of the South. This is the inheritance of the tribe of the children of Simeon according to their families” (19:1-8).
- B. “Out of the part of the children of Judah was the inheritance of the children of Simeon; for the portion of the children of Judah was too much for them: therefore the children of Simeon had inheritance in the midst of their inheritance” (19:9).
  1. See map above for location of Simeon.
  2. Note that Simeon would settle within the borders of Judah.

### II. Land belonging to Zebulun (19:10-16):

- A. “And the third lot came up for the children of Zebulun according to their families; and the border of their inheritance was unto Sarid; and their border went up westward, even to Maralah, and reached to Dabbesheth; and it reached to the brook that is before Jokneam; and it turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor; and it went out to Daberath, and went up to Japhia; and from thence it passed along eastward to Gath-hepher, to Eth-kazin; and it went out at Rimmon which stretcheth unto Neah; and the border turned about it on the north to Hannathon; and the goings out thereof were at the valley of Iphtah-el; and Kattath, and Nahalal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages. This is the inheritance of the children of Zebulun according to their families, these cities with their villages” (19:10-16).
  1. See map above for location.



**III. Land belonging to Issachar (19:17-23):**

A. *“The fourth lot came out for Issachar, even for the children of Issachar according to their families. And their border was unto Jezreel, and Chesulloth, and Shunem, and Hapharaim, and Shion, and Anaharath, and Rabbith, and Kishion, and Ebez, and Remeth, and Engannim, and En-haddah, and Beth-pazzez, and the border reached to Tabor, and Shahazumah, and Beth-shemesh; and the goings out of their border were at the Jordan: sixteen cities with their villages. This is the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages”* (19:17-23).

1. See map above for location.

**IV. Land belonging to Asher (19:24-31):**

A. *“And the fifth lot came out for the tribe of the children of Asher according to their families. And their border was Helkath, and Hali, and Beten, and Achshaph, and Allammelech, and Amad, and Mishal; and it reached to Carmel westward, and to Shihor-libnath; and it turned toward the sunrising to Beth-dagon, and reached to Zebulun, and to the valley of Iphtah-el northward to Beth-emek and Neiel; and it went out to Cabul on the left hand, and Ebron, and Rehob, and Hammon, and Kanah, even unto great Sidon; and the border turned to Ramah, and to the fortified city of Tyre; and the border turned to Hosah; and the goings out thereof were at the sea by the region of Achzib; Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages”* (19:24-31).

1. See map above for location.

**V. Land belonging to Naphtali (19:32-39):**

A. *“The sixth lot came out for the children of Naphtali, even for the children of Naphtali according to their families. And their border was from Heleph, from the oak in Zaanannim, and Adaminekeb, and Jabneel, unto Lakkum; and the goings out thereof were at the Jordan; and the border turned westward to Aznoth-tabor, and went out from thence to Hukkok; and it reached to Zebulun on the south, and reached to Asher on the west, and to Judah at the Jordan toward the sunrising. And the fortified cities were Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, and Adamah, and Ramah, and Hazor, and Kedesh, and Edrei, and En-hazor, And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. This is the inheritance of the tribe of the children of Naphtali according to their families, the cities with their villages”* (19:32-39).

1. See map above for location.

**VI. Land belonging to Dan (19:40-48):**

A. *“The seventh lot came out for the tribe of the children of Dan according to their families. And the border of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, and Shaalabbin, and Aijalon, and Ithlah, and Elon, and Timnah, and Ekron, and Eltekeh, and Gibbethon, and Baalath, and Jehud, and Bene-berak, and Gath-rimmon, and Me-jarkon, and Rakkon, with the border over against Joppa. And the border of the children of Dan went out beyond them; for the children of Dan went up and fought against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages”* (19:40-48).

1. See map above for location.

**VII. Israel completes the division of the Land (19:49-51):**

A. *“So they made an end of distributing the land for inheritance by the borders thereof; and the children of Israel gave an inheritance to Joshua the son of Nun in the midst of them: according to the commandment of Jehovah they gave him the city which he asked, even Timnath-serah in the hill-country of Ephraim; and he built the city, and dwelt therein”* (19:49-50).

1. After completing the division of land Joshua is granted a parcel within Ephraim his son's land.

2. Joshua builds a city there and dwelled.

B. *“These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed for inheritance by lot in Shiloh*

*before Jehovah, at the door of the tent of meeting. So they made an end of dividing the land'* (19:51).

## Lessons Learned from Joshua 12-19

- First, we find the danger of not ridding Canaan of all its inhabitants as God had commanded at Deuteronomy 20:16-18. The Lord explained to Moses that the extermination of the Canaanites was necessary so that they do not teach Israel their abominable ways. The book of Joshua reveals that Gad, Reuben, and half the tribe of Manasseh (the three on the east of the Jordan River) did not drive out the Geshurites nor the Maacathites (see Josh. 13:13). We also find that Judah (Josh. 15:63), Ephraim (Josh. 16:10), and the western half of Manasseh (Josh. 17:12) could not drive out the Canaanite either. The future rise of Philistine powers was thereby a shame unto Judah. What dangers did this disobedience pose? Through time, Israel practiced idolatry and every abominable act of the Canaanites (read the major and minor prophets). What lesson can we learn from this today? Brethren, we cannot spiritually afford to allow false teachers, through a spirit of fear or apathy, take control of the Lord's church. Souls are at stake!
- Secondly, we learn more about the conviction of Joshua and the lack of conviction on the part of the seven tribes of Israel. While the land lay before these men of war there was nothing being done to take it as God had commanded. Joshua responds by saying, "*How long are ye slack to go in to possess the land, which Jehovah, the God of your fathers, hath given you?*" (Josh. 18:3). To be "slack" is to "not be lively or moving, sluggish, not busy, lacking in diligence; negligent... a period of little activity; lull" (AHD 1148). Israel had become complacent and negligent in regards to God's commands to exterminate the Canaanites (see Deut. 20:16-18). Many Christians are "slack" today in relation to being negligent, sluggish, and lacking diligence. There is **much work** to be done in the kingdom of God yet we are slack. There is much **knowledge** to be gained that we may give an answer to every man that asks us regarding the faith we have but we are negligent. There are **lost souls** that need to be taught the gospel yet we are lacking in diligence. There are crafty **false teachers** changing the direction of many churches; however, brethren are to complacent and would rather let them have their way than contend earnestly for the faith. The author of Hebrews states that by reason of time many of us ought to be teachers yet we continue to need guidance in many areas of spirituality (Heb. 5:11 – 6:3). There is nothing like a little complacency and apathy to cripple a church.

## Chapter 20

### I. Cities of Refuge Appointed (20 all):

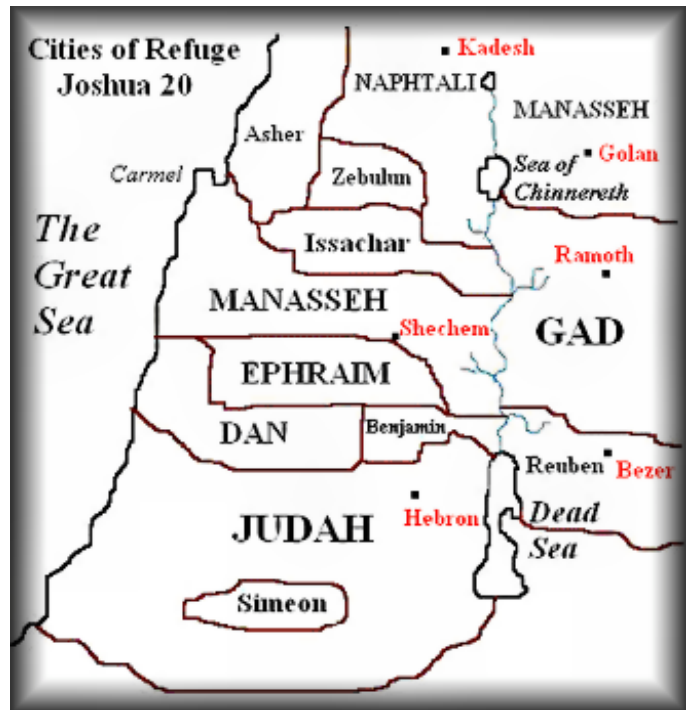
A. "*And Jehovah spake unto Joshua, saying, Speak to the children of Israel, saying, Assign you the cities of refuge, whereof I spake unto you by Moses, that the manslayer that killeth any person unwittingly and unawares may flee thither: and they shall be unto you for a refuge from the avenger of blood. And he shall flee unto one of those cities, and shall stand at the entrance of the gate of the city, and declare his cause in the ears of the elders of that city; and they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he smote his neighbor unawares, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, until the death of the high priest that shall be in those days: then shall the manslayer return, and come unto his own city, and unto his own house, unto the city from whence he fled*" (20:1-6).

1. Moses had given divine instructions regarding these cities of refuge at Numbers 35:9-29 and Deuteronomy 19:1-13. The instructions are now being adhered to seeing that Canaan belonged to Israel.
2. There are two occasions under the title of "unwittingly" crimes. First, there is the individual who has committed a sin in ignorance, is told, and has the attitude of doing whatever God demands (sacrifices) to rejoin fellowship with the Lord (see Numb. 15:29ff). Secondly, there is the individual who may have "*unwittingly*" committed a crime in that he did it on accident (see Numb. 35:9ff). The case before us is apparently an accidental killing. The individual who

has accidentally done harm to another may flee the wrath of the murdered kinsmen and be assured safety in these cities of refuge.

- B. *“And they set apart Kedesh in Galilee in the hill-country of Naphtali, and Shechem in the hill-country of Ephraim, and Kiriath-arba (the same is Hebron) in the hill-country of Judah. And beyond the Jordan at Jericho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the appointed cities for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unwittingly might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation” (20:7-9).*

1. Six cities of refuge were determined by divine decree (see map for locations).
2. The man who killed another would have a place to flee *“until he stood before the congregation.”*



## Chapter 21

### I. Cities Assigned to the Levites and Sons of Aaron (the Priests) (21 all):

- A. *“Then came near the heads of fathers' houses of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of fathers' houses of the tribes of the children of Israel; and they spake unto them at Shiloh in the land of Canaan, saying, Jehovah commanded Moses to give us cities to dwell in, with the suburbs thereof for our cattle” (21:1-2).*
1. The early government of Israel entailed the high priest, Joshua (a prince among the people) and the heads of the father’s houses (head men among the twelve tribes of Israel). The committee would have been composed likely of fourteen men.
  2. The Levites approach the committee with their request for land as Moses, by divine decree, had promised them.
  3. The Levites, as we recall, were given no division of Canaan (only cities) (see Josh. 13:33; 14:3; 18:7).
  4. We learn from the following verses the composition of the family of Levi. Levi had three sons (Gershon, Kohath, and Merari) and daughters (Jochebed being one of them). These three sons were divinely appointed to care for the tabernacle and its furnishings (see Numbers 4). Jochebed was the wife of Amram and mother of Aaron, Moses, and Miriam. The sons of Aaron came to be the actual priests of the Lord’s tabernacle or temple (Lev. 1:7 etc.). The sons of Aaron (the priests) are actually termed Levites simply because of their heritage with Levi through Jochebed. This is why we often say Levites were the priests but not all Levites were priests.
- B. *“And the children of Israel gave unto the Levites out of their inheritance, according to the commandment of Jehovah, these cities with their suburbs. And the lot came out for the families of the Kohathites: and the children of Aaron the priest, who were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of the Simeonites, and out of the tribe of Benjamin, thirteen*

*cities. And the rest of the children of Kohath had by lot out of the families of the tribe of **Ephraim**, and out of the tribe of **Dan**, and out of the **half-tribe of Manasseh**, ten cities” (21:3-5).*

1. The Kohathites and the priests of the sons of Aaron received 23 cities to dwell in.
  2. The Kohathites would be found in the tribes of Judah, Simeon, Benjamin, Ephraim, Dan, and half the tribe of Manasseh.
- C. *“And the children of **Gershon** had by lot out of the families of the tribe of **Issachar**, and out of the tribe of **Asher**, and out of the tribe of **Naphtali**, and out of the **half-tribe of Manasseh in Bashan**, thirteen cities” (21:6).*
1. The Gershonites received 13 cities.
  2. The Gershonites would be found in the tribes of Issachar, Asher, Naphtali, and half the tribe of Manasseh East of the Jordan River.
- D. *“The children of **Merari** according to their families had out of the tribe of **Reuben**, and out of the tribe of **Gad**, and out of the tribe of **Zebulun**, twelve cities” (21:7).*
1. The Merarites received 12 cities.
  2. The Merarites would be found in the tribes of Reuben, Gad, and Zebulun.
- E. *“And the children of Israel gave by lot unto the Levites these cities with their suburbs, as Jehovah commanded by Moses. And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name: and they were for the children of Aaron, of the families of the Kohathites, who were of the children of Levi; for theirs was the first lot. And they gave them Kiriath-arba, [which Arba was] the father of Anak (the same is Hebron), in the hill-country of Judah, with the suburbs thereof round about it. But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession. And unto the children of Aaron the priest they gave Hebron with its suburbs, the city of refuge for the manslayer, and Libnah with its suburbs, and Jattir with its suburbs, and Eshtemoa with its suburbs, and Holon with its suburbs, and Debir with its suburbs, and Ain with its suburbs, and Juttah with its suburbs, and Beth-shemesh with its suburbs; nine cities out of those two tribes. And out of the tribe of Benjamin, Gibeon with its suburbs, Geba with its suburbs, Anathoth with its suburbs, and Almon with its suburbs; four cities. All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs. And the families of the children of Kohath, the Levites, even the rest of the children of Kohath, they had the cities of their lot out of the tribe of Ephraim. And they gave them Shechem with its suburbs in the hill-country of Ephraim, the city of refuge for the manslayer, and Gezer with its suburbs, and Kibzaim with its suburbs, and Beth-horon with its suburbs; four cities. And out of the tribe of Dan, Elteke with its suburbs, Gibbethon with its suburbs, Aijalon with its suburbs, Gath-rimmon with its suburbs; four cities. And out of the half-tribe of Manasseh, Taanach with its suburbs, and Gath-rimmon with its suburbs; two cities. All the cities of the families of the rest of the children of Kohath were ten with their suburbs” (21:8-26).*
1. The sons of Aaron (the priests) were allotted 13 cities within the tribes of Judah and Simeon.
  2. The remaining 10 cities were distributed to the Kohathites throughout Benjamin, Ephraim, Dan, and half the tribe of Manasseh.
- F. *“And unto the children of **Gershon**, of the families of the Levites, out of the half-tribe of Manasseh they gave Golan in Bashan with its suburbs, the city of refuge for the manslayer, and Be-eshterah with its suburbs; two cities. And out of the tribe of Issachar, Kishion with its suburbs, Daberath with its suburbs, Jarmuth with its suburbs, En-gannim with its suburbs; four cities. And out of the tribe of Asher, Mishal with its suburbs, Abdon with its suburbs, Helkath with its suburbs, and Rehob with its suburbs; four cities. And out of the tribe of Naphtali, Kedesh in Galilee with its suburbs, the city of refuge for the manslayer, and Hammoth-dor with its suburbs, and Kartan with its suburbs; three cities. All the cities of the Gershonites according to their families were thirteen cities with their suburbs” (21:27-33).*
1. The thirteen cities of Gershon are identified.
- G. *“And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with its suburbs, and Kartah with its suburbs, Dimnah with its suburbs, Nahalal with its suburbs; four cities. And out of the tribe of Reuben, Bezer with its suburbs, and Jahaz with its suburbs, Kedemoth with its suburbs, and Mephaath with its suburbs; four cities. And out of the*

tribe of Gad, Ramoth in Gilead with its suburbs, the city of refuge for the manslayer, and Mahanaim with its suburbs, Heshbon with its suburbs, Jazer with its suburbs; four cities in all. All these were the cities of the children of Merari according to their families, even the rest of the families of the Levites; and their lot was twelve cities. All the cities of the Levites in the midst of the possession of the children of Israel were **forty and eight cities** with their suburbs. These cities were every one with their suburbs round about them: thus it was with all these cities” (21:34-42).

1. The twelve cities of Merarites are identified.
  2. Levites received a total of 48 cities for inheritance.
- H. *“So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And Jehovah gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not aught of any good thing which Jehovah had spoken unto the house of Israel; all came to pass”* (21:43-45).
1. The Lord had originally promised the land of Canaan to Israel through their forefather Abraham (see Gen. 12:1ff). We learned from Deuteronomy that God had given Israel the land of Canaan and commanded them to go in and take possession of it (see Deut. 1:8, 21). Taking possession of Canaan meant bloody battle against the inhabitants of Canaan (see Deut. 20:16-18). God had promised Israel that He would fight for them and that no man would be able to stand before them (Deut. 1:29-30). Time and time again Israel failed to keep God’s charge to obey His words yet the Lord gave them the land any way. Moses reminds us that God’s gifts came to the rebellious not because of their good deeds but because of God’s promises (see Deut. 9:4-6 / see the equivalent verse at Eph. 2:8). God had promised Israel the land through the seed of Abraham and the sinful seed of Abraham was not going to change God’s promise. Likewise today, God has made man promises. God promises to give man salvation if we; like the Israelites of old, would simply obey him (see Acts 13:32, 37-38; Gal. 3:14; Eph. 2:8). This salvation is not given because of any righteousness on our part but because of God’s promises (see Eph. 2:8-9). Though this promise is a gift of God this does not negate man’s responsibilities. Those who did not obey God’s commands during the days of Moses were not due God’s “*rest*.” Their dead bodies littered the deserts of the wilderness (see Numb. 14:26ff; Heb. 3-4).
  2. Israel now occupied the promise land due to their obedience to God’s instructions.

## Chapter 22

### I. Joshua admonishes Israel to always keep God’s Laws (22 all):

- A. *“Then Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of Jehovah commanded you, and have hearkened unto my voice in all that I commanded you: ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of Jehovah your God. And now Jehovah your God hath given rest unto your brethren, as he spake unto them: therefore now turn ye, and get you unto your tents, unto the land of your possession, which Moses the servant of Jehovah gave you beyond the Jordan. Only **take diligent heed** to do the commandment and the law which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul”* (22:1-5).
1. The tribes of Reuben, Gad, and half the tribe of Manasseh that had taken the land east of the Jordan are now commended by Joshua for keeping the commandment of God. The Lord had told them that they may keep the land east of the Jordan but that they would have to help their brethren take Canaan. They did and so they are now blessed with the same rest.
  2. Note that Joshua commanded these three tribes to “*take diligent heed*” to keep the Law of Moses and to “*love Jehovah your God... with all your heart and soul.*” This was a command that Moses repeated over and over throughout the book of Deuteronomy (see Deut. 10:12). Jesus too quoted this at Matthew 22:37-38. The student of God’s word ought to notice that just

because we have received the promise of God does not mean that we can relax our morals. The Lord's desire for man is that we would keep His laws because this is what we want to do. He wants a people who display their love for him in their obedience (see Jn. 14:15). Man ought to be torn within at the thought of violating His will (see I Sam. 15:22-23; Joel 2:12-14).

- B. *“So Joshua blessed them, and sent them away; and they went unto their tents. Now to the one half-tribe of Manasseh Moses had given inheritance in Bashan; but unto the other half gave Joshua among their brethren beyond the Jordan westward; moreover when Joshua sent them away unto their tents, he blessed them, and spake unto them, saying, Return with much wealth unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren. And the children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the land of Gilead, to the land of their possession, whereof they were possessed, according to the commandment of Jehovah by Moses”* (22:6-9).
1. Joshua blesses Reuben, Gad, and half the tribe of Manasseh and sends them home to Gilead.
  2. The men of war return home with much wealth that they had gained from their enemies.
- C. *“And when they came unto the region about the Jordan, that is in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built there an altar by the Jordan, a great altar to look upon. And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar in the forefront of the land of Canaan, in the region about the Jordan, on the side that pertaineth to the children of Israel. And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up against them to war”* (22:10-12).
1. Reuben, Gad, and the half tribe of Manasseh that dwelt east of the Jordan River took it upon themselves to build an altar *“to look upon.”*
  2. When the tribes of Israel west of the Jordan River heard word of this they were terrified and set out to destroy their brethren with their altar. Apparently West Israel considered this an act of idolatry and they were fearful of the judgments of God.
- D. *“And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, and with him ten princes, one prince of a fathers' house for each of the tribes of Israel; and they were every one of them head of their fathers' houses among the thousands of Israel. And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,”* (22:13-15).
1. The high priest Phinehas, along with the 10 princes of Israel to the west, travel to their brethren to asks them the reason for their perceived sinful conduct.
  2. Phinehas delivers a sermon to the three tribes east of the Jordan.
- E. *“Thus saith the whole congregation of Jehovah, What trespass is this that ye have committed against the God of Israel, to turn away this day from following Jehovah, in that ye have builded you an altar, to rebel this day against Jehovah? Is the iniquity of Peor too little for us, from which we have not cleansed ourselves unto this day, although there came a plague upon the congregation of Jehovah, that ye must turn away this day from following Jehovah? And it will be, seeing ye rebel to-day against Jehovah, that to-morrow he will be wroth with the whole congregation of Israel. Howbeit, if the land of your possession be unclean, then pass ye over unto the land of the possession of Jehovah, wherein Jehovah's tabernacle dwelleth, and take possession among us: but rebel not against Jehovah, nor rebel against us, in building you an altar besides the altar of Jehovah our God. Did not Achan the son of Zerah commit a trespass in the devoted thing, and wrath fell upon all the congregation of Israel? and that man perished not alone in his iniquity”* (22:16-20).
1. The son of the high priest charges the three tribes with iniquity in that they have constructed an altar *“besides the altar of Jehovah our God.”* Would they sacrifice upon an unauthorized altar?

2. Phinehas reminds the three tribes of the consequences of the sin of Peor (see Numb. 25). Twenty four thousand people died on that occasion because of their sinful association with the idolatrous people of Moab.
  3. If the matter of Peor was not enough they ought to remember Achan who took of the devoted thing (that which was forbidden). Achan's sin affected all Israel. The people of God were not going to sit back and do nothing about a sinful matter and then have the wrath of God poured upon them.
- F. *“Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and spake unto the heads of the thousands of Israel, The Mighty One, God, Jehovah, the Mighty One, God, Jehovah, he knoweth; and Israel he shall know: if it be in rebellion, or if in trespass against Jehovah save thou us not this day, that we have built us an altar to turn away from following Jehovah; or if to offer thereon burnt-offering or meal-offering, or if to offer sacrifices of peace-offerings thereon, let Jehovah himself require it; and if we have not rather out of carefulness done this, and of purpose, saying, In time to come your children might speak unto our children, saying, What have ye to do with Jehovah, the God of Israel? For Jehovah hath made the Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no portion in Jehovah: so might your children make our children cease from fearing Jehovah” (22:21-25).*
1. The three tribes east of the Jordan explain to the high priest and ten princes that it is not their intention to construct an altar that they may forsake Jehovah and neither do they plan on making any sacrifices upon it.
  2. The fear of the three tribes east of the Jordan was that seeing that the river served as a natural boundary their children may, in the future, not recognize the three tribes to the east as part of Israel. Such an act would divide Israel and cause some to not have fear of God.
- G. *“Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice; but it shall be a witness between us and you, and between our generations after us, that we may do the service of Jehovah before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no portion in Jehovah. Therefore said we, It shall be, when they so say to us or to our generations in time to come, that we shall say, Behold the pattern of the altar of Jehovah, which our fathers made, not for burnt-offering, nor for sacrifice; but it is a witness between us and you. Far be it from us that we should rebel against Jehovah, and turn away this day from following Jehovah, to build an altar for burnt-offering, for meal-offering, or for sacrifice, besides the altar of Jehovah our God that is before his tabernacle” (22:26-29).*
1. The three tribes were afraid that the river separation would cause future generations to not view them as one but as a foreign people.
  2. The three tribes thereby built the altar to serve as a “*witness between*” the two geographic parts of God's people that were separated by the Jordan River.
- H. *“And when Phinehas the priest, and the princes of the congregation, even the heads of the thousands of Israel that were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them well. And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we know that Jehovah is in the midst of us, because ye have not committed this trespass against Jehovah: now have ye delivered the children of Israel out of the hand of Jehovah. And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. And the thing pleased the children of Israel; and the children of Israel blessed God, and spake no more of going up against them to war, to destroy the land wherein the children of Reuben and the children of Gad dwelt. And the children of Reuben and the children of Gad called the altar [Ed]: For, said they, it is a witness between us that Jehovah is God” (22:30-34).*
1. The altar would stand as a symbol of both people's faith being in the same Lord. “*Ed*” would be a symbol of unity of faith.
  2. The saying pleased all Israel.

## Lessons Learned from Joshua 20-22

- God fulfills His promises (Josh. 21).
- God's eternal favor is conditioned upon man's diligence, love, obedience, cleaving to him, and loyal service (see Josh. 22:1-5; Matt. 22:37-38).
- A group of people who are diligent, love God, obedient, cleave to Him, and are loyal will naturally form a fellowship and unity based upon a mutual approach to revelation. The two and one half tribes east of the Jordan River would not allow themselves to become disassociated from their brethren to the west. They built an altar called "*Ed*" that would call to remembrance the nation's unity and fellowship. God's people today do not have "*Ed*" but we do have the word of God that unites us into one fellowship of Christian believers (Jn. 17:17; Acts 2:42ff; I Cor. 1:10; Rom. 15:5-6). Unity and fellowship ought to continue as a priority among baptized believers (see study # 13; Bible Fellowship and Unity).

## Chapter 23

### I. Joshua's Farewell Address (23 all):

- A. *"And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years: and ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you" (23:1-3).*
1. Joshua calls all Israel together with representatives of the tribes of Israel together to speak final words of encouragement, admonition, and about the challenges that lay ahead.
  2. He calls to their remembrance the fact that they have all seen with their eyes what God has done to Canaan in that He fought for them. No doubt Israel would remember the walls of Jericho and the sun miraculously standing still as the Amorites were completely slaughtered (see Josh. 10:12-13).
- B. *"Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even unto the great sea toward the going down of the sun. And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;" (23:4-6).*
1. Though there stood not a man of their enemies before them and they had rest at this current moment (see Josh. 21:44) there was yet land to conquer (see Josh. 18:3). Joshua reminds Israel that the Lord will thrust out all their enemies as they obey and put their trust in him (see Deut. 1:29-30).
  2. Israel's success in taking Canaan would be measured by their perfect obedience to the Law of Moses. God had demanded perfection from Israel (see Deut. 18:13). A reoccurring theme of the book of Deuteronomy is that Israel was not to turn from the "*right hand or to the left*" in relation to keeping law. To veer from the Law was to sin. Moses clearly identified sin saying, "*And if any one sin, and do any of the things which Jehovah hath commanded NOT to be done...*" (Lev. 5:17; cf. also Lev. 22:9) (see study # 7).
  3. Herein is the great lesson of God's word today. God continues to demand lawful perfection (Matt. 5:48). One violation of His law is deemed sin (I Jn. 3:4). God's people were called upon to be lawfully perfect in OT days (see Lev. 11:44; Deut. 18:13; Gal. 3:10) and they are called upon the same life of holiness today (see II Cor. 6:17 – 7:1; Eph. 5:27; I Pet. 1:15 etc.).
  4. The Christian's life ought to be one that is constantly reminded of these truths. The saints of God may be likened unto a martial arts expert. The third degree black-belt goes through his various "tiguks" (forms) in somewhat of a meditating way. So the Christian ought to meditate day by day on God's principles. We must be masters of truth (Eph. 4:13-16).



- C. *“that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them; but cleave unto Jehovah your God, as ye have done unto this day. For Jehovah hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day. One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you”* (23:7-10).
1. Israel was commanded to destroy all Canaanites so that they wouldn't have the opportunity to teach Israel erroneous ways (Deut. 20:16-18).
  2. Joshua acknowledges that there are remnants of the Canaanites that have been left rather than destroyed. He admonishes Israel to not go among them and neither are they to even speak or think of the gods of Canaan. Israel was to keep themselves completely clean from the Canaanites. The Lord demands that His saints remain free from the defilement of the world today as well (see II Cor. 6:17 – 7:1).
- D. *“Take good heed therefore unto yourselves, that ye love Jehovah your God. Else if ye do at all go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them, and they to you; know for a certainty that Jehovah your God will no more drive these nations from out of your sight; but they shall be a snare and a trap unto you, and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you”* (23:11-13).
1. Israel was to have absolutely nothing to do with the Canaanites.
  2. Israel was not to do business with them and neither were they to make marriages with them (see Deut. 7:1-5).
- E. *“And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof. And it shall come to pass, that as all the good things are come upon you of which Jehovah your God spake unto you, so will Jehovah bring upon you all the evil things, until he have destroyed you from off this good land which Jehovah your God hath given you. When ye transgress the covenant of Jehovah your God, which he commanded you, and go and serve other gods, and bow down yourselves to them; then will the anger of Jehovah be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you”* (23:14-16).
1. Joshua calls upon the people's honesty of observation. Jehovah has made promises to the people in relation to the land of promise and He has kept those promises. All of Israel was to understand that just as God kept His promises in relation to Canaan even so He will condemn with the same fervent promise those who do not obey His will.
  2. Let the Christian know today that though God has granted us the great blessing of having our sins forgiven that He to, with the same sense of fervency, condemn us if we do not keep His will (Rev. 20:10-15).

## Chapter 24

### I. Joshua's Farewell speech Continued (24 all):

- A. *“And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith Jehovah, the God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it: and Jacob and his children went down into Egypt. And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and with horsemen unto the Red Sea. And when they cried out unto Jehovah, he put darkness between you and the*

*Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt: and ye dwelt in the wilderness many days. And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and fought against Israel: and he sent and called Balaam the son of Beor to curse you; but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over the Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite; and I delivered them into your hand. And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with thy sword, nor with thy bow. And I gave you a land whereon thou hadst not labored, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat” (24:1-13).*

1. Joshua, speaking by divine inspiration, states, “*Thus saith Jehovah...*”
  2. Jehovah carries the audience of Joshua’s on a journey through time. Israel is to know that not only was God with His people each step of their way but that His providential care had always been with them.
- B.** *“Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: **but as for me and my house, we will serve Jehovah**. And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God” (24:14-18).*
1. As some have said that the “maverick” McCain hit a home run with his speak at the 2008 Republican convention even so Joshua has done with the people of God.
  2. The theme of the book of Joshua has been the promotion of a fear of Jehovah rather than fearing man.
  3. The people recognize the sovereign and providential authority of Jehovah God. With a spirit of fervor they proclaim their allegiance to the Lord and His laws.
- C.** *“And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve Jehovah” (24:19-21).*
1. Said statements of purpose, on the part of Israel, remind us of the Israel that was at Mt. Sinai (Deut. 5:27). Though the people had purposed to serve the Lord He knew that they would disappoint Him (Deut. 5:28-29).
  2. True service to God will sincerity and truth (see Jn. 4:23-26).
- D.** *“And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, We are witnesses. Now therefore put away, said he, the foreign gods which are among you, and incline your heart unto Jehovah, the God of Israel. And the people said unto Joshua, Jehovah our God will we serve, and unto his voice will we hearken” (24:22-24).*
1. Apparently there were idols among the children of Israel’s belongings. They had obviously partaken of the devoted thing to a degree that it was a wide spread epidemic. To treat the situation like Achan would be to destroy the whole congregation.
  2. Joshua admonishes Israel to “*put away*” all foreign gods that were in their possession.
- E.** *“So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak that was by the sanctuary of Jehovah. And Joshua said unto all*

*the people, Behold, this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us: it shall be therefore a witness against you, lest ye deny your God. So Joshua sent the people away, every man unto his inheritance” (24:25-28).*

1. Joshua’s desire is that the people would always remember this day that they had professed their faith in God and purpose to serve him in sincerity and truth. To accomplish this perpetual remembrance Joshua writes all these words (God’s laws) in a book.
  2. Joshua also placed a great stone in view of the people to serve as a lasting witness to the day’s events.
- F. *“And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnathserah, which is in the hill-country of Ephraim, on the north of the mountain of Gaash. And Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of Jehovah, that he had wrought for Israel. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of money: and they became the inheritance of the children of Joseph. And Eleazar the son of Aaron died; and they buried him in the hill of Phinehas his son, which was given him in the hill-country of Ephraim” (24:29-33).*
1. Joshua dies at the age of 110 years old.
  2. Phinehas dies.

### **Lessons Learned from Joshua 23 – 24**

- The book of Joshua illustrates God’s continued demand for man’s lawful perfection (see Josh. 23:1-6). Nothing has changed from testament to testament in regards to God’s demand for man’s lawful perfection (see Matt. 5:48). To live any other way that with perfect obedience is to sin (I Jn. 3:4). Israel was motivated to lawful perfection by the sites and fear of the events of Egypt, Jericho, and the sun standing still. Christians today are motivated not by site but rather faith (II Cor. 5:7; Rom. 10:17). One great example is the teaching of Jesus in relation to Thomas’ doubts (see Jn. 20:24-30).
- God’s people are to remain clean from the world of sin. Israel was not even to make mention of the Canaanite gods (Josh. 23:7-16). Let the Christian have the same disposition of abhorrence toward sin today (II Cor. 6:17-7:1; I Jn. 2:15).
- Salvation is to be sought out in the Lord alone (see Acts 4:12). Man is to serve Him in fear, sincerity, and truth (Josh. 24 all). Nothing has changed today (Jn. 4:23-26).