

## **JOSHUA**

- Joshua is the sixth book of the Bible with the first chapters detailing:
  - Entering the Promised Land (Chapters 1-5)
  - The central conquest (Chapters 6-8)
  - The southern conquest of Canaan (Chapters 9-10)
  - The northern campaign (11-12).
- Joshua became Israel’s leader around the age of 85 (Joshua 14:7) and led Israel for 25 years before dying at the age of 110 (Joshua 24:29).
- The Greek name of Joshua is “Jesus” which means “God is Salvation”.
- A “greater” Joshua is referenced in the New Testament as one providing a true Sabbath (Hebrews 4:8-9).
- Joshua’s name is spelled four different ways throughout the Old Testament:
  - Yeshoshu's, (most frequent spelling – i.e., Joshua 1)
  - Yehoshu's (Deuteronomy 3:21)
  - Hoshe'a (Deuteronomy 32:44)
  - Yeshu'a (Nehemiah 8:17)
- Some believe the author of Joshua to be anonymous while others consider Joshua the author except for his death. Joshua could write (Joshua 8:32; 24:26) and offered firsthand accounts (Joshua 5:1, 7-8, 13-15; 6:25).
- It is tradition that Joshua’s death was recorded by Eleazar, the priest (Joshua 24:29-30) while Eleazar's death (Joshua 24:31-33) was recorded by Eleazar's son, Phinehas (Numbers 25:7-13; 31:6-8; Joshua 22:10-34).
- The Book of Joshua shows God's faithfulness in keeping His vow to Abraham (Genesis 12:1-3) about the land (Genesis 15:16). The Book of Joshua shows that God’s courageous and faithful people can overcome the world. God draws the boundaries and expects His boundaries to remain.
- Humanists (“cultural Christians”) have difficulty believing in the supernatural events of this book, so they diminish God’s intervention; this is exactly the opposite purpose of the book.
- In Hebrew (Jewish) Scriptures Joshua is the first book of the section titled "the Prophets" which is separated into two divisions. Joshua is in the “Former “Prophets with all of the Books through Kings (with the exception of Ruth). The other section is called the “Latter Prophets” which include all of the books between Isaiah and Malachi with the exception of Daniel and Lamentations.

<b>Outline of Joshua</b>	
1. Conquest	Chapters 1-12

2.	Allotment	Chapters 13-22
3.	Farewell Address	Chapters 23-24

<b>Joshua's conquest was accomplished with three military campaigns where Israel engaged in excess of 30 armies over a 7 year period.</b>		
1 <sup>st</sup> Military Campaign	Central Canaan	Joshua 6-8
2 <sup>nd</sup> Military Campaign	Southern Canaan	Joshua 9-10
3 <sup>rd</sup> Military Campaign	Northern Canaan	Joshua 11-12
<b>Joshua used the "divide and conquer" method of defeating Canaanite territory</b>		

## Facts Around the Israel/Gaza Conflict

- The land was called Canaan before God gave the land to the Jews, and its name was changed to Israel
- In 135 AD, Hadrian called Israel "Palestine" after Israel's old foes (Philistines) and for 1800 years, the "Palestinians" were overwhelmingly Jews
- As recent as only 150 years ago, Arabs began moving into the land of Israel
- After World War 1, the victorious allies began dividing up the land with the plan to designate "Palestine" for the Jews and "Mesopotamia" for the Arabs.
  - Because of increasing Anti-Semitism, in 1922, Great Britain unilaterally broke off 70% of the land from the Palestine mandate and called the land "Trans-Jordan". (1922 British Mandate)
  - By the end of World War 2, Trans-Jordan would become "Jordan" (an Arab State)
- In 1948, the United Nations agreed to a separated Jewish State and Arab State
- These Arabs (800,000) were "evicted" in 1940's from Israel while surrounding Arab nations evicted 1 million Jews. The Jews became citizens of their homeland while Arab countries (still to this day) will not accept Gaza Arabs.
- Israel evicted all Jewish settlers from Gaza in 2005 which was followed by Arab Palestinians attacking Israel instead of giving peace; Land for Peace did not occur in 2005
- A fence/wall protecting Israel from Gaza jihadists was constructed and has been effective in limiting Arab terrorists
- In 1948 Israel stopped using the term Palestinian for themselves, and years later Arafat took on the name for the Arabs
- When Arafat died - the Fatah took up his conflict with Israel
- Hamas did not believe that Fatah was violent enough, so Hamas brutally tortured and killed their own people (Arab-on-Arab brutality)
- In 1967, Egyptian President Gamal Nasser lead a coalition of Arab countries against Israel; this conflict began with Nasser illegally closing an international waterway - the Strait of Tiran was closed to Israel.
  - Israel took a preemptive strike against the Egyptian air force while Syria and Jordan joined Egypt in the attack against Israel. Israel defeated all three countries and broadened their borders with restraint.
- The Key Drivers of the Israel/Gaza Conflict Include:
  - Conflict education to Arab children of hatred against Israel
  - Arab Media perpetuating conflict education to Arab adults against Israel
  - Islam Mosques perpetuating conflict education to Arab leaders against Israel
- This is not a "land conflict"; this is a religious conflict where Muslims are directed by the Quran to kill all infidels; Muslims see Israel as the gate to world domination....

**Read Joshua 1:1-9.... The Lord Speaks to Joshua**

1:1 Moses is highlighted as the servant of God (Joshua 34:5) in this first verse of Joshua. After Moses' death, the Lord spoke to Moses' assistant.

- **Moses (Law) could only take them to the edge of the Promised Land, but Joshua (Jesus) can take them into the Promised Land. (Read John 1:17)**

1:2 The Lord emphasizes that while Joshua served Moses, Moses was serving the Lord, but now God's servant Moses was dead, and God's people would enter the Promised Land without Moses.

1:3 Believers should walk in faith (Rom 4:11-13; Gen 15:18-21). God had told Israel that He would give them where their sole treads (Deut 11:24; 28:35); however, if they disobeyed, they would not have a place to rest the sole of their feet (Deut 28:65).

- **All things have been placed under the feet of Christ (Ephesians 1:22).**

1:4 All of creation belongs to the Lord, and He can give as He likes (Dt 10:14).

- **Israel was promised 300,000sq miles into Lebanon, Syria and Iraq; however, at the height of Israel's success under King David/Solomon, they only claimed 30,000 square miles (only 1 tenth of what was available) – because Israel did not “tread” there (Joshua 1:3).**

1:5 Joshua was in training before becoming leader (Ex 24:13 – Exodus chapters 32, 33 & Numbers 11), and this is a quote from Moses (Deut 31:7)

1:6 The Lord directs His people to be courageous in their witness which often means that believers will do/say unique things that are not common.

1:7 Above all, strength & courage needed to obey God's Word (Joshua 1:18, 23:6). Judaism continues to hold the mitzvah (613 laws) in high regard.

1:8 Book of Instruction should guide you morning and night. *“This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.”* (1 Kings 2:2; James 1:25)

1:9 *“Haven't I commanded you: be strong and courageous? Do not be afraid or discouraged, for the LORD your God is with you wherever you go.”* God's presence provides the comfort.

- **According to Joshua 1:1-2, how was Moses referenced?**
  - **Moses, the Lord's servant**
- **According to Joshua 1:2, what is the status of Moses?**
  - **Moses was dead. (2 Cor 3:7-18)**
- **According to Joshua 1:5, why would no one be able to stand against God's people?**
  - **God was with His people**
- **According to Joshua 1:7, what does God say “above all”?**
  - **Be strong and brave enough to obey God**
- **According to Joshua 1:8, what does God call His people to do continuously?**
  - **God's Word being recited as it is obeyed.**
  - **Beyond just talk, obedience is required.**
- **According to Joshua 1:9, where will God's people have success?**
  - **Wherever they go; God's people must go forward in the Lord**

### **Read Joshua 1:10-18.... Joshua Says to Be Ready to Move in Three Days**

1:10 The commanding officers of the Israelites submitted to Joshua's authority.

1:11 Three represents revelation/resurrection, and within three days, the Israelites would begin life anew in the promised land.

1:12 Joshua reminds the 2 ½ tribes settling east of the Jordan of their obligations to Moses.

1:13 Beyond Canaan, all of the world is God's to give as He likes.

1:14 Joshua understood the agreement with his predecessor and held the 2 ½ tribes accountable to fulfill their agreement.

1:15 Just as all of the tribes defeated Sihon and Og clearing the way for the eastern (east of Jordan) settlement, the 2 ½ tribes were to assist in settling the remaining tribes. These 2 ½ tribes would also experience the promised land victories as well.

1:16 These 2 ½ tribes also submitted to the command of Joshua.

1:17 Hopefully, these 2 ½ tribes would follow Joshua better than they had followed Moses (and without complaining).

1:18 The last verse repeats the underlying (1:6, 7, 9) message to be "*strong and of good courage*".

- **According to Joshua 1:10, how many days until God's people were to cross into the Promised Land?**
  - **Within three days, the Israelites would begin life anew in the promised land.**
  - **Three represents revelation/resurrection**
- **According to Joshua 1:12-14, what must the 2½ Transjordan tribes do?**
  - **They have chosen to "settle" without bringing their families over, so they must battle with their brothers in the Promised Land while leaving their families behind**
- **According to Joshua 1:17, how would Israel follow Joshua?**
  - **Israel said that they would follow Joshua the same way that they followed Moses.**

### **Read Joshua 2:1-7.... Joshua Sends Spies into Jericho**

2:1 Two spies (witnesses – Joshua 6:17, 25; 2 Tim 2:19; James 2:25) stayed with Rahab who was the Gentile innkeeper in lineage of Jesus (Mt 1:15). Only two spies (Joshua & Caleb) had been worthwhile during the first expedition (Numbers 13), and this time Joshua was only sending two.

2:2 The message given to the King was about a scouting expedition instead of an attack. The King of Jericho would be the first to fall to Joshua (Joshua 12:9-24).

2:3 The King of Jericho understood quickly that the Israelite spies were being sheltered in Rahab's house.

2:4 Rahab hid the Israelite spies and (deceitfully) claimed ignorance as to their origin.

2:5 Rahab was also dishonest as to what had become of the spies. She encouraged the commanders to pursue the spies quickly and not waste time. Looking through Rahab's house would have slowed the pursuit down. Also, because Rahab sent security on an ill-advised chase, a path of escape had been left clear.

- 2:6 These stalks were laid out to dry on her roof, so Rahab was a woman of industry (Prov 31:13)
- 2:7 Rahab's lies were believed, and Jericho's security forces were committed to pursue the spies elsewhere (while the spies were still in Rahab's house)
- **According to Joshua 2:1, how many spies were sent?**
    - **Two spies (witnesses – Joshua 6:17, 25; 2 Tim 2:19; James 2:25)**
    - **All that is needed are two men of faith; Jesus sent disciples out two-by-two (Mark 6:7)**
  - **According to Joshua 2:1, how is Rahab depicted?**
    - **Rahab was a harlot; the tradition of Jewish Rabbis was that Rahab had been a harlot from the age of ten.**
    - **Rahab is listed in the genealogy of Jesus (Mt 1:5) as the wife of Salmon and mother of Boaz.**
    - **Rahab is listed in the “Hall of Faith” (Read Hebrews 11:31), and the Canaanites in Jericho are characterized as disobedient**
  - **According to Joshua 2:4-5, did Rahab deceive those looking for the spies?**
    - **Yes, and she was blessed for defending the spies.**

#### **Read Joshua 2:8-14.... Rahab Makes Offer to Spies**

- 2:8-9 The testimony of God's power has a fearful affect (Ex 15:15-16, 23:27) while the spies being sought by men, were ready to go to sleep in peace.
- 2:10 Faith comes by hearing (Romans 10:17); Amorites (Gen 15:16, Nu 22:1-3, Joshua 10:6) had heard the testimony of God's works. The Amorites were idolatrous (1 Kings 21:26; 2 Kings 21:11; Joshua 24:8-15; Judges 6:10)
- 2:12 Although it is thought that Rahab is managing a brothel, her faith is commended in spite of her conduct. Rahab's son would be Boaz who married Ruth (Ruth 4:20; Matthew 1:5)
- 2:13 Saving the eternal destiny of one's family members should be the utmost priority (1 Tim 5:8)
- **According to Joshua 2:9, what did Rahab know?**
    - **God had given the land to Israel, and Canaan was afraid**
  - **According to Joshua 2:10, what testimonies had Rahab heard?**
    - **Israel crossed the Red Sea**
    - **Israel defeated the Transjordan Kings (Sihon/south and Og/north)**

#### **Read Joshua 2:15-24.... The Spies Escape from Jericho**

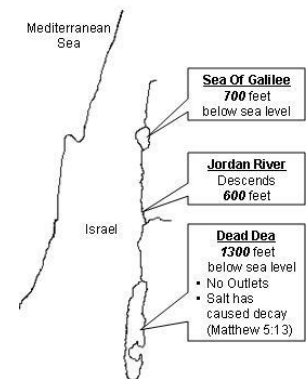
- 2:15 The lives of several godly men were saved by escaping through a window: 1.spies (Joshua 2:15) 2.David (1 Samuel 19:12) 3.Paul (2 Cor 11:33)
- **Rahab's house was in the wall of the city, so God actually spared Rahab because the remainder of the wall collapsed (Joshua 6:20).**
    - **Her window must have been lower since she conversed with them after lowering them out of the window.**
- 2:16 Spies hid in hill country for three days (2:22)
- 2:17-18 There could be no salvation without the blood. The scarlet cord brought Salvation; just as in the Passover, blood was a sign of Faith (Ex 12:7)

- 2:19 As with the Passover, anyone behind the door would be safe from destruction. (Ex 12:21-23)
- 2:20 The oath of the spies could also be canceled if Rahab told anyone of their mission.
- 2:21 Once the spies were gone, Rahab tied a scarlet cord to the window to ensure safety for those in the house.
- 2:22 The spies hid for three days. Three often represents revelation.
- 2:23 After three days in Canaan, the spies returned to Joshua on the east side of the Jordan River.
- 2:24 The report of the spies emphasized the fear of the Canaanites
- **According to Joshua 2:22, how long did the spies hide?**
    - **The spies hid for three days. Three often represents revelation.**
  - **According to Joshua 2:24, what did the report of the spies emphasize?**
    - **The fear of the Canaanites**

### **Read Joshua 3:1-8.... Joshua Leads Israel from the Acacia Grove to the Jordan River**

- 3:1 The wood used in the construction of the Tabernacle was Acacia wood (Ex 25:5, 10, 13, 23, 28; 26:15, 26, 32, 37; 27:1, 6; 30:1, 5; 35:7; 36:20, 31, 36; 37:1, 4, 10, 15, 25, 28; 38:1, 6; Dt 10:3). While Israel camped in the Acacia Grove, they had been seduced into sexual relations with the Moabite women (Numbers 25:1; Micah 6:5)
- 3:2 In perfect timing, Israel waited three days before crossing the Jordan (Joshua 1:11)
- 3:3 The people did not lead, they followed the ark as all believers should follow the Lord
- 3:4 The people were to remain 1,000 yards (3,000 feet) away from the ark because they had not “passed that way before.”
- 3:5 God’s people are called to consecrate themselves. Sanctify yourselves today and watch God’s miraculous work tomorrow. Sanctification usually entailed a ritual washing and a change of clothes.
- 3:6 The ark of the covenant symbolized the presence of the Lord as He Himself would go before His people. (Dt 1:30; 7:22, 9:3-5, 18:12, 31:3, 8; Joshua 23:5, 13)
- 3:7 God would exalt His servant, Joshua, as he moved over the Jordan river.
- 3:8 Joshua was to command the priests to stand in the Jordan river. With Moses, the Red Sea parted with Moses staff (Ex 14:16), but this would require a “step of faith.”
- **“Faith is not believing in spite of the evidence; it is obeying in spite of the consequence.”**
  - **According to Joshua 3:1, what did the report of the spies emphasize?**
    - **The fear of the Canaanites**
  - **According to Joshua 3:3-4, where was the ark in relation to Israel?**
    - **The ark was in front of the people**

### **Jordan River** (“descender”)



**Twisting**  
200 miles  
to flow only  
65 miles

Deuteronomy 28:14  
Joshua 1:7, 23:6  
Psalm 5:8  
Ecclesiastes 1:15, 7:13  
Isaiah 40:3  
Luke 3:5

**The Jordan is one of the fastest flowing rivers of its size.**

- The ark of the covenant symbolized the presence of the Lord as He Himself would go before His people. (Dt 1:30; 7:22, 9:3-5, 18:12, 31:3, 8; Joshua 23:5, 13)
- According to Joshua 3:4, how close could God's people follow?
  - 1,000 yards (3,000 ft)
  - Although God desires to be among His people and lead them, God is to be revered and respected.

**Read Joshua 3:9-13.... Israel Moves from the Acacia Grove to the Jordan River**

3:9 The call to God's people is to come closer and hear God's word.

3:10 God reminds Israel of the people that He would drive out of the Promised Land (Gn 15:19-21; Ex 3:8, 17, 33:2; Dt 7:1) The "living" God would destroy the false gods. (Ps 115: 3-9).

3:11 Beyond the Promised Land, He is the Lord of all the earth.

3:12 The Tribes are told to select a man for a special purpose, but that purpose (of establishing a memorial) would not be defined until chapter 4.

3:13 Faith to step in and get "your feet wet, but when the feet touched the Jordan, the chaotic flow of water stopped allowing crossing on dry ground (Joshua 3:17)

- **There are two seas that are fed by the same river (Jordan):**
  1. **The Sea of Galilee is beautiful and agricultural with fruit bearing trees as the water passes through it (John 4:10-11)**
  2. **The Dead Sea is surrounded by desert, death, and decay as the salt has accumulated with no outlet for which the water could pass. The Dead Sea is the lowest (elevation) on earth. The Dead Sea is on a rift of two tectonic plates which are separating more each year. The depth of the Dead Sea increases 13 inches each year as the plates continue to separate.**
- **Believers, too, should flourish with fruits as the living water passes through their lives into those around them.**
- **According to Joshua 3:9, why does Joshua call Israel closer?**
  - To listen to the Word of God
- **According to Joshua 3:11, where is God the Lord?**
  - All of the earth.
- **According to Joshua 3:13, what needed to happen before the Jordan would allow Israel to pass?**
  - The Levites needed to step into the stream
  - They had to act on faith to step in and get "their feet wet;" however, when the feet touched the Jordan, the chaotic flow of water stopped allowing crossing on dry ground (Joshua 3:17)
  - Unbelievers attempt to explain away the reality of the miraculous crossing. History has documented two occurrences where earthquakes caused the banks of the Jordan River to collapse and dam up the river.



- **In the 1267 an earthquake caused the Jordan embankments to collapse and block the Jordan water flow for 10 hours**
- **In 1927, another earthquake at the city of Adam, some 20 miles up-river from Jericho caused the embankments to collapse and stop the river again. The landslide dammed the river for 21 hours.**
- **Neither of these occurred in the springtime when waters flood down the Jordan River making it a mile wide (from the typical 100 feet wide).**
- **According to Scripture no earthquake was recorded. the waters were walled up, and Israel crossed on dry ground.**

### **Read Joshua 3:14-17.... Israel Crosses the Jordan River**

3:14 The ark continues ahead of Israel as the Lord goes before His people.

- In Scripture, the book of Joshua crosses over from the Torah (Jewish) / Pentateuch (Gentile) to God's People in the Promised Land.

3:15 The Jordan was flooded because of the Spring rains, so the crossing of Israel on ground was supernatural.

3:16 As Israel crossed the Jordan, there was no water flowing through the river towards the Dead Sea.

3:17 The priests were unshaken as they stood without wavering in the dry river bed of the Jordan river.

- **According to Joshua 3:15, what characterized the Jordan River when Israel passed?**
  - **The Jordan was flooded because of the Spring rains, so the crossing of Israel on ground was supernatural.**
- **According to Joshua 3:16, how much water flowed down the Jordan River towards the Dead Sea when Israel passed through the Jordan Rivers?**
  - **None**
- **According to Joshua 3:17, how wet was the river bed when Israel crossed?**
  - **Israel crossed on dry ground.**

21 Joshua 4, 5, 6

### **Read Joshua 4:1-9.... Two Sets of Twelve Memorial Stones**

4:1 The Lord was speaking directly to Joshua which was a unique and necessary blessing for Joshua.

4:2 Joshua had already selected the tribe representatives prior to crossing the Jordan (Joshua 3:12), but they waited for the miracle of crossing the Jordan prior to establishing the memorial.

- **These men would carry the stones 8 miles from the location of the crossing to Gilgal where they spent the night.**

4:3 The Lord guided Joshua to establish a tangible memorial to the supernatural event of crossing the Jordan.

4:4 The representatives of each tribe were selected prior to the miraculous crossing (Joshua 3:12).

- 4:5 As the baptized believer is delivered from his burden of sin (Luke 11:46; Romans 15:1; Galatians 6:2; 1 John 5:3), the stones that each man bore were released into the flowing river.
- 4:6 Tangible memorials are meant to encourage questions by the children.
- 4:7 Although it is often easier to give quick answers to children's questions, those questions are opportunities to convey spiritual truths to the child.
- 4:8 The Israelites were obedient to Joshua's guidance.
- 4:9 Stones were set as memorial (1 Peter 2:4-5), and this is a possible location (Jn 1:28 – baptizing at the “place of crossing”) of where John the Baptist ministered at Bethabara which means “the place of passage” (John 1:28)
- *“God is able to raise up children from these stones”* (Mt 3:9, Lk 3:8)

### **Read Joshua 4:10-18.... The Conclusion of the Crossing of the Jordan River**

- 4:10 The Israelites hurried to get to the other side just as any believer should hasten to obey.
- 4:11 All of the people crossed the Jordan in the presence of the ark of the covenant. The Hebrew word for “ark” is 'arōn which means “chest” or “coffin”. The one use for coffin is for Joseph's coffin in the final verse of Genesis.
- 4:12 The 2 ½ Transjordan Tribes would lead the Israelites into battle.
- 4:13 Israel possessed 40k soldiers.
- 4:14 Israel revered Joshua after passing through the Jordan as their fathers had revered Moses after passing through the Red Sea
- 4:15 Just as God had frequently spoken to Moses; God now spoke to Joshua.
- 4:16 The priests remained standing on the dry ground of the Jordan river bed until commanded to come out of the river bed.
- 4:17 When Israel had passed, and twelve stones had been gathered for the Memorial in Gikal (Joshua 4:8), and a separate 12 stones were set up as a Memorial in the Jordan River (Joshua 12:9), Joshua called the priests out of the Jordan river bed.
- 4:18 The waters of the Jordan resumed flowing when the priests stepped out onto dry ground.

### **Read Joshua 4:19-24.... The Testimony of the Stone Memorial**

- 4:19 This tenth day of Nisan is the fourth day before Passover. After the battles with Canaanites, Joshua would again return to Gilgal as his headquarters (Joshua 10:15, 43). Gilgal (meaning “to roll away”) relates to the eradication (the “rolling away”) of the Canaanite enemies.
- 4:20 One memorial of 12 stones had been set up in the Jordan river, and a second memorial of 12 stones was built at Gilgal (name means “wheel”, “rolling” or “heap”)
- 4:21 The memorial was meant to incite the children to ask questions.
- 4:22 Israel should teach their children the testimony of crossing the Jordan River on dry ground.
- 4:23 Joshua, in Scripture, makes the comparison that Israel crossed the Jordan River on dry ground just as their parents had crossed the Red Sea.
- 4:24 The testimony of crossing the Jordan on dry ground was meant to show the world God's mighty power while causing Israel to fear their God.

## **Read Joshua 5:1-9.... Circumcision of the Israelites**

5:1 The crossing of the Jordan River caused fear in the Kings of Canaan.

- The inhabitants of the Promised Land are often grouped collectively into the Amorites (of the hill country) and the Canaanites (of the plains).
- The Hebrew term for “spirit” (ruah רוח) can mean "breath" or "wind," Their loss of spirit references the discouragement of the human spirit (Joshua 2:11; Psalms 76:12; 77:3; 142:3; 143:4; Proverbs 18:14; Isaiah 19:3).
- A right attitude towards God is often based on a broken heart.

5:2 Before going into battle, Joshua prepares the Israelite men. The flint was obsidian which was used instead of metal because obsidian flint is sterile. Zipporah had also used a “flint” knife to circumcise her son (Ex 4:25)

5:3 Gibeath-haaraloth means “the hill of the foreskins”.

5:4 Although the Jewish men had been circumcised in Egypt, all of those men had died.

5:5 None of the men born in the wilderness had been circumcised.

- **Circumcision never seemed to be a priority with Moses**
  - **Zipporah circumcised Moses’ son to God’s chagrin (Ex 4:24-26)**
  - **None of the Israelite babies had been sacrificed in the wilderness (Joshua 5:5)**
  - **Joshua circumcised the Israelite men after they had crossed over the Jordan River into enemy territory instead of Moses having them circumcised safely in the Transjordan (Joshua 5:2)**
- **The first step of preparation is sanctification to the Lord; this was an act of faith as circumcision physically impaired Israel’s army (Gen 34:22-26)**
  - **Circumcision is an outward symbol of an inward covenant made with God**
    - **Moses told Israel to circumcise their hearts and not be stiff-necked any longer (Deuteronomy 10:16)**
    - **Stephen called Sanhedrin “stiff-necked and uncircumcised of heart and ears” (Acts 7:51)**
  - **Consecration before Conquest; Worship before Warfare**
  - **Cutting away of the propensities and inclinations towards the fleshly life**
- **From a worldly perspective, it might have been preferable for the men to be circumcised on the east side of the Jordan.**
  - **It could take three days for the men to regain strength after being circumcised (Genesis 34:24-25).**
  - **This circumcision at this time would have left the Israelite army vulnerable to attack.**

5:6 Israel had disobeyed the Lord resulting in wilderness wandering for 40 years.

5:7 Joshua replaced the generation of disobedient parents with faithful children adhering to the covenant with the Lord (Genesis 17:9-14).

5:8 Israel remained at Gilgal until the men recovered their strength from being circumcised.

5:9 **Gilgal becomes Joshua’s center of operations** (Judges 3:19; Hosea 9:15; Amos 4:4; Micah 6:5).

- Gilgal is the location that Saul hid although he was King of Israel (1 Samuel 13)

- Gilgal is the location that Elisha fixed the deadly stew for his fellow prophets (2 Kings 4:38)
- Jesus rolls away the bondage from a believer's life (Mk 16:3).
- Just as the stone would be "rolled away" at Christ's resurrection (Luke 24:2), God rolls away the shame of this world (Egypt) from His people.
- **It is symbolic that as Israel had crossed the Red Sea (Exodus 12) and the Jordan (Joshua 5:12) at the time of Passover.**

#### **Read Joshua 5:10-12.... Passover and Food from Canaan**

5:10 Israel celebrates their first Passover in the land of Canaan at Gilgal

5:11 The Feast of Unleavened Bread follows the days after the Passover.

5:12 On the 17<sup>th</sup> day of Nisan (Resurrection Sunday), the manna stopped as Israel ate from the fruit of the land. This was three days after the Passover (Ex 12:6). Although they had not worked for the harvest, God provided. No more manna was provided after the Passover and Feast of Unleavened Bread in Canaan.

- **According to Joshua 5:12, when was manna no longer provided by God?**
  - **After the first Passover and Feast of Unleavened Bread when Israel could eat the harvests of the Promised Land.**
  - **The daily manna and leading fire/cloud would cease, and now Israel was maturing to a walk of faith.**

#### **Read Joshua 5:13-15.... The Commander of the Lord's Army**

5:13 Joshua approached the man with the drawn sword and asked about the man's allegiance.

5:14 Commander of God's army does not associate with either manmade position; He is on God's side.

- **As men have become encumbered by various loyalties, God Himself should have true allegiance.**
- **Joshua agreed and called this Commander "Lord"**
- **This Commander was the Lord Jesus as He did not stop the worship given by Joshua (Zech 14:3; Rev 19:11-21).**
- **The question wasn't whether the angelic commander was on Israel's side, but instead, whether Israel was on God's side.**
  - **Public Victories are a result of Private Visits" – the importance of prayer and quiet times.**

5:15 Like Moses and the burning bush (Ex 3:5), at that place Joshua did not need protection (sandals) from this world as God had made that place holy to Himself.

- **According to Joshua 5:14, did the man with the sword have an allegiance in this world?**
  - **The commander of the Lord's army only had allegiance to God.**

#### **Read Joshua 6:1-5.... The Lord Tells Joshua the Way to Defeat Jericho**

6:1 Like others in Canaan (Joshua 5:1), Jericho had closed their gates and fortified against attacks from the Israelites.

- **The size of Jericho “proper” was 6 acres; however, the wall would have broadened that to approximately a 9-acre complex.**
- **As a general rule, archeologists use a rule of thumb of 200 people per acre; however, population from the surrounding area would have also fled into Jericho resulting in several thousand people.**
- **Archeologists have discovered cities that were radically changed during this time period reflecting the conquest of Israel and defeat of the existing Canaanite nations.**

6:2 Quite often, God tells Joshua of certain victory beforehand; the believer has already overcome (John 16:33). Joshua is directed to “Look” and “See” with spiritual eyes because physically, Jericho remains a fortress.

6:3 Obedience is required to win the battle Man must walk obediently six days a week before cheering the Lord’s work on the seventh day.

6:4 Obedience was even required through the Sabbath as it is possible that the Sabbath was the day of the trumpets and battle. Seven priests are blowing seven trumpets as a complete testimony of the coming presence of the Lord. Israel will march around Jericho a total of 13 times; the number “13” often symbolizes “rebellion.”

6:5 The horns were not only to call to battle, but also to proclaim victory

- **According to Joshua 6:1, did the man with the sword have an allegiance in this world?**
  - **The commander of the Lord’s army only had allegiance to God.**

#### **Read Joshua 6:6-11.... The Joshua Directs the Priests & Israelites**

6:6 The focal point of the plan of attack was the ark of the covenant (the presence of God)

6:7 God’s people were told that in order to win the battle, they would need to take action; success requires getting up and moving.

6:8 Seven often represents fullness and complete satisfaction.

6:9 The ark was in the center of activity with armed troops in front and rear guard behind.

6:10 There is often silence before the intense battle (Rev 8:1)

6:11 The Lord’s commands were obeyed and Israel returned to their camp.

- **According to Joshua 6:6, what was the point of reference for the battle formation?**
  - **The ark of the covenant**
- **According to Joshua 6:8, what was to go before the ark of the covenant?**
  - **Seven priests blowing seven trumpets**
  - **A complete testimony of the coming presence of the Lord**
- **According to Joshua 6:11, what did Israel do after walking around Jericho?**
  - **Israel returned home**
  - **Sometimes spiritual warfare requires faithful obedience when it doesn’t appear that anything is occurring.**

#### **Read Joshua 6:12-19.... Israel Faithfully Obey God’s Commands for 7 Days**

6:12 Joshua obeyed the Lord immediately up waking. Early in the day, Joshua and Israel would obey the Lord

- 6:13 The armed troops went first followed by seven priests with horns. Then the ark of the covenant would follow concluding with the rear guard. God's people were ready to battle with God's presence in their midst. The seven priests would trumpet the testimony of the presence of God.
- 6:14 Israel obeyed God for six days returning to camp without conquest. Sometimes spiritual warfare requires faithful obedience when it doesn't appear that anything is occurring.
- 6:15 On the seventh day, Israel again started early and marched around Jericho seven days.
- 6:16 The priests blew the trumpets as usual, but now Joshua directed the Israelites to shout for the first time.
- 6:17 All of Israel understood the testimony and salvation of Rahab, and all had been able to see the red cord hanging from Rahab's window in the city wall.
- 6:18 God's people should separate themselves from the things of this world (Rom 13:14)
- 6:19 God was to receive the first fruits of the conquest of Canaan with silver, gold, bronze and iron going into the treasury.
- **According to Joshua 6:6, what was the point of reference for the battle formation?**
    - **The ark of the covenant**
  - **According to Joshua 6:17, who did Joshua tell all the people to spare?**
    - **Rahab the prostitute and all in her house**
    - **Rahab's sin was evident and proclaimed, but had no bearing on her salvation**
    - **All of Israel had marched for a week around Jericho and seven times on the Sabbath, so they all had a good understanding of Rahab's window with the scarlet cord.**
  - **According to Joshua 6:18, what was to be set apart?**
    - **The things for destruction were to be set apart or the offender would be set apart for destruction**
  - **According to Joshua 6:19, who was the only one meant to receive the "first fruits" from this first victory?**
    - **God should have the first fruits (Ex 23:19, 34:26; Dt 15:19; Rev 14:4)**

**Read Joshua 6:20-27.... Jericho is Defeated While Rahab's Family is Spared**

- 6:20 One of the reasons that it is so important for children to honor their parents is so the children are teachable via the parents of God's timeless truth (Dt 11:18-21; Ex 12:26-27; Prov 22:6; Eph 6:4).
- 6:21 The people obeyed God by getting rid of every polluting element in their lives (Deut. 20:16)
- 6:22 Joshua understood that Rahab was a harlot, and he sent the two spies who were acquainted with her to bring her and her family out to safety.
- **This is reminiscent of the two angels bringing Lot's family out of Sodom to safety. (Gen 19:15-16)**

- **Just as Jesus needed to go through Samaria to save the woman at the well (Jn 4:4), the two spies needed to save Rahab. The spies never did need to spy out Jericho, they only needed to bring some to salvation.**

6:23 God saves His chosen people (Rahab) from destruction (Gen 19:15), and they are brought out into a new life (1 Cor 3:12-15; 1 Pet 1:17-19)

6:24 Israel razed Jericho, but they saved the silver, gold, bronze and iron for the Lord.

6:25 The phrase she lives “in Israel to this day” is repeated throughout the book to show prove the authenticity to those critics even at that time.

6:26 The current Jericho is near but not on the original site of Jericho.

- **Jericho was rebuilt about 500 years after Joshua (1 Kings 16:34) only to be destroyed by the Roman army in 66 AD.**
  - **Five centuries after Joshua, Hiel the Bethelite lost his eldest son, Abiram, when he began to rebuild Jericho, and lost his youngest son, Segub upon completion (1 Kings 16:34).**

6:27 The Lord’s presence brought victory to Israel as well as bringing fame to Joshua.

- **According to Joshua 6:22, what were the two spies sent to do?**
  - **Save Rahab and all who were in the prostitute’s house**
  - **This is reminiscent of the two angels bringing Lot’s family out of Sodom to safety. (Gen 19:15-16)**
  - **Just as Jesus needed to go through Samaria to save the woman at the well (Jn 4:4), the two spies needed to save Rahab. The spies never did need to spy out Jericho, they only needed to bring some to salvation.**
- **According to Joshua 6:26, what was Joshua’s prophecy?**
  - **The man who rebuilds Jericho would lose his eldest son upon the beginning of construction and his youngest upon completion.**
  - **Five centuries after Joshua, Hiel the Bethelite lost his eldest son, Abiram, when he began to rebuild Jericho, and lost his youngest son, Segub upon completion (1 Kings 16:34).**
  - **The Jewish Hebrew text is the same as the Old Testament but is sorted in different groups of Teachings (Torah), Prophets (Nevi’im) and Writings (Ketuvim); the first letters of each result in the name TaNaKh for the Hebrew Scriptures.**
    - **The Prophets Section is divided between the “Early” / “Former” Prophets and the “Later” / “After” Prophets.**
    - **Joshua is the first of four books in the “Early/Former” Prophets section (which also includes Judges, 1&2 Samuel and 1&2 Kings)**
    - **A definition of a Prophet transcends foretelling events to giving the news from God’s point of view.**

## Archeological Discovery of Jericho's Walls

It is estimated that Joshua lived approximately from 1550 B.C until 1440 B.C., dying at the age of 110 years old. It is also estimated that Jericho was attached around 1450 BC.

In 1930–36, John Garstang conducted excavations and discovered the remains of a network of collapsed walls which he dated to around 1400 BC. However, another archaeologist (Kathleen Kenyon) re-excavated the site over 1952–1958 and claimed that the destruction occurred 100 years earlier (1500 BC).

Although this event occurred over 3500 years ago, "pseudo" pundits claim that since the second excavation puts the collapse of the walls 50 years too early, this disproves the Biblical account while believers find that the collapsed walls from that time period reinforce the Biblical truths while also exemplifying how the world grasps any chance in attempts to disprove Scripture.

## 22 Joshua 7, 8

### **Read Joshua 7:1-5.... Israel is Defeated by Ai**

7:1 Frequently, Spiritual Defeat (Ai) follows shortly after Spiritual Victory (Jericho) - 1 Cor 10:12; Zerah was a son of Judah's by Tamar (Gen 38:30), but David and Jesus came through the other lineage of Perez (Ruth 4:18-21; Mt 1:3).

7:2 Ai was a smaller community (unlike the larger fortress of Jericho) that was fifteen miles away. Joshua's spies went to Beth-Aven (house of vanity) beside Bethel 2 miles from Ai (house of God)

7:3 Two or three represents witnesses to God's actions (Deut 17:6, 19:15)

7:4 The number "3" is often used in Scripture to represent revelation.

- There were 3,000 men killed by Levites when Moses came down Mt. Sinai with the Law to find the golden calf (Ex 32:28).
- There were also 3,000 people saved when the Spirit came upon the disciples at Pentecost (Acts 2:41).
- 3,000 men of Judah asked Samson about the rule of the Philistines over them (Judges 15:11), and 3,000 Philistines died when a blind Samson pushed down the pillars (Judges 16:27).

7:5 In Israel's defeat, thirty-six ( $6 \times 6 = 36$ ; six being insufficient) men died.

### **Read Joshua 7:6-12.... Joshua Responds to the Loss at Ai**

7:6 This is a very worldly response to failure as Joshua falls to the earth and covers himself with dust. Believers should not respond to defeat as the world does. If Joshua would have come to God beforehand (Numbers 27:18-21), he may have been told of judgment and defeat (Joshua 9:14).



- 7:7 In the wilderness, Israel looked back fondly at Egypt although it was brutal. Now Israel looks back before the promised land as if it would have been better to remain in the wilderness.
- 7:8 Joshua asks the Lord what he is to say when the Israelites fail, but they need not fail if Joshua comes to the Lord beforehand.
- 7:9 Once again, Israel tells God that their defeat reflects poorly on Him when in reality, the disobedience and unfaithfulness of His people is the poor testimony.
- 7:11 The sin of one person can hurt many (Joshua 22:20)
- 7:12 God's presence cannot intermingle with the pollution of the world – there needs to be a separated walk by God's people (Romans 8:5-11).

### **Read Joshua 7:13-18.... Achan Identified as the Offender**

- 7:13 Some are set apart for God's use – sanctified and holy to Him. Others are set apart for judgment and destruction.
- 7:14 The groupings of Israel consisted of: Nation – Tribe - Clan – Family - Individual
- 7:15 The offender and all he has was to be destroyed by fire, so that it could not affect others. Fire is often the judgment used to cleanse from pollution because of God's burning anger (Joshua 7:1, 26)
- 7:16 Whether attacking Jericho/Ai or overseeing judgment, Joshua was an early riser (Joshua 3:1, 6:12, 7:16, 8:10)
- 7:17 Israel's Tribe of Judah had a Zerahite clan that included a family of Zabdi.
- 7:18 Achan may have been a young man if his father Carmi and grandfather Zabdi were at the judgment with him; the oldest Israelites to survive the wilderness were 60 years of age.

### **Read Joshua 7:19-26.... Achan Judged for His Sin**

- 7:19 Joshua urged Achan to give glory to God by admitting his sin.
- 7:20 Seven People in Bible say, "I have sinned": Pharaoh, Balaam, Achan, Saul, David, Job, Judas
- 7:21 Achan coveted the robe (representing righteousness) from Babylon (confusion); coveting is likened to idolatry as one pursues self-interests instead of God's will (Colossians 3:5; 2 Cor 10:5). The fall of Achan was a three-step process: See → Covet → Take (Just like Eve - Gen 3:6; The eye is often how sin begins while the ear is often how righteousness begins (Romans 10:17))
- 7:22 The wicked believe that they can pursue evil secretly, but God knows (Ps 10:11-14). Achan understood that he had sinned because he had concealed the items in his tent.
- 7:23 The items that Achan had hidden were brought before the Lord, Joshua and all the Israelites (Lk 8:17, 12:2)
- 7:24 Not only would Achan lose what he stole, Achan would lose everything.
- 7:25 Achan means "troubler." Although Achan had troubled Israel, the Lord would now "trouble Achan."
- 7:26 Achor means "of Trouble." When judgment had been completed, God turned from His anger.

### **Read Joshua 8:1-9.... God Encourages Joshua to Attack Ai Again**

- 8:1 After sin is dealt with, God says to not be afraid

- 8:2 Unlike Jericho, God allowed plunder of Ai; if Achan had not stolen the goods early, he would be able to have plundered shortly thereafter.
- 8:3 The first attack (when Israel was defeated) they had only sent 3,000 men (Joshua 7:3) which was one tenth of the number used to attack Ai the second time.
- 8:4 Joshua knew that the success of the attack plan depended on the 30,000 warriors paying attention to the battle including the men lying in ambush.
- 8:5-6 While Israel's pride was diminished after Ai's victory, now Israel's battle strategy was to exploit Ai's pride and confidence.
- 8:7 The warriors were to seize what God has already handed over.
- 8:8 Once again, fire is used as judgment; this time on the town of Ai. Joshua emphasizes that they must do according to God's commands.

### **Read Joshua 8:9-13.... Joshua Prepares for Battle According to God's Plan**

- 8:9 Joshua spent the night with his troops to the west of Ai before returning back in the morning to mobilize the 25,000 troops not waiting to ambush.
- 8:10 Joshua and the elders led the remaining troops towards Ai.
- 8:11 Ai (means "heap" or "ruin") is 15 miles west of Jericho with Bethel (meaning "House of God") even further west.
- 8:12 A group of 5,000 Israelites are positioned to defend interference by Bethel as the rear guard (Joshua 8:13).
- 8:13 Frequently in Scripture, "night" and valley" represents a difficult trial, and this verse includes "*that night Joshua went into the valley.*" After the initial defeat, Joshua was now depending upon the Lord for victory.

### **Read Joshua 8:14-23.... Israel Defeats Ai**

- 8:14 The King of Ai seems eager to engage Israel in battle once again after his initial victory. Arabah (means "burned up") and is recognized as the wilderness.
- 8:15 Israel fled Ai who believed that they would have victory once again. (1 Cor 6:18; 2 Timothy 2:22)
- 8:16 All of the troops were drawn out of the city to defeat Israel.
- 8:17 Ai ("ruins") and Bethel ("house of God") pursued God's people in pride to their own demise. This world claims victory in persecution of believers, but the world will be surprised that all that they have possessed will burn up in judgment.
- 8:18 The Lord spoke to Joshua in the battle to hold out his sword toward the enemy (Eph 6:17; Heb 4:12)
- 8:19 When Joshua lifted his hand, victory ensued (Ex 17:11).
- 8:20 Those who had awaited ambush began to burn Ai; the troops of Ai were now surrounded by Israelites. The smoke ascended like the prayers of the saints (Rev 8:4)
- 8:21 The smoke discouraged the wicked army of Ai while it encouraged God's people under Joshua.
- 8:22 The Ai people were now completely surrounded by Israelites who destroyed them.
- 8:23 The king of Ai was captured and brought to Joshua.

### **Read Joshua 8:24-29.... Israel Defeats Ai**

- 8:24 Israel first slaughtered those from Ai who were fleeing before returning to the town of Ai and killing the inhabitants.

- 8:25 The inhabitants of Ai who died numbered 12,000 men and women.  
 8:26 Joshua did not hold his sword half-heartedly, but continued to hold his sword until the enemy was completely defeated.  
 8:27 Israel was allowed to enjoy the spoils of war, but not at their leisure; God’s people must follow God’s direction in accepting what He has for them.  
 8:28 Ai was destroyed by Israel and not rebuilt.  
 8:29 Cursed is the man who hangs on a tree (Gal 3:13; Deut 21:23; Joshua 10:26); the pile of rock memorial was like that of Achan (Joshua 7:26).

**Read Joshua 8:30-35.... Renewed Commitment to the Law (Dt 11:29; Dt 27)**

- 8:30 The Ebal mountain of the curse would have the sacrificial altar.  
 8:31 The stones were uncut because no self-effort would satisfy the law.  
 8:32 Joshua followed the Biblical guidance for kings in writing Scripture (Deut 17:18) and then reading it to everyone.
- The Talmud (Jewish law and tradition consisting of the Mishnah and the Gemara) adds that beyond Joshua writing most of the book (Joshua 24:26), the High Priest, Eleazar, and his son, Phinehas, also wrote portions of this book called Joshua.
- 8:33 Everyone took part in the blessings and the curses related to obedience.  
 8:34 Joshua read the law to all of Israel without bias to blessings or curses, but he offered the entire law of God.  
 8:35 Joshua read all of the words of the law given by Moses to everyone including the women, children and foreigner.

23 Joshua 9, 10

God had commanded “no treaties” in the promised land (Ex 34:12, Deut 7:1-6, 20:16)

<b>God’s Plan of Salvation Detailed in Comparison of Three Characters</b>					
		<b>Focus</b>	<b>Deceit</b>	<b>Input</b>	<b>Result</b>
Chapter 2,6	Gentile	Rahab	Joshua 2:4-9	Heard – Joshua 2:10	Life – Joshua 2:12-13
Chapter 7-8	Israelite	Achan	Joshua 7:21	Saw – Joshua 7:21	Death – Joshua 8:25
Chapter 9	Gentile	Gibeonites	Joshua 9:4	Heard – Joshua 9:3	Life – Joshua 10:15

**Read Joshua 9:1-6.... While Some Allied to Fight Israel, Gibeon Allied with Israel**

- 9:1 When understanding the power of God, the world will amass forces against Him and oppress His people. Six (insufficient – the number of man) peoples are listed.  
 9:2 The world might reflect various interests (liberal media, greedy Hollywood, ambitious politicians, manmade religions, etc.) that will join forces against the one true God.  
 9:3 Gibeon was tantamount to a royal city filled with mighty men (Joshua 10:2), but they did not put their hope in their abilities/status. Instead, they depended on God’s mercy.  
 9:4 Those of the world often attempt to deceive God’s people (2 Cor 11:3; John 8:44)

9:5 As with Jacob's deception (Gn 27:15-19), Gibeon dressed in thread-bare clothes with old bread.

9:6 Gibeon deceived Joshua to make an alliance for them; God had told Israel to offer a peace treaty for those who were not residents in the Promised Land. (Dt 20:10-11)

### **Read Joshua 9:7-15.... Gibeon deceived Israel**

9:7 Those Hivites (Joshua 11:19) inhabiting Gibeon who had been deceived (Gen 34:2 & 34:22-26) became deceivers.

9:8 Gibeon offered themselves to Joshua as servants as Joshua attempted to assess them.

9:9 Gibeon heard the testimony of God and wanted to make an alliance with his people.

9:10 The Gibeonites reference the two defeated kings east of the Jordan, but do not mention (possibly pretend not to know about) the two Canaanite kings of Jericho and Ai that were recently defeated.

9:11 All of Gibeon wanted to pursue peace with God's people

9:12-13 The Gibeonites call attention to their aged bread, wine and clothes to deceive Joshua. The bread and the wine were elements of communion (Mt 26:26-28; Lk 22:19-20) while clothing represents the righteous works of the saints (Rev 19:8)

**9:14 Joshua did not seek God's counsel (2 Samuel 21:2; Prov 3:5-6; James 1:15); believers should seek the counsel of God in even matters that appear inconsequential.**

9:15 Israel makes peace with their first ally in the Promised Land.

### **Read Joshua 9:16-25.... While Some Allied to Fight Israel, Gibeon Allied with Israel**

9:16 The number three often brings revelation.

9:17 The Israelites visited the towns of the Gibeonites: Gibeon ("hill/cup/thing lifted up"), Chephirah ("a little lioness"); Beeroth ("wells/explaining"); Kiriath Jearim ("city of woods").

9:18 Believers must be true to their word (Numbers 30:2); years later, Saul would attack Gibeon and would pay the price for breaking the treaty (2 Samuel 21:1).

9:19-20 Oath is kept because of God's name and who He is; this shows the sanctity of commitment (Deut 6:13, 10:20)

9:21-23 The Gibeonites of Canaan became the slaves of Israel fulfilling the prophecy of Genesis 9:25. God blesses the relationship in spite of Israel's mistake. The Gibeonites were not only slaves, but they served the house of God which was a great honor (Ps 84:10).

9:24 The Gibeonites are honest that God's commands were clear even to those who were not His people, so they feared that God's people would destroy them.

9:25 Gibeon had faith in God's promises and submitted to His will. The Gibeonites became devoted servants (1 Chronicles 21:29).

### **Read Joshua 10:1-5.... The Enemies of Israel Attack Gibeon**

10:1 Immediately after making a "treaty with the world" (the Gibeonites), Israel's responsibility turned to defending them (Gibeon) from attack. Commitments to the things of this world will distract God's people. Adoni ("Lord of") – zedek ("Righteousness") is a type of Anti-Christ.

10:2-4 The Canaanite kings had once respected Gibeon, but now they planned to attack them. The respectful attributes of Gibeon had not changed, but now Gibeon was aligned with the Lord's people.

- **The same is true when a respected person becomes a believer, the world rejects and persecutes that person because of their relationship with the Lord.**
- **Like Gibeon, when a person makes peace with God, the world makes war with the person (1 John 3:13; John 15:18-19; 2 Timothy 3:12)**

Five Kings Defeated by Joshua (Joshua 10)			
King	Meanings of Kings	Capital	Meanings of Capitals
1. Adoni-Zedek	“lord of righteousness”	Jerusalem	“place of peace”
2. Hoham	“Jehovah compels”	Hebron	“to join/alliance”
3. Piram	“a wild donkey”	Jarmuth	“height”
4. Japhia	“invincible/impregnable”	Lachish	“invincible/impregnable”
5. Dabir	“to shine forth/ illustrious”	Eglon	“chariot”

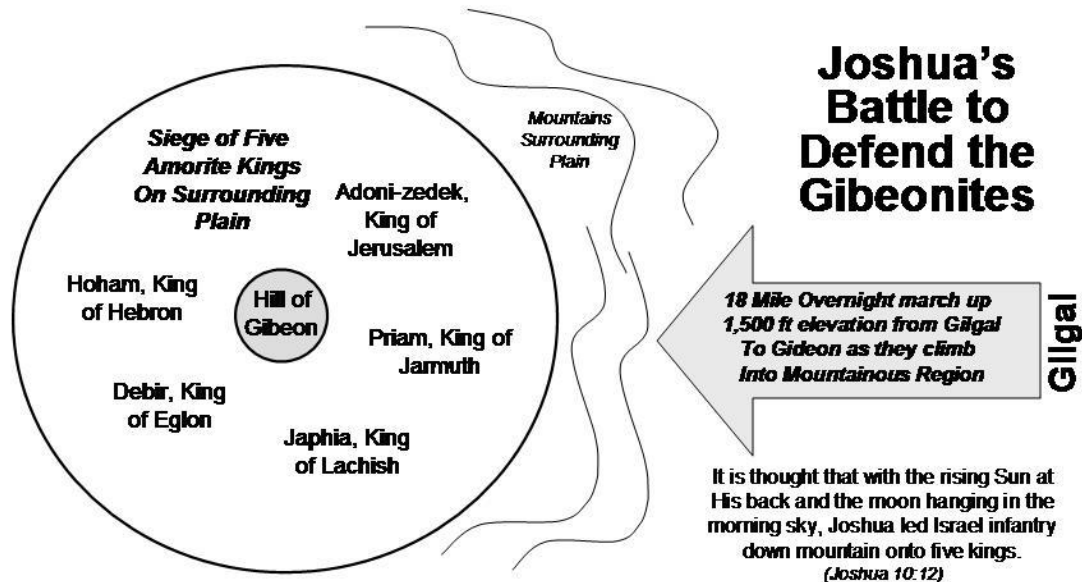
10:5 The Amorites controlled Jerusalem before it became a holy city (Ezekiel 16:1-3).  
The Amorites were the wicked descendants of Canaan, son of Ham (Gen 10:16).

**Read Joshua 10:6-11.... Israel Attacks the Amorite Kings Surrounding Gibeon**

10:6 The Gibeonites were humble in requesting assistance from God's people and rightly characterizing themselves as servants.

10:7 Joshua immediately responded to protect his allies. The Lord would use this battle to quickly rout a number of the Canaanite kings in one blow.

10:8 Once again, God foretells victory of His people in defending Gibeon. The Lord encourages Joshua not to fear the enemy, but to trust in the Lord. The kings of the five armies would lie prostrate before Joshua and the Israelites as each placed his heel on the neck of the kings (Joshua 10:22-26).



10:9-10 Although God's enemies believe that they have all of the answers and are in complete control, it is interesting how often God wins the battle through the confusion of His enemies (Gen 11:7; Ex 23:27; Deut 28:28; 1 Sam 7:10, 14:20; Is 41:29; Jer 20:11; Judges 7:21-22)

10:11 God sends hailstones (Is 28:17; Rev 16:21) at enemies which is similar to stoning - the punishment for Blasphemy (Lev 24:16, Job 28:32)

### **Read Joshua 10:12-15.... Joshua Praises God in Front of All of Israel**

10:12 There are witnesses to this "long day" (Hab 3:11) by a number of ancient civilizations. The Chinese Emperor Yeo reported a "long day" as did Heroditus (the Greek historian) who studied the records of Egyptian priests. The Aztecs, Peruvians, and Babylonians reference a "day of twice natural length." It is a wonder how disperse civilizations with no means of communication can share so many of the Biblical accounts like this.

10:13 The book of Jashar (meaning "righteous" or "upright") is mentioned several times, but is a "lost" book (2 Samuel 1:18).

10:14 Joshua had made his request before all of Israel (Joshua 10:12), and the Lord blessed in this extremely unique way. The Lord is able to stop all of time while letting nature run its course.

10:15 At then end of the chapter, after all of the battles, Joshua would again return to Gilgal as his headquarters. Gilgal (meaning "to roll away") was the location of the covenantal circumcision of Israelite men after crossing the Jordan (Joshua 5:9). Gilgal also relates to the eradication (the "rolling away") of the Canaanite enemies.

### **Read Joshua 10:16-21.... Israel Captures Five Kings in a Cave**

10:16 The five defeated kings had sought refuge in caves just like the end times (Is 28:21; Rev 6:15-16). They trusted in tangible (worldly) rocks for their protection instead of the spiritual rock – Christ (Is 2:10; Ps 27:5).

10:17 These five kings were in caves at Makkedah (meaning "the herdsman's place") and indeed they were like sheep awaiting slaughter as they hid from the Lord.

10:18 The kings had put their faith in worldly security which would end up enslaving them as they were ensnared inside the cave. Worldly security always entraps. While the Lord and His people are able to roll the stone away (Mk 16:4; Lk 24:2), these worldly kings could not escape their darkness within the cave.

10:19 Israel was not to be satisfied with this single victory over the kings (albeit a worthy triumph), but they were to continue to eradicate the commonplace enemy from the promised land before they found places of security (fortified cities). Believers should not be satisfied with the great victories, but continue to eliminate all "common" sin as well.

10:20 The Amorites who escaped would be secure in their fortified cities and cause havoc on God's people.

10:21 All of the troops amassed where the five kings were hiding (in Makkedah). The land understood God's power and were fearful of speaking against God's people (Ex 11:7).

### **Read Joshua 10:22--27.... Israel Subdues and Executes the Five Enemy Kings**

10:22 The fate of the kings was out of their control as the consequences of their sin would now be judged.

10:23 The Lord had foretold that the enemy would not stand before Joshua (Joshua 10:8). In fulfillment of God’s promise, the kings of the five armies would lie prostrate before Joshua and the Israelites as each placed his heel on the neck of the kings (Joshua 10:22-26).

10:24 As Joshua is a type of Jesus, these commanders are a type of the church; Jesus has made His people overcomers (Romans 8:37, 12:21; 1 John 4:4, 5:4).

10:25 Joshua used this victory as an object lesson (a testimony) to encourage confidence of God’s people as he gave acknowledgment that the Lord won the victory.

10:26 Joshua hung these kings on the tree as testimony to the power of God just as he had done with the king of Ai (Joshua 8:29)

10:27 The insufficient place of refuge where the kings had hidden from the Lord became their burial site. The sanctuaries of this world cannot compare to the shelter of the Lord (Ruth 2:12; 2 Sam 22:31; Ps 9:9, 18:2, 94:22; Nahum 1:7)

**Read Joshua 10:28-39.... Israel’s Southern Campaign**

10:28 Israel continued their sweep south to Makkedah (which means “worshipping”, “burning” or “crookedness”).

- The destruction of Makkedah was similar to the destruction of Jericho; no spoils were recorded as taken because more battles were to be fought.
- Israel began leveraging their experience as they defeated Makkedah as they had defeated Jericho.

10:29 Libnah (meaning “whiteness”) was a short distance further south.

10:30 It is emphasized that the Lord handed Libnah over to the Israelites and once again, Israel totally destroyed Libnah as they had destroyed Jericho.

10:31 Lachish (meaning “who walks/exists by himself”) is a short distance southwest from Libnah.

10:32 The Lachish conquest was over two days, and the victory is related to Libnah’s victory (the victory before Lachish).

10:33 The King of Gezer attempted to ally with Lachish against Israel, so the army of Gezer was completely defeated as well.

10:34 All of Israel marched together with Joshua to siege and attack Eglon.

10:35 Israel captured and killed everyone in Eglon (“heifer, chariot”), and the victory is related to Lachish (the victory before Eglon).

10:36 Israel moved from Eglon in the west to Hebron (“association”) on the east side of southern Israel (towards the Dead Sea).

10:37 Israel captured and killed everyone in Hebron, and the victory is related to Eglon (the victory before Hebron).

10:38 The final town of Israel’s southern conquest was Debir (“orator/word”)

10:39 Debir included multiple villages. Israel captured and killed everyone in Debir, and the victory is related to Hebron (the victory before Debir) as well as Libnah several battles before.

<b>Israel’s Southern Conquest through Canaan</b>			
<b>Towns</b>	<b>Meaning</b>	<b>Similarity</b>	<b>Story Line</b>

1.	Makkedah	“worshipping”, “burning” or “crookedness”	Jericho	Worship
2.	Libnah	“whiteness”	Jericho	Purity
3.	Lachish	“who walks/exists by himself”	Libnah	Who go by themselves
4.	Eglon	“heifer, chariot”	Lachish	As a servant
5.	Hebron	“association”	Eglon	In association
6.	Debir	“orator/word”	Hebron/Libnah	With the Word

**Read Joshua 10:40-43.... Israel’s Campaign against Southern Canaan**

10:40 Joshua eradicated any visage of the wicked Canaanite lifestyles in the south.

**10:41 Israel had lived in the land of Goshen in Egypt (Gn 45:10, 46:28) which may have been the namesake for this different Goshen in Israel (Joshua 15:51).**

- **Israel also conquered to Kadesh-barnea where their parents had sent the original 12 spies (Numbers 20:16).**
- **Gaza was the location of which the Philistines migrated (Amos 1:6-8).**

10:42 Success comes from God’s participation instead of the believer’s effort.

10:43 After a victorious campaign through southern Israel, they returned to their initial camp at Gilgal.

24 Joshua 11, 12, 13

**Read Joshua 11:1-5.... Canaanite Northern Kings Ally Together Against Israel**

11:1 “Jabin” means “discerning.”

- This may be a title of all the Kings of Hazor since the Judge Deborah would later lead Israel to victory over “King Jabin of Hazor.” (Judges 4:2)
- Hazor was immediately north of the Sea of Galilee while Gilgal was immediately north of the Dead Sea on the west side of the Jordan River.

11:2 Chinnereth was a district at the Sea of Galilee (shape of a harp/lyre)

11:3 God had foretold the defeat of these people groups repeatedly (Gn 15:18-21; Ex 3:8, 17, 23:23, 33:2, 34:11; Dt 7:1; Joshua 3:10)

- Jacob thought the Canaanites and Parizzites would slaughter his family after the revenge of Simeon and Levi (Gn 34:30)

11:4 God consolidates all of Israel’s enemies (~300,000 men) for aggregate defeat by Joshua.

11:5 “Merom” means “height” or “peak.”

**Read Joshua 11:6-9.... The Northern Kings Ally Together Against Israel**

11:6 Again, God foretells victory as He tells His people “do not fear.”

- **The two greatest weaponry were horses and chariots which God told Israel to destroy. Israel was to defeat their enemies by God’s hand instead of horses and chariots.**
- **To hamstring a horse meant to cut the leg tendon so that the horse could not gallop although the horse may still be salvaged for farming.**



11:7 Possibly while the enemies were watering their horses; this would be ironic that the focus on replenishing their military strength would be the very thing that caused their downfall.

11:8 Sidon was located on the Mediterranean Sea while Mizpah was on the east side of the Jordan River.

11:9 Although Joshua could have used the horses and chariots to bolster his army, Joshua obeyed God's command by destroying the weaponry of the defeated (Joshua 11:6).

**Read Joshua 11:10-15.... Joshua Defeats the Northern Canaanite Kingdoms**

11:11 Joshua burned down only the capital city of Hazor (Joshua 11:1) leaving no one alive.

11:12 Moses is referenced as the Lord's servant. Joshua was faithful to the call of Moses and the Lord.

11:13 Joshua burned the capital city of Hazor while the Israelites reserved the remaining Hazor villages.

11:14 Although Israel was able to keep the spoils of war, they were not allowed to let any of the wicked Canaanites survive.

11:15 Moses had faithfully relayed the Lord's message to Joshua; Joshua faithfully obeyed the Lord's command from Moses (Deuteronomy 31:1-6).

**Read Joshua 11:16-20.... Joshua Defeats the Canaanite Kingdoms**

11:16 Israel defeated all of the inhabitants in the Promised Land.

11:17 Joshua killed the Kings over the lands of Canaan

11:18 It is estimated that the military campaign to conquer the promised land of Canaan took seven years.

11:19 The Canaanites hated and attacked God's people with no interest in serving them in peace.

11:20 God hardened the hearts of enemies to fight (Ex 9:12, 10:1, 20, 27, 11:10, 14:8)

**Read Joshua 11:21-23.... Joshua Eradicates the Giants from Canaan**

11:21 Joshua defeated all of the giants in the hill country.

11:22 The surviving giants not destroyed by Joshua remained in three of the five capital cities of the Philistine (Joshua 13:3; 1 Samuel 5:1).

**11:23 After conquering Canaan and distributing among the 12 tribes, the land had peace. It is an interesting statement that "land" might have peace.**

- **The daunting enemies have been defeated, but there is always residual; God's people must now settle and overcome the daily struggles.**

**Read Joshua 12:1-6.... Israel Defeated the Transjordan (East of the Jordan River)**

12 The total number of enemy kings defeated by Joshua was thirty-three ("3" – Divine Perfection)

12:1 The River Arnon is the border of Israel on the South with Mount Hermon in the North.

12:2-3 King Sihon ruled east of the Dead Sea (the southern part that is east of the Jordan River) before being defeated by Israel.

12:4-5 King Og ruled east of the Sea of Galilee (the northern part that is east of the Jordan River) before being defeated by Israel.

12:6 Moses is referenced as the Lord's Servant as he is attributed to defeating King Sihon and King Og.

**Read Joshua 12:7-24.... Israel Defeated the Enemies West of the Jordan River**

12:7 Joshua and Israel had defeated enemies west of the Jordan River just as Moses had defeated enemies east of the river.

12:8 God had foretold the defeat of these people groups repeatedly (Gn 15:18-21; Ex 3:8, 17, 23:23, 33:2, 34:11; Dt 7:1; Joshua 3:10)

<b>Thirty-One Kings Defeated West of the Jordan River</b>	
1.	The King of Jericho
2.	The King of Ai (next to Bethel)
3.	The King of Jerusalem
4.	The King of Hebron
5.	The King of Jarmuth
6.	The King of Lachish
7.	The King of Eglon
8.	The King of Gezer
9.	The King of Debir
10.	The King of Geder
11.	The King of Hormah
12.	The King of Arad
13.	The King of Libnah
14.	The King of Adullam
15.	The King of Makkedah
16.	The King of Bethel
17.	The King of Tappuah
18.	The King of Hopher
19.	The King of Aphek
20.	The King of Lasharon
21.	The King of Madon
22.	The King of Hazor
23.	The King of Shimron-meron
24.	The King of Achshaph
25.	The King of Taanach
26.	The King of Megiddo
27.	The King of Kedesh
28.	The King of Jokneam in Carmel
29.	The King of Dor in Naphath-dor
30.	The King of Goyim in Gilgal
31.	The King of Tirzah

**Read Joshua 13:1-7.... The Lord Tells Joshua to Divide the Promised Land**

13:1 Joshua was old, so God affirmed that Joshua was old, and should distribute land to 9 ½ tribes of Israel. God is honest and straightforward.

- Joshua dies at 110 (Joshua 24:29), so at this time, Joshua may have been approximately 100.
  - All the major parts of the conquests had been completed, but the land still needed to be settled.
- 13:2-6 The land areas that were not completely claimed by Joshua continue to be the areas of the greatest dispute even after the rebirth of Israel in 1948
- 13:2 The description begins in the south with the Philistine country.
- 13:3 The five primary cities of the Philistines remained until the time of Israel's Kings: Gaza, Ashdod, Ashkelon, Gath, Ekron
- 13:4 The description moves northward up the coast of the Mediterranean to Sidon.
- 13:5 Then the description works its way north to the Phoenician area in Lebanon.
- 13:6 The Lord continues to have power and willingness to drive out the enemy inhabitants if Israel would have had the faith and courage to settle and claim it.
- 13:7 It was time for Joshua to divide Israel between the 9½ tribes settling west of the Jordan in Israel. In the book of Joshua, the word "land" appears 85 times.
- **Read Hebrews 4:6-11...Joshua brought Israel into the Promised Land, but he didn't bring them into their rest. In the future, God's people would come to their rest in Christ's work.**

#### **Read Joshua 13:8-14.... The Lord Tells Joshua to Divide the Promised Land**

- 13:8 The 2 ½ tribes east of the Jordan had already received their allotment: Reuben (Joshua 13:15-23), Gad (Joshua 13:24-28), East Manasseh (Joshua 13:29-31).
- **Moses was defined as the servant of God, and he had given the Transjordan land to the tribes of Reuben and Gad.**
  - **The word "inherit/inheritance" was repeated 60 times in the book of Joshua.**
- 13:9 These are cities east of the northern part of the Dead Sea where the Reubenites would settle.
- 13:10 King Sihon reigned from his capital city in Heshbon in what would become Reuben's territory in the southern part of the Transjordan.
- 13:11 Gad would settle on the east side of the Jordan River between the Sea of the Galilee in the north and the Dead Sea in the south.
- 13:12 Og was the giant who ruled east of the Sea of Galilee in the north where the half tribe of Manasseh would settle Transjordan. Manasseh's Machirite clan of Machir had defeated the Amorites (Numbers 32:39-42)
- 13:13 The Maacah ("depression") area was north of the Sea of Galilee, and would continue to cause havoc against Israel (1 Chronicles 19:7).Geshur (meaning "stronghold" or "fortress") was northeast of the Sea of Galilee near Bashan.
- 13:14, 33 Repeatedly stated was that the Lord God was the inheritance for tribe of Levi as the Lord Jesus continues to be the inheritance for His holy priesthood even today.
- **The Priests received portions of the offerings as well as 48 different towns scattered among Israel's 12 tribes. God's special priests could work among the people.**
  - **Believers should not seek transient possessions of this world (Mt 6:19-21).**
  - **"Israel received the land of the Lord, but the Priests received the Lord of the land."**

### **Read Joshua 13:15-23.... Reuben's Land Allotment in the Transjordan**

13:15-23 Reuben's territory in the southern part of the Transjordan in the northeast direction from the Dead Sea.

- As the elder son, Reuben should have received a double portion, but instead, Reuben remained east of the Jordan River (Genesis 49:3-4)

### **Read Joshua 13:24-28.... Gad's Land Allotment in the Transjordan**

13:15-23 Gad would settle on the east side of the Jordan River between the Sea of Galilee in the north and the Dead Sea in the south.

### **Read Joshua 13:29-33.... East Manasseh's Land Allotment in the Transjordan**

13:29-31 Manasseh's Machirite clan of Machir had defeated the Amorites (Numbers 32:39-42). The half tribe of Manasseh would settle east of the Sea of Galilee in northern Transjordan.

13:32 Moses is referenced as giving the portion east of the Jordan River to the 2½ tribes.

13:33 Just as in Joshua 13:14, God repeatedly stated that the Lord God was the inheritance for tribe of Levi.

25 Joshua 14, 15

### **Read Joshua 14:1-5.... The Guidelines Were Established for Dividing the Land**

14:1 The distribution of the inheritance was distributed by the high priest (religious), head leader (civil), and local elders (immediate judges). This demonstrates the union of Jesus (a believer's high priest and king) working with elders (religious leaders) to bless the church.

#### **14:2 Although the size of the land was by population, the placement and location of the land was established by lot (Numbers 26:52-54)**

14:3 It is repeated that Moses had already given inheritance to the 2½ tribes east of the Jordan River (Joshua 13), and the Levites would receive no inheritance of land beside the 48 cities.

14:4 Manasseh ("causing to forget") and Ephraim ("double ash-heap; doubly fruitful") speak to the attitude that the Levites should have as they forget the things of this world and reduce their worldly claims to ashes, they will be doubly fruitful.

- Joseph, the brother who had been sold into slavery (Gn 37:12-28), received the double portion of the inheritance although Reuben was the firstborn. Joseph's land allotment would be divided between the descendants of his two sons, Ephraim and Manasseh.
- It is then repeated that the Levites should only receive the 48 cities scattered among Israel's tribes.

14:5 Israel divided the land just as God had commanded Moses.

### **Read Joshua 14:6-15.... Calebs's Inheritance in the Promised Land**

**14:6-15 Caleb and Joshua had been the only two spies from Kadesh who had faith to follow God into the Promised Land (Numbers 14:30). Caleb had now been the first to receive his inheritance (Joshua 14:6-15), and now Joshua would be the final recipient of the land allotments (Joshua 19:49-51).**

- 14:6 The allotments were first made at Gilgal (Chapters 13-17), but then the Tabernacle moved to Shiloh (Joshua 18:1), and the allotments were made there (Chapters 18-19).
- Caleb's father was a Kennizzite; these were not Jews, but Kennizzites originated in the area of Saudi Arabia before migrating to the area of Syria (Genesis 15:18-19). Along the way, they joined the people of Israel as believers. Caleb was a Gentile in a Jewish community.
  - "Caleb" means "bold", "impetuous" and "dog." Gentiles were also referenced as dogs.
- 14:7 Just as Moses had been 40 years old before he went into the Midian wilderness (Acts 7:23), Caleb was 40 when he entered the wilderness with Israel. At the age of 80, Caleb was ready to enter the Promised Land; the Promised Land had been battled over for 5 years.
- 14:8 Religious leaders should promote a faithful walk of love to other believers instead of bringing judgment on them through unfaithful, disparaging attitudes.
- 14:9 The term "where your foot has trod" bears with it the courageous act of claiming God's promises.
- 14:10-11 The spiritual battles of this world never cease while one walks in this world, but Caleb represents a faithful servant of God (2 Timothy 4:7).
- The battle was never to be won by Caleb's physical strength but instead, the battle belongs to the Lord. Caleb's faith in the Lord had only grown.
  - Caleb didn't dwell on past victories, but instead he looked for future experiences with God.
- 14:12 Caleb requests the "Giant" country having faith in God's strength and promises.
- Believers are never too old to experience God's promises.
  - "Instead of telling God how big our giants are, believers should be telling the giants how big our God is."
- 14:13 "Hebron" means "friend", "society" and "association."
- 14:14 Caleb had faithfully remained loyal to God.
- 14:15 The location originally named, Kiriath-arba (the city of four – "four" representing "testing") had now become Hebron ("fellowship and communion")

### **Read Joshua 15:1-12.... Judah's Inheritance in the Promised Land**

- 15:1 Caleb was from the tribe of Judah, and the royal tribe of Judah was the first to have land in Canaan apportioned to them.
- **Although Judah (meaning "praise") was the 4<sup>th</sup> born son, his lineage would be the kingly tribe (Gn 49:8-12). The tribe of Judah was the first to march out when God moved through the wilderness (Numbers 10:5) and Judah would be the first tribe to go to war (Judges 1:1-2).**
  - **Although the size of the land was by population, the placement and location of the land was established by lot (Numbers 26:52-54)**
- 15:2 The southern border of Israel began at the southern tip of the Dead Sea.
- 15:3 Israel would include Kadesh-barnea where Israel disobeyed God by declining to enter the Promised Land.
- 15:4 Israel would control the most eastern branch of the Nile River.
- 15:5 The northern border of Judah's tribal allotment was be almost equal to the top of the Dead Sea

- The 12 spies had visited the area of Judah, and saw how wonderful the land would be. There are terraces that are the perfect environment for raising grapes.
- 15:6 Bohan, son of Reuben, had placed a stone as a marker although he would receive land east of the Jordan.
- 15:7 The Valley of Achor (“trouble”) was named after Achan’s sin at Jericho (Joshua 7:24-26). Although Israel had experienced trouble (and would again), God would use the Valley of Achor as a door for restoration and blessing. (Hosea 2:14-15)**
- 15:8 The Valley of Hinnom was on the southern slope of the Jebusite town of Jerusalem.
- **Joshua could not dislodge the Jebusites from Jerusalem (Joshua 15:63; Judges 1:21); however, David used the waterways to conquer Jerusalem (2 Samuel 5:6-9).**
    - **Technically, Jerusalem was initially in the territory of Benjamin (Joshua 18:28), but they could not conquer the Jebusites. King David (who was from the tribe of Judah) claimed Jerusalem as his own. When Israel split into the northern and southern kingdom, Judah and Benjamin were allied under David’s lineage against the other tribes.**
  - **Gehenna was the location used to sacrifice children to false gods (Jer 7:31, 19:2-6) and would later become a garbage heap where the fires always burned.**
  - **The Kidron valley between Jerusalem and the Mount of Olives runs into the Hinnom valley in the south (called Gehenna) which represented hell to the Jew.**
- 15:9-10 Kiriath-jearim is located in the center on the northern border of the tribe of Judah.
- 15:11-12 The Tribe of Judah held territory from the Dead Sea to the Mediterranean.

**Read Joshua 15:13-19.... Caleb’s Inheritance in the Promised Land**

- 15:13 Caleb received a special portion of land due to his faith 40 years before.
- **Arba was a local giant, but “Arba” is the Hebrew word for the “number “4”**
  - **Jews call that “Arba” the “city of the four” because they claim four forefathers were buried in Arba (although Adam’s burial site cannot be proven): Adam, Abraham, Isaac, Jacob (Gn 23:2; 35:27)**
- 15:14 Caleb was ambitious against the giants of the land. The Anak (“long necked ornament”) are associated with pride; each of the three sons represent different aspects of pride**

The Anak (“long necked ornament”) are associated with pride; each of the three sons represent different aspects of pride (Joshua 15:14)		
Name	Meaning	Implication
Sheshai	“fine white linen garments”	Self-righteous
Ahiman	“brother of a portion”	Social circle; Popularity & Contacts
Talmi	“my furrows”	Professional Success

**15:15 Kirjath-sepher (“the city of the book”) became Debir (“an oracle”) under Israelite control; this points to the Bible being considered simply a book by the**

world, but becomes so much more to the reader who is divinely inspired. An oracle is an infallible authority.

**15:16** The one who “secures Debir” (“understanding the Bible”) will gain Achsah (“an anklet; to jingle”) which speaks to the testimony as one walks in this world.

**15:17** Othniel (“seasonable speaking of God”) seems likely to be the one gaining Achsah (the testimony). Othniel is the son of Kenaz (“the nest sprinkled”) which infers spiritual birth then flight.

- Othniel was the first Judge to be named (Judges 3:7-11), and “*the Spirit of the Lord came on him.*”

**15:18** Achsah (the testimony) wanted a field (unbelievers) to harvest (Mt 9:37-38; John 4:34-36). While the donkey represents the old rebellious nature, and ridden donkey reflects the nature that is under control (moral restraint).

**15:19** Achsah (the testimony) desires a blessing and running (live) water resulting in fruitfulness. The upper and lower springs can refer to the Old and New Testament as the Word of God cultivates the soul. The lower springs are also more easily accessible possibly representing God’s truths that can be comprehended by young Christians versus the upper springs providing deep truths for the more mature.

#### **Read Joshua 15:20-32.... Judah’s Outer Cities Bordering Edom**

**15:25** Judas Iscariot was from Keriioth-hezron. Iscariot → Ish Keriioth → “from Keriioth”.

- Hezron (“hazor”) was the capital city that Joshua had burned to the ground (Joshua 11:11).

**15:21-31** There are 36 cities listed; however, Scripture only sums them to be 29 cities because 7 of the cities were given to Simeon (Joshua 19:2-9). Beer-sheba, Moladah, Hazar-shual, Ezem, Eltolad, Hormah, and Ziklag were the seven cities given by Judah to Simeon,

#### **Read Joshua 15:33-47.... Judah’s Foothill Cities**

15:33-47 Thirty names of the cities with their villages

**15:33-36** The sum of the cities is 14 although there are 15 names because Gederah and Gederothaim may be two names of the same town; also, a town “Tappuah” is also listed in Ephraim’s territory (Joshua 16:8).

- The region around Tappuah belonged to Manasseh, but the town of Tappuah belonged to Ephraim. (Joshua 17:8)

#### **Read Joshua 15:48-60.... Judah’s Hill Country**

15:48-60 Thirty-eight names of the cities with their villages

#### **Read Joshua 15:61-62.... Judah’s Wilderness Country**

15:61-2 Secacah (the city of Salt) is possibly Qumran which is the location that the dead sea scrolls were discovered.

- In 1947, a Bedouin shepherd boy discovered a jar in a cave, this began to uncover translations of the Old Testament dating from 200 BC to 68 AD.

- One of the key finds was of the book of Isaiah, and the ancient manuscripts confirmed the accuracy of modern translations.
- Except for a few minor variations in spelling, the ancient text exactly reflected the modern Bible.

**Read Joshua 15:63.... Jebusites Retained Control of Jerusalem**

**15:63** Jebusites were in Jerusalem (Judges 1:21); the first action of David as King was to defeat the Jebusites (2 Samuel 5:3-6). Jerusalem (“city of double peace”) was occupied by Jebusites (“will be trodden down”) just as many believers do not enjoy peace because they let the cares of this world remain inhabited.

- **122** Cities were given to the Tribe of Judah, but there was this one city (Jerusalem) where Judah failed to drive the Jebusites out.

26 Joshua 16, 17, 18

**Read Joshua 16:1-4.... Joseph’s Sons Inheritance in the Promised Land**

16:1 After the Tribe of Judah received their inheritance in chapter 15, Joseph’s sons receive their inheritance in chapters 16 and 17. Jericho would be located in the land of the Tribe of Manasseh.

16:2-4 Ephraim would be located north of the Tribe of Benjamin and would become the southern border of the northern kingdom when Israel divided into two. Half of the Tribe of Manasseh would be located north of Ephraim and control most of the west side of the Jordan River to the Mediterranean Sea.

**Read Joshua 16:5-10.... Ephraim’s Inheritance in the Promised Land**

16:5 Ataroth-Addar means “crowns of glory” while “Beth-horon” means “House of Wrath”

**16:6 Shiloh is within Ephraim’s allotment and will be the site of the Tabernacle for 300 years. “Taanath-shiloh” means “approach to Shiloh.” The name “Shiloh” means “His gift.” (Joshua 18:1)**

16:7 Ephraim’s southeast corner reached Jericho, but they received no land on the Jordan River.

16:8 The name Tappuah (meaning “apple” or “swelling”) is also listed in Judah’s foothill towns (Joshua 15:34). The region around Tappuah belonged to Manasseh, but the town of Tappuah belonged to Ephraim. (Joshua 17:8)

16:9 The boundaries of Ephraim and West Manasseh were ill defined as the awarded towns were frequently located within the borders of the other.

- As Ephraim represents the spiritual and Manasseh the flesh, this conflict in boundaries is symbolic of the pollution of the old nature in a believer’s spiritual walk.

16:10 The land allotment for Ephraim concludes with Scripture stating that they did not drive out all of the Canaanites as was true for Judah (Joshua 15:63) and West Manasseh (Joshua 17:12-13)

**Read Joshua 17:1-2.... Manasseh’s Inheritance in the Promised Land**



17:1 As Joseph's firstborn, Manasseh ("forgotten"- Gen 48:14) and his firstborn son, Machir ("sold" – Gen 50:23; Num 26:29) represented the flesh and named Machir's two sons after the existing regions east of the Jordan: Gilead ("mass of testimony"- Gen 31:21, 25, 37:25; Num 32:1) and Bashan ("shame"- Deut 3:10; Num 21:33). Machir was a man of war and so perfectly situated for the location on the east.

17:2 Since Gilead and Bashan had received their portions on the east of Jordan, the remaining six were allotted land on the west side.

**Read Joshua 17:3-6.... The Daughters of Zelophehad**

17:3-4 Three times in Scripture (Numbers 27:1-11, 36:1-13), the Daughters of Zelophehad (who had no brothers) received land/title as inheritance.

- The reason that this is important is that although the kingship through Joseph's ancestry (Mt 1:11) was "cut off" at Jeconiah (Jer 22:24-30), Mary's ancestry (Lk 3:30) was through King David's son, Nathan.
- This also allowed both to travel to Bethlehem to be taxed (register for taxation).
- The Daughters of Zelophehad show that the name and kingship could pass through Mary to the Messiah.

Daughters of Zelophehad (Joshua 17:3-4)			
1.	Mahlah	Disease; Sickness	<i>The ill</i>
2.	Noah	Comfort; Rest	<i>are revived</i>
3.	Hoglah	Dance; Festival	<i>to celebrating</i>
4.	Milcah	Queen	<i>royalty</i>
5.	Tirzah	Pleasing; Benevolent	<i>who are kind</i>

17:5 The Daughters of Zelophehad received twelve tracks of land (two east of the Jordan river and ten west of the Jordan river)

17:6 The Daughters of Zelophehad were also viewed as the daughters of Manasseh.

**Read Joshua 17:7-13.... Manasseh's Borders in the Promised Land**

17:7 "Asher" means "happiness" while Michmethath may mean "to hide."

17:8 The region around Tappuah belonged to Manasseh, but the town of Tappuah belonged to Ephraim. (Joshua 16:8)

17:9 The brook of Kanah ("reeds") separated Manasseh on the north from Ephraim on the south; the brook of Kanah fed into the Mediterranean Sea, and Manasseh's property followed it all the way to the Sea.

17:10 The allotment of Manasseh and Ephraim are treated as unified because only Manasseh's land extended to the Mediterranean Sea. Ephraim's land may have extended westward after Dan was the only tribe to reject their allotment by moving to the extreme north of the Promised Land (Judges 18)

**17:11 Megiddo (meaning invading or cutting one's self) is the staging area for the final conflict at the end of the Great Tribulation. Endor was the home of the witch that Saul visited the night before his death (1 Samuel 28:7). Beth-shean would become the capital of the region that will be known as the Decapolis.**

17:12 The Canaanites had more determination to stay than Israel had to get rid of them.

17:13 Even when the Israelites had grown strong enough, they made use of the Canaanites instead of getting rid of them.

### **Read Joshua 17:14-18.... Ephraim & Manasseh Request to Be Given More Land**

17:14 The offspring of Joseph (“to add”) are grouped together as having increased because of God’s blessings to the point that they desire increase of their inheritance.

- **Ephraim and Manasseh have more land than anyone, and it is located in the center of the Promised Land.**
- **Ephraim and Manasseh are referenced three times in this passage in relation to Joseph (Joshua 17:16, 17). It is quite possible that Ephraim and Manasseh had pride because of their forefather’s name; however, they should create their own legacy instead of relying on their ancestry.**

17:15 The forests (wood equates to humanity) of the Perizzites (“squatters”) and Rephaim (“giants”) must be cleared. This might symbolize the quiet time that one reserves from a busy day to focus on the Lord in prayer and the reading of His Word.

- **Joshua told them that if they are so great, they should build and conquer.**

17:16 But Joseph’s descendants say that they need the time with God beyond the mountain-top (hill) experience to the daily fray of the world (valleys). The worldly (Canaanites) have power and influence (iron weapons). Bethshean (“house of rest”) and Jezreel (“God soweth/scatters”) were positions that were desired as well.

- The neighboring Tribe of Dan ultimately rejected their allotment (Judges 18)
- Ephraim and Manasseh are referenced three times in this passage in relation to Joseph (Joshua 17:14, 17) possibly attempting to leverage his reputation.

17:17-18 Joshua agreed that God’s people could occupy those places (of sowing and peace) in the world (valley) in spite of the world’s strength. Joshua encouraged Ephraim and Manasseh expand upon the blessings that had been given them. Fear may cause believers to not take all that God has for His people; faith eradicates fear.

### **Read Joshua 18:1-10.... Land Surveyed and Distributed at Shiloh**

18:1 After the conquest, headquarters was transferred to Shiloh (“bringer of peace/prosperity”) from Gilgal (“circle rolling” - Joshua 14:6).

- Gilgal was in the lower flatland while Shiloh is on a hill that could be defended. Gilgal was near the east side while Shiloh was in the center of Israel.
- Shiloh represents Jesus (Gen 49:10), and God’s people should be gathered to Him as well. Shiloh was on a hill in the tribal allotment of Ephraim; Shiloh will be the first “permanent” location for the Tabernacle which will remain there for the next 369 years.
- Gilgal is the location that Israel had first entered the promised land (Joshua 4:19-20). By this point, 2 ½ tribes had been allotted land east of the Jordan (Reuben, Gad, Manasseh - Joshua 13:15-32) and 2 ½ tribes had been allotted land west of the Jordan (Judah, Ephraim, Manasseh - Joshua 15:1-17:18)
- The Tabernacle is written about in 50 chapters of the Bible, and it would take \$60M to recreate it including all the gold/silver instruments. The Tabernacle is important because it is a model of the real sanctuary in heaven (Hebrews 9:1-5)

18:2 Of Israel’s 12 Tribes, five had received their inheritance (Gad, Reuben, Manasseh, Ephraim, Judah).

18:3 God continues to ask believers when they will be ready to pursue His purposes in their lives (Isaiah 6:8; Hebrews 4:7). The enthusiasm of God’s people should grow

with maturity in Him as believers become increasingly excited about His will and work. God had given them the land, but the Tribes had to claim it and settle it. They could begin to claim the land by walking through it (Joshua 1:3).

18:4 Three (symbolizing revelation) men from each tribe satisfied the number of witnesses (Deut 19:15).

18:5 Judah and Joseph's Tribes should remain in the land already allocated, with the new land to be surveyed divided between the remaining 7 tribes.

18:6 Three times in sequence "Casting Lots" is mentioned (Joshua 18:8, 10 → Proverbs 16:33)

<b>Joshua's Spies Followed A Five Step Process (Joshua 18:4-5, 8)</b>	
1.	Go
2.	Survey the Land
3.	Write a Description
4.	Return
5.	Cast Lots to Divide Land

18:7 The Levites would not receive a portion of land because their inheritance is the priesthood of the Lord. Gad, Reuben and the half Tribe of Manasseh have already received their inheritance.

18:8 God had promised to give Israel the land wherever they walked, so this encouraged Israel to walk through the land (Joshua 1:3)

18:9 The surveyors drafted a document of seven sections regarding the remaining land; Israelites had been trained to write while in the wilderness.

18:10 Although the size of the land was by population, the placement and location of the land was established by casting lots (Numbers 26:52-54; Proverbs 16:33)

### **Read Joshua 18:11-20.... The Boundaries of Benjamin's Land Allotment**

18:11 Benjamin would become a buffer between the tribes of Judah and Ephraim when the Kingdom of Israel divides in two.

18:12 Benjamin would have a small border on the southern part of the Jordan River that extended westward into the center of Israel.

18:13 Bethel ("the house of God") would be included in the tribal allotment of Benjamin.

18:14 "Kiriath-jearim" means "city of forests"

18:15 The land allotment would include spring waters of Nephtoah (meaning "opening")

18:16 The Valley of Hinnom was on the southern slope of the Jebusite town of Jerusalem.

- Joshua could not dislodge the Jebusites from Jerusalem (Joshua 15:63; Judges 1:21); however, David used the waterways to conquer Jerusalem (2 Samuel 5:6-9).
  - Technically, Jerusalem was initially in the territory of Benjamin (Joshua 18:28), but they could not conquer the Jebusites. King David (who was from the tribe of Judah) claimed Jerusalem as his own. When Israel split into the northern and southern kingdom, Judah and Benjamin were allied under David's lineage against the other tribes.

**18:17 This is the second time that the stone set up by Bohan (meaning “victorious”) the son of Reuben was used as a marker (Joshua 15:6). Had the Reubenites not settled for the Transjordan allotment, they may have claimed this central land in Israel.**

18:18-19 Benjamin would have a small border on the southern part of the Jordan River that extended westward into the center of Israel.

18:20 The Jordan River marked the east side of Benjamin’s property.

### **Read Joshua 18:21-28.... The Cities in Benjamin’s Land Allotment**

18:21-28 The cities in the tribal allotment for Benjamin included Jerusalem (which was inhabited by the Jebusites at that time) as well as their new allies in Gibeon (Joshua 9). Jericho was also in Benjamin.

- The people of Benjamin become valiant men of war (Genesis 49:27; Joshua 20:17)
- King Saul (1 Samuel 9:21) and Saul of Tarsus were from Benjamin (Romans 11:1)

27 Joshua 19, 20

### **Read Joshua 19:1-9.... The Inheritance of Simeon**

19:1 Second Lot – Simeon which is down south in the desert area of Judah.

19:9 Simeon in midst of Judah because Judah had too much land

- Jacob’s son, Simeon, had slaughtered the men of Shechem (Gen 34:24-25).
- Simeon may have been a ring-leader to sell Joseph into slavery because Joseph had only Simeon arrested while he sent the other brothers back to retrieve Benjamin (Gen 42:24)
- Jacob prophesied that Simeon’s descendants would be scattered (Gen 49:5-7)
- Balaam taught Balak the way to seduce Israel and incur the wrath of God which occurred until a Simeonite fornicating with a Midianite woman was slain (Num 25:14)
- The Tribe of Simeon allied with Judah to fight their battles against the Canaanites together (Judges 1:3)
- Good King Asa (great-grandson of King David) called various tribes together from northern Israel including the Tribe of Simeon (2 Chronicles 15:9)

### **Read Joshua 19:10-16.... The Inheritance of Zebulun**

19:10 Third Lot – Zebulun was positioned north of Megiddo and east of Mt. Carmel.

- Zebulun’s borders were land-locked, but there was a small strip of land that extends to the Mediterranean Sea.
- Zebulun was the sixth and final son of Jacob’s wife, Leah.
- The Tribe shouted curses from Mt. Ebal with the Tribes descended from Jacob’s handmaidens (Dt 27:13)
- Some of the western area of Galilee overlapped with some of Zebulun’s territory and most of Christ’s disciples were from there. Nazareth was in Zebulun.

### **Read Joshua 19:17-23.... The Inheritance of Issachar**

19:17 Fourth Lot – Issachar

- Issachar received the Valley of Jezreel (Megiddo) which was enormously fruitful and fertile (best farms in Israel). Most of the notable battles occurred in the Valley of Armageddon.
- Issachar’s east side borders the northern part of the Jordan River.

**Read Joshua 19:24-31.... The Inheritance of Asher**

19:24 Fifth Lot – Asher’s land was on the northern section bordering the Mediterranean.

- Phoenicians would attack Asher’s water front.
- Anna (Lk 2:36-38) was from the tribe of Asher.

**Read Joshua 19:32-39.... The Inheritance of Naphtali**

19:32 Sixth Lot – Naphtali controlled the area that would contain most of Galilee.

- Naphtali owned the land around the west side of the Sea of Galilee to the northern top of the Jordan River. This portion would come to be called the “Galilee of the Gentiles.”
- The coming of the Messiah called Immanuel would be in the land of Zebulun (Isaiah 9:1-7). Capernaum (within Zebulun) would be the headquarters of Jesus’ ministry.

**Read Joshua 19:40-48.... The Inheritance of Dan**

19:40 Seventh Lot – Dan. The seven represents fully satisfied as all of the tribes had received their allotment of land. Dan had been the final tribe to receive its allotment.

- Dan’s land would be “Philistine country” which is the reason that Samson had an ongoing struggle with the Philistines.

19:47 Dan became dissatisfied with their allotment, but they overcame the dwellers and gained additional land.

**Read Joshua 19:49-51.... The Inheritance of Joshua**

**19:49 Caleb and Joshua had been the only two spies from Kadesh who had faith to follow God into the Promised Land (Numbers 14:30). Caleb had now been the first to receive his inheritance (Joshua 14:6-15), and now Joshua would be the final recipient of the land allotments (Joshua 19:49-51).**

19:50 Israel gave Joshua the land that he had requested. After casting lots, the city of Timnath Serah (“abundant provision”) in Ephraim (“double ashe-heap”) was given to Joshua (“God is salvation” – a type of Jesus).

19:51 Eleazar the priest, Joshua and the heads of the families apportioned to the Tribes.

- 144,000 Jews will come to Christ in the end times with 12,000 from each tribe (Rev 7:1-8); Messianic Jews will be witnessing in the Tribulation

**Read Joshua 20:1-9.... The Cities of Refuge**

- Cities of Refuge described in scripture three times: Joshua 20, Numbers 35, Deuteronomy 19
- Six Cities of Refuge: Kedesh (Naphtali), Shechem (Ephraim), Kirjath Arba (Judah), Bezer (Reuben), Ramoth (Gad), Golan (Manasseh)

<b>Cities of Refuge</b>
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(Joshua 20:7-8)				
1.	Kedesh	“Sanctuary”	Naphtali	“Wrestling”
2.	Shechem	“Shoulder/Strength”	Ephraim	“Fruitful/Ashe-heap”
3.	Kirjath Arba	“City of Four” - Test	Judah	“Praise”
4.	Bezer	“Strong”	Reuben	“Behold the Son”
5.	Ramoth	“Eminent High Place”	Gad	“Fortune”
6.	Golan	“Captivity/Rejoicing”	Manasseh	“Forgotten”
<b>Meanings represent aspects of the repentant sinner</b>				

20:1-2 God recounts the training and direction of Moses to Joshua (Ex 21:13; Deut 4:41, 19:2)

20:3 The only protection in the Cities of Refuge for those who killed unintentionally.

There is still a designated avenger of blood by families in some areas of the middle east. Three cities would be designated on the east side and three on the west side of the Jordan River. The six cities were located so that one could be reached from anywhere in Israel within a single day.

20:4 The person in flight must state his case at the gate to the elders before they let him enter into safety.

20:5 “Hatred” is deciding factor on premeditated murder. If someone murdered unintentionally (manslaughter instead of murder), they could flee for safety to the city of refuge (Joshua 20:1-6)

- Christ claimed that His crucifixion was manslaughter (Lk 23:34; Acts 3:17); however, once man has purposefully rejected the truth of the Gospel, his sin becomes deliberate.

- There is forgiveness for man if they flee to refuge (Ps 28:9, Heb 6:18)

20:6 The offender will stand trial before the assembly to judge whether he should have a place in the city of refuge, and then the accused must remain safely within the city until the death of the High Priest.

20:7 Kedesh (Naphtali) was northeast of the Sea of Galilee followed by Shechem (Ephraim) in the center of Israel concluding with Hebron (Kiriath-arba of Judah) west of the Jordan River. Hebron was level to the mid-point of the Dead Sea.

20:8 Bezer (Reuben) was northeast of the Dead Sea; Ramoth (Gad) was east of the northern part of the Jordan River; Golan (Manasseh) was east of the top point of the Sea of Galilee.

20:9 This refuge and salvation was established for both Jew and Gentile

28 Joshua 21, 22

### **Read Joshua 21:1-9.... The 48 Levitical Cities**

Joshua 21 “The cities of the Levites” fulfill the prophecy of Jacob (Gen 49:5-7). The Levites being scattered among Israel would be a blessing because anyone in Israel was never further away from a Levitical city than 10 miles.

21:2 Shiloh (“Provider of Peace/Prosperity”) was became the central place for the Temple. Jesus Christ is also known as Shiloh (Gen 49:10) who provides peace and (spiritual) prosperity.

21:41 Forty-eight cities belonged to Levites

**21:43 The Lord gave the land, and then Israel claimed and took possession of it.**

**21:44 Although all of the enemies were subdued, they were not eradicated for two reasons: 1.It was best for Israel to have the enemies eliminated slowly (Ex 23:29-30) 2.Because Israel followed their individual wills, the enemies became corrective judgments (Judges 2:19-23)**

**21:45 God fulfilled His promise of land & peace (Joshua 23:14)**

<b>48 Levitical Cities (Joshua 21)</b>		
<b>Tribes &amp; Cities</b>	<b>Meanings of Names</b>	<b>Story-Line (Not Inspired)</b>
<b>Judah &amp; Simeon</b>		
1. Kiriath-arba Hebron**	“City of Book” “Friend”	<i>Bible Students &amp; Friends</i>
2. Libnah	“Whiteness”	<i>Of Holiness</i>
3. Jattir	“Excellent” / “Remnant”	<i>Make an excellent remnant</i>
4. Eshtemoa	“Obedience”	<i>Who are obedient</i>
5. Holon	“Window” / “Grief”	<i>With grief</i>
6. Debir	“Place of the Word”	<i>From the Bible</i>
7. Ain	“Hour”, “Eye”, “Fountain”	<i>Now is the hour</i>
8. Juttah	“Turning Away”	<i>To turn away</i>
9. Beth-shemesh	“House of the Sun”	<i>From false worship.</i>
<b>Benjamin</b>		
1. Gibeon	“He who cuts down”	<i>Those who criticize</i>
2. Geba	“Hill” / “Cup”	<i>The Cup</i>
3. Anathoth	“Answer”, “Song”, “Poverty”	<i>Have poverty</i>
4. Almon	“Hidden”	<i>That is hidden.</i>
<b>Ephraim</b>		
1. Shechem**	“Back” / “Shoulder”	<i>The strength</i>
2. Gezer	“Dividing”	<i>separates</i>
3. Kibzaim	“Congregation”	<i>The congregation</i>
4. Beth-horon	“House of Wrath”	<i>From judgment.</i>
<b>Dan</b>		
1. Elteke	“God Fearing”	<i>Those who fear God</i>
2. Gibbethon	“From the High House”	<i>Have a home in Heaven.</i>
3. Aijalon	“Gift of God”	<i>God has given</i>
4. Gath-rimmon	“The High Wine Press”	<i>The ultimate place to make joy</i>
<b>Manasseh (West)</b>		
1. Taanach	“Who humbles/answers you”	<i>God humbles &amp; answers</i>
2. Gath-rimmon	“The High Wine Press”	<i>At the ultimate place to make joy</i>
<b>Manasseh (East)</b>		
1. Golan**	“Passage” / “Revolution”	<i>A Revolution against</i>
2. Beeshterah	“House of Ashtoreth”	<i>The places of false worship</i>
<b>Issachar</b>		
1. Kishion	“Hard” / “Severe”	<i>The Difficult</i>
2. Daberath	“The Word” / “Obedient” / “A Bee”	<i>Word for the Obedient</i>
3. Jarmuth	“Seeing/Fearing Death”	<i>Who See Death</i>
4. Engannim	“Fountain of Gardens”	<i>Will Find Fountains of Gardens</i>
<b>Asher</b>		
1. Mishal	“Torch” / “Beacon”	<i>The light</i>
2. Abdon	“Servant” / “Worshipper”	<i>For the servant/worshipper</i>

3.	Helkath	“Flat Place”	<i>Leads through flat lands</i>
4.	Rehob	“Broad”	<i>That are wide.</i>
<b>Naphtali</b>			
1.	Kedesh**	“Holy” / “Sacred” / “Belonging to God”	<i>God’s People</i>
2.	Hammothdo	“Hot One”	<i>Are the Hot One</i>
3.	Kartan	“Light” / “Tyrant”	<i>Who Light</i>
<b>Zebulun</b>			
1.	Jokneam	“Possessing/Building up People”	<i>Encouraging People</i>
2.	Kartah	“Calling” / “Meeting”	<i>To Join Together</i>
3.	Dimnah	“Dung”	<i>From Wasted</i>
4.	Nahalal	“Suburbs”	<i>Outskirts</i>
<b>Reuben</b>			
1.	Bezer**	“Vine Branches”	<i>God’s People</i>
2.	Jahaz	“Quarrel” / “Dispute”	<i>Will obstruct</i>
3.	Kedemoth	“Antiquity” / “Old Age”	<i>Becoming Relics</i>
4.	Mephaath	“Lustrous” / “Appearance of Waters”	<i>While retaining lustrous appearance</i>
<b>Gad</b>			
1.	Ramoth**	“Eminence” / “High Place”	<i>Heaven</i>
2.	Mahanaim	“Tents” / “Two Camps”	<i>Has Camps</i>
3.	Heshbon	“Invention” / “Industry”	<i>Making</i>
4.	Jazer	“Assistance” / “Helper”	<i>Helpers/Servants</i>
<b>** Cities of Refuge</b>			

### **Read Joshua 22:1-8.... Joshua Releases the 2½ Tribes to Return Transjordan**

22:1 Joshua called the warriors of Reuben, Gad and half tribe of Manasseh instead of them pestering him about returning to the east side of the Jordan to see their families.

- Scripture does not record the 2 ½ tribes complaining or pestering at all.
- The campaign to conquer the Promised Land had been going on for 7 years.

22:2 The 2½ tribes had fulfilled their agreement with Moses and had obeyed Joshua.

- Moses makes an agreement with the Tribes of Reuben and Gad before agreeing to let them stay Transjordan (Numbers 32).

22:3 The 2½ tribes had been faithful to their Israeli brothers and to God.

22:4 God had faithfully fulfilled His word to give the Promised Land to Israel and now they would be released from additional obligation (Numbers 32:22)

**22:5 Although the 2½ tribes had faithfully fulfilled their service in conquest, they would continue to be obligated to serve God with all of your heart and soul.**

22:6 Joshua blessed them before sending them home.

22:7 Moses gave the land east of the Jordan River to half of the Tribe of Manasseh (Numbers 32:39-42) and Joshua gave the land west of the Jordan River to the other half of the Tribe of Manasseh (Joshua 17:1-13).

22:8 The 2 ½ tribes returned east of the Jordan to their families with seven treasures:

1.Wealth/Spoils 2.Cattle 3.Silver 4.Gold 5.Bronze 6.Iron 7.Clothing

- The principle of sharing the spoils of war with those who stay at home reveals that all have a duty, a responsibility and a burden; therefore, all should share in the victory (Numbers 31:25-47; 1 Sam 30:23-25).

### **Read Joshua 22:9-12.... The Transjordan Tribes Construct an Altar**

22:9 The 2½ tribes left the location of the Tabernacle to return Transjordan.



- 22:10 A replica of the one true altar was built with pomp and circumstance, but the spiritual things of God (e.g. baptism, Lord's supper, scripture teaching) should not be compromised with ceremony.
- The 2 ½ tribes had just left Shiloh, so the Tabernacle would have been fresh on their minds.
- 22:11 Israelites "heard" it said... Scripture doesn't record who said what the 2½ tribes had done... gossip and tales are rarely heard first-person (Ex 23:1; Lev 19:16).
- 22:12 Israel gathered at Shiloh (where the Tabernacle was located) to attack the 2½ Israeli brothers. Moses had given the Law of the central sanctuary (Deuteronomy 12:1-14).

**Read Joshua 22:13-20.... The Transjordan Tribes Are Confronted About Altar**

- 22:13 Phinehas was known for his judgment of unfaithful Israelites (Num 25:7-11)
- 22:14 Heads of families who represented the ten tribes west of the Jordan River went with Phinehas.
- 22:15 Although Scripture says Phinehas "told" – Phinehas made statements through questions.
- 22:16 When Phinehas spoke, he was speaking for all of the Israeli community. The Hebrew word "treachery" (ham-ma'al) is based on the same Hebrew word (ma'al) for "trespass" in Joshua 22:20.
- 22:17 Phinehas claimed that the community continued to deal with the sin of Peor (Numbers 25) nearly a decade earlier.
- 22:18 All of Israel would bear God's judgment for the sin of several tribes.
- 22:19 Sin defiles land; Phinehas invites the 2½ tribes to come to the western side of the Jordan River where the single, central place of worship was at Shiloh. Sin is against God and believing brothers.
- 22:20 The judgment of sin goes beyond the sinner; one example of this is with Achan when Israel was defeated at Ai and 36 men died (Joshua 7:5) as did all of Achan's family.

**Read Joshua 22:21-29.... The 2½ Tribes Answer the Accusations**

- 22:21 The 2½ tribes east of the Jordan River answer with one voice.
- 22:22 The tribes invoke the presence of God – before God they speak by repeating the sacred name of the Lord twice "Yahweh Elohim El, Yahweh Elohim El"
- The 2 ½ tribes claim that God knows; they want their brothers to know what God knows.
- 22:23 The eastern altar was not for (burnt/grain/sacrifice) offerings, and they did not intend to turn away from God.
- 22:24 The 2½ tribes were fearful that Israel's descendants would separate those descendants on the eastern side of the Jordan River as outcasts away from the Lord.
- 22:25 The concern was that Israel's descendants in the Promised Land would belittle and frustrate the eastern descendants to hurt their walk with God.
- **The 2½ tribes had wrongly selected the eastern side of the Jordan River because they liked what they saw instead of following God; now they were trying to correct the issue that they had created.**

- **Although the 2 ½ tribes did not have evil intent, they were simply doing what was right in their own eyes; all of Israel would follow this example through the book of Judges.**

22:26-27 East of the Jordan, the 2½ tribes had built an altar as a witness (not for offering), but every God ordained act should be used according to His purpose.

- This pseudo-altar had been misinterpreted by the Israelite brethren; however, the misinterpretation would continue through the generations as kings would wrongly begin leaving additional worship locations in “high places.” (1 Ki 3:2-3, 12:31).
- The literal meaning of the word “altar” is “high place”, but altar (mizbeach) originates from the word zavach (“a place of slaughter”).

<p style="text-align: center;">God's Will Not Man's</p> <p style="text-align: center;"><u>Deuteronomy 12:4-5</u> "Don't worship the LORD your God this way. Instead, you must go to the place the LORD your God chooses from all your tribes to put His name for His dwelling."</p>	<p style="text-align: center;">Jewish Men were required to go to Jerusalem <b>THREE</b> times annually</p> <p style="text-align: center;"><u>Deuteronomy 16:16</u> Festival of Unleavened Bread Festival of Weeks Festival of Booths</p>	<p style="text-align: center;">Options for Those Who Found the Travel Inconvenient</p> <p style="text-align: center;"><u>Deuteronomy 14:23-25</u> "If the distance is too great for you to carry it, since the place where the LORD your God chooses to put His name is too far away..."</p>	<p style="text-align: center;">Dan/Ephraim Judged for Introducing Locations of False Worship</p> <p style="text-align: center;"><u>1 Kings 11:25-30</u></p> <p style="text-align: center;">↓</p> <p style="text-align: center;"><u>Revelation 7:4-8</u> Dan nor Ephraim are listed among Tribes in Revelation</p>
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22:28 The replica altar was meant as a memorial to point to the connection with the true altar at Shiloh, so that their children would not fall away.

22:29 Instead of rebelling against the Lord, this altar was built as a sign of commitment that the 2½ tribes wanted extended to their descendants.

### **Read Joshua 22:30-34.... The 2½ Tribes Are Cleared & the Conflict Resolved**

22:30 Mercy is rightfully bestowed on the 2 ½ tribes who acted in ignorance; however, the altar should have been demolished instead of corroborated.

22:31 The 2½ eastern tribes had saved all of Israel by not sinning and bringing God’s judgment on all of them.

22:32 Phinehas and the tribal leaders returned with the true and correct report of the misguided intentions around the eastern altar.

22:33 Israel was satisfied and praised God that their brothers had not rebelled against Him.

22:34 Manasseh is not mentioned, but the Tribes of Reuben and Gad named their replica altar, “*It is a witness between us that the Lord is God.*”

- Over time, the true altar was to be undermined through Israel following their own way instead of God’s will. Believers should show mercy while correcting manmade liberties with God’s Word.

29 Joshua 23, 24

### **Read Joshua 23:1-16.... Joshua Gives Farewell to The Leadership of Israel**

It took 7 years to conquer the land and approximately 13 years to settle the allotments, so the book of Joshua covers approximately two decades.

23:1 Joshua was now 110 years old (Joshua 24:29), and God had allowed Joshua to enjoy the Promised Land for some time.

- God had told Joshua that he was old after the 7-year conquest of the Promised Land, and before any land was allotted to the tribes. (Joshua 13:1).

- Israel entered the Promised land around 1400 BC, and there are letters (The “Amarna” Letters) dated between 1399-1350BC from Canaanite scribes living in Palestine, Phoenicia, and southern Syria addressed to Egypt’s Pharaoh Tutankhamen (King Tut) complaining about Israel’s military campaign and requesting military support.
- The Amarna Tablets written in Akkadian cuneiform were discovered in 1887 by an Egyptian woman in Egypt, who had stumbled upon a palace buried under sand.
  - From the Amarna Tablets: “...*Let the king turn his face to the troops, and let the king, my lord, send troops! No territory remains to the king, my lord. The Hebrews are devastating all the lands of the king. If there be troops in this year, then the lands will remain the king's, my lord's; but if no troops arrive, the lands of the king, my lord, are lost... To the scribe of the king, my lord: Abdi-Jiiba, thy servant. Bring clearly before the king, my lord, these words: All the lands of the king, my lord, are going to ruin.*”

23:2 Joshua called together the important individuals across elders, leaders, judges and officers. Joshua humbly told them the honest, candid fact that he was old.

23:3 Joshua gives God the glory; the leaders had seen what God did on their behalf.

23:4 Joshua asks that they “see” now the way that the Promised Land has been allotted by Joshua to the tribes.

23:5 As with all of the world, it was only “their land” in the sense that God had given it to them as their “lot” in this life, but it was God’s to give and take away because ultimately, all of nature belongs to Him (Ex 9:29; Ps 24:1; 1 Cor 10:26).

23:6 Be courageous to be obedient (Joshua 1:6). Joshua is encouraging the leaders in the same way that God encouraged him at the beginning of his ministry.

- The word “canon” means list and is defined as the inspired books of the Bible. It is said that the first written canon was the 10 commandments inscribed by the Lord (Exodus 24:12). Then God told Moses that he needed to capture the guidelines, commandments and events (Ex 17:14, 34:27) in the law of Moses. Israel was instructed to follow and obey the Law of Moses (Joshua 23:6).
  - Authoritative/Divine Inspiration – God told the author to write it
  - Agent of God – The individual was recognized by God’s people
  - Authenticity – It is factually true
  - Testimony - The content was recognized by God’s people as from God
  - Agreement – The book doctrinally agrees with canonized Scripture

23:7 Idolatry was an ongoing focus of the Lord for His people.

23:8 Remain faithful; instead of worshipping what the world worships, remain faithful to the one true God.

23:9 The Lord receives the praise for the success of His people.

23:10 God had promised to make His people victorious over the giants of the Promised Land.

23:11 Loving the Lord translates into obedience and will result in blessings for His people.

23:12 If God’s people turn to the world, the Lord will not drive them out of your life. It is only a matter of time before God’s people become like the world bringing God’s judgment on disobedient and wicked acts.

23:13 The scourging and thorny crown was worn by Jesus to pay the price of sin (Mt 27:29; John 19:1)

**23:14** Death is a universal experience shared by all men (Hebrews 9:27), and in the same vein, the truths of God's Word are evident to all who "see" and "hear."

- **"Verbal Plenary Inspiration"** is the belief that beyond the broad "thematic" inspiration of Scripture, God also supernaturally preserved His inspired words in Scripture (2 Tim 3:16)

**23:15** God is true to His Word for blessing or curse. God's faithfulness for good is just as certain for God's faithfulness to judgment.

**23:16** God gave His people the Promised Land, and He could quickly remove His people from it (Deuteronomy 28).

- **Although God's Palestinian Covenant for the Land was unconditional; however, he will remove the faithless generations and then restore them.**
  - **722BC – Assyrian Captivity of Northern Kingdom**
  - **605BC, 597BC, 586BC – Babylonian Captivity of Southern Kingdom**
  - **165BC – Syrian (Antiochus Epiphanes) Closed Down the Temple**
  - **70AD – Romans (Titus) Destroyed the Temple**
  - **135AD – Romans (Emperor Hadrian) Destroy Jerusalem**
  - **May 14, 1948 – Israel Reestablished**

**Read Joshua 24:1-13.... Joshua Reviews Israel's History to the People**

**24:1** Shechem was located at the base between Mt. Ebal and Mt. Gerizim where the Israelites yelled all of the blessings (if they were to obey) and all of the curses (if they were to disobey). Deut 27:11-14; Joshua 8:33-34

**24:2** Throughout Scripture and time, Jewish custom is to retell the stories of their forefathers and ancestry. Abraham's father, Terah, lived in the Chaldean city of Ur (in Southeast Iraq) where he worshipped false gods (Romans 1:25; 1 Thessalonians 1:9)

- **Three Bodies of Water are listed in Joshua 24 in relation to being separated:**
  - **The Euphrates away from Sumerian polytheism (Joshua 24:2)**
  - **The Red Sea away from Egypt's polytheism (Joshua 24:6)**
  - **The Jordan River to destroy Canaan's polytheism (Joshua 24:11)**
- **At the time of Terah, Ur would have had a thriving population of approximately 300,000 "learned" people who had studied math and astronomy. Ur also had a library.**
- **According to the Talmud (Judaism's oral law), Terah married Amathlai, the daughter of Karnebo, who bore Terah three sons (Abram, Nahor, Haran).**

**24:3** This verse records to strategic actions by God – 1. God took Abraham to Canaan 2. God gave Abraham many descendants.

**24:4** God blessed Isaac with Jacob and Esau; Esau was the eldest, but Jacob is listed first. God gave Seir to Esau (Dt 2:4-7) while Jacob's family went into Egypt (Gen 47).

**24:5** The deliverance from slavery in Egypt (Exodus chapters 3-14) testify to the ongoing acts of God. God sent Moses/Aaron as well as the plagues, and God brought them out.

**24:6** Egypt had utilized their well-built military (horses and chariots) to pursue Israel.

**24:7** At the Red Sea, Israel's prayers for help were effective as God destroyed Egypt's military. Those who had been less than 20 years old at that time would have witnessed God's salvation before God took them into the wilderness for forty years.

- 24:8 The Transjordan region east of the Jordan River was captured by Israel with the defeat of King Sihon in the south and King Og in the north (Deuteronomy 31:4; Joshua 2:10; 9:10). These east Jordan conquests were ongoing testimonies (1 Kings 4:19; Psalm 135:11)
- 24:9-10 East of the Jordan River, God used Balaam to bless Israel instead of King Balaak using Balaam to curse Israel (Numbers 22-24)
- 24:11 Israel moved into the Promised Land and defeated seven types of people groups including those in Jericho (Joshua chapters 6-10).
- 24:12 This “hornet” term is used three times in scripture of God diminishing the resistance of those in the land of Canaan (Ex 23:28; Deut 7:20). This term could be used generally as striking terror or panic among the people. It could also reference raiding parties from Egypt.
- 24:13 God’s blessings vs. efforts: cities (Dt 6:10), assets/wells/vineyards (Joshua 6:11)→ Haggai 1:6-7

**Read Joshua 24:14-28.... Israel Renews Commitment to the Lord**

- 24:14 Joshua calls on Israel to “*fear the Lord and worship Him in sincerity and truth.*” (John 4:23-24; Romans 12:1-2). God calls Israel to get rid of the false gods of their fathers. God has moved in the lives of His people; “therefore,” serve the Lord.**
- 24:15 Choose this day who you will serve, but as for me and my house, we will serve the Lord.**
- **There are many other options with the false gods of the land of Ur or the false gods in the land of Canaan.**
  - **Joshua encourages Israel to choose the one that they will serve (1 Kings 18:21), but be dedicated to that worship. Joshua and his family would serve the one true God.**
- 24:16 The people committed to the Lord as well.
- 24:17 Israel agreed that they had witnessed God in their lives, and they claimed the Lord as their personal God.
- 24:18 The reason that Israel worships the Lord is that He is their personal God.
- 24:19 Joshua corrects the people that they are unable to keep their commitment to worship God because He is holy and jealous; He expects obedience and will not share worship with anyone.
- 24:20 Joshua tells Israel that God will abandon His people if they abandon Him.
- 24:21 Israel served God under Joshua and elders who outlived him (Judges 2:7)
- 24:22 Israelites are witnesses against yourselves
- 24:23 Just as Israel eradicated the wicked Canaanites from the land, Joshua calls on Israel to get rid of the false gods.
- 24:24 Israel agrees to “worship God and obey Him.”
- 24:25 Joshua made the covenant with the people which is a public agreement, and Joshua solidified the covenant with statutes and ordinances (ramifications and consequences) that legalized the agreement through Israel’s descendants.
- 24:26 Archeologists have discovered a large stone near Shechem that some attribute to this witness (Luke 19:40).

24:27 The Law of God is placed under the oak in Shechem, just as Jacob had placed idols under the oak in Shechem (Genesis 35:4). The law of God is a witness against the people

- This was the first location as Abraham, Sarah and Lot entered into Canaan that Abraham built an altar (Gen 12:6).

24:28 Joshua had summoned the people, and now he would send them away to settle in their land allotments.

**Read Joshua 24:29-33... Three Leaders Are Buried**

24:29 Joshua is defined as the Lord's servant, and he died at the age of 110.

24:30 Joshua was buried at his home in Ephraim on the land that he had requested (Joshua 19:50). The city was Timnath Serah ("abundant provision") in Ephraim ("double ashe-heap").

24:31 Israel remained faithful to God beyond Joshua's death and even through the lives of the elders of Israel.

**24:32 This verse ties a comparison between Joshua and Joseph. Israel had also buried Joseph where he desired at Shechem. Joseph had also lived until the age of 110, and he had made the brothers pledge (just as Israel had just pledged) to bury Joseph in Israel (Genesis 50:22-26).**

24:33 The high priest, Eleazar, also died and they buried him on the land of his son (the new High Priest) Phinehas. Phinehas will serve as the high priest during the challenging and difficult time of Judges (Judges 20:28).