

Simple, Stimulating Studies

ABOUT

Joshua

--THE MAN & HIS BOOK--

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Introduction

Welcome to a study of the man Joshua and of the book that bears his name.

In the study of Old Testament History the book logically preceded Judges.

The names "Joshua" and "Jesus" both mean the same ("Jehovah is salvation"), "Joshua" being Hebrew and "Jesus" being Greek. Because of this the "Jesus" of Acts 7:45 and of Heb. 4:8 in the King James Version was actually "Joshua" of the Old Testament as the context bears out.

The author believes the following studies will help you to a joyful study of this sixth book of our Old Testament.

Placing Joshua in TIME

When studying any segment of history, such as we will be doing in the book of Joshua, it is always beneficial to get an overall view of the history of which that segment was a part. Joshua was a part of Old Testament History, so in the beginning of this study let us first memorize the various periods comprising Old Testament History in order.

PERIODS OF OLD TESTAMENT HISTORY

1. Old World.
2. Post-Flood.
3. Patriarchal.
4. Bondage.
5. Wanderings.
6. Conquest.
7. Judges.
8. United Kingdom.
9. Divided Kingdom.
10. Exile.
11. Post-Exile.

BRIEF ANALYSIS OF EACH PERIOD

1. Old World period--It began with Creation and ended with the flood of Noah's day. It comprised ten long generations. The early chapters of Genesis tell us of this period.
2. Post-Flood--It is thought to have covered around 400 years. It was a rebuilding period when the three sons of Noah began repopulating the depleted earth. It ran from the flood to the time of Abraham. It was during this period that the Tower of Babel was undertaken, resulting in the scattering of the human family into various nations. It was also during this period that idolatry probably began.

3. Patriarchal period--It was a four-generation period: Abraham, Isaac, Jacob, and Jacob's 12 sons. In its last generation Joseph was sold into Egypt by his spiteful brothers, which in time led to their offsprings' bondage in Egypt.

4. Bondage period--Jacob and his offspring remained in the rich delta section of Egypt after the drought years were over where they multiplied into a great people, causing them to be put into bondage by a new reigning regime. As the long years passed, that bondage became more and more oppressive, causing God to raise up Moses to lead them out.

5. Wanderings period--Through the leadership of Moses, God delivered His people (the Israelites) from Egypt and started them toward Canaan, the land He had promised them. But their sins (especially their unbelief) caused Him to condemn that adult generation to live the rest of its time wandering in the desert country between Egypt and Canaan. These were the years of Moses' leadership.

6. Conquest period--After Moses died, the mantle of leadership fell on Joshua, who led them into the land of Canaan and then in its conquest.

7. Judges period--Following the death of the aged Joshua each tribe was supposed to rid its territory of its idolatrous inhabitants as well as every vestige of their religion. But they conquered enough to subdue the inhabitants and put them to tribute instead of doing what God had told them. As a result their idolatry got into Israel, causing God to deliver them into the hands of various invading nations. When Israel did repent, God raised up Judges to deliver them out of its enemies' hands.

8. United Kingdom period--Samuel was the last of the Judges. In his day Israel demanded a king to be like the nations around them. God directed Samuel to anoint the first two kings (Saul and David). Both reigned 40 years each as did David's son Solomon. But because Solomon became idolatrous through some of the pagan women he married, God told him He was going to divide his kingdom. Thus from the kingdom's united years we give this period its name.

9. Divided Kingdom period--After Solomon's death the kingdom did divide. Solomon's descendants had only two of the original 12 tribes to rule, and that portion of the kingdom was called Judah while the other ten tribes in the north retained the name Israel. Because of idolatry in the northern kingdom it was destroyed and taken captive by Assyria.

10. Exile period--In time Judah also was taken into captivity by Babylon. Daniel and his friends (Shadrach, Meshach, and Abednego) lived in this period.

11. Post-Exile period--The seed of Abraham (the Messiah) was to be born of the house of David of the tribe of Judah, so God ultimately brought Judah back into its own land around 500 years before Christ. This period brought an end to Old Testament History.

WHERE JOSHUA FITS INTO OLD TESTAMENT HISTORY

As you can see from the above, he was the successor of Moses and the leader of the Conquest period. The 24 chapters of the book that bears his name tell us of that conquest and then of the division of the land to the various tribes.

QUIZ

1. Name the 11 periods of Old Testament History in order.
2. Give at least one item of information about each of the 11 periods.
3. Where did Joshua fit into Old Testament History?

The New Leader

Before we consider Joshua in his leadership role (that is what the book of Josh. covers), let us consider some background information.

JOSHUA'S EARLY LIFE

1. Obviously he was born in Egyptian bondage. His younger years were spent in the bitterest times of that bondage, years described in Exo. 2:23-25: "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob...and God had respect unto them."

2. And obviously Joshua was a part of Israel's exciting departure from Egypt--through the Red Sea.

3. He was commander of the Israelite army in its battle with the attacking Amalekites soon after they escaped Egypt (Exo. 17:8-13). This fact shows Joshua was full-grown at the time of the Exodus--also that he was a strong, brave man.

4. Next we see him as Moses' servant on Mt. Sinai at the time Moses was given the Ten Commandments and the rest of the law (Exo. 24:12,13). At the end of the 40 days when they were coming down and heard the noise of the idolatrous calf-worshippers, he and Moses had different ideas as to what the noise represented (Exo. 32:15-20).

5. Israel's murmuring was very early too much for Moses to bear, so God told him He would give him 70 elders to help him. When two of those were prophesying among the people of the camp, Joshua was envious and said, "My lord Moses, forbid, them." But Moses said, "Envious thou for my sake? would God that all the Lord's people were prophets" (Num. 11:4-29).

6. He was one of the 12 spies Moses dispatched to view the land where they were going and then report on it. Only he and Caleb

proved to be men of faith to believe God could overcome the walled cities and the giants they saw. For this they were promised entrance into that land when that generation that accepted the unfaithful spies' view was condemned (Num. 14:29,30).

These were some of the earlier experiences of Joshua.

CHOSEN TO SUCCEED MOSES

When God told Moses to go up into the mountain and view the land before he died, Moses wanted God to set a new leader over the people (Num. 27:15-17). God gave instructions as to what he was to do to his successor Joshua (Num. 27:18-21). So Moses set Joshua before the high priest Eleazar and all the people and laid his hands on him, thus publicly inaugurating him as the new leader (Num. 27:22,23). Moses urged Joshua to be strong and courageous because God would be with him to lead Israel into the land He had promised them (Deut. 31:7,8).

AFTER MOSES' DEATH

1. The last chapter of Deut. tells of Moses' death (34:1-8), and the first chapter of Joshua has God saying to Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them" (Josh. 1:2).

2. He assured Joshua of complete victory over the inhabitants of that land because He would be with him as He had been with Moses (Josh. 1:3-5), whereupon He urged Joshua to be strong, courageous, and obedient to all that was written in the law of Moses (Josh. 1:6,7).

EARLY MOVES AS LEADER

1. Joshua sent a message to the people through his officers that in only three days they would be crossing into the promised land, so

food should be prepared for those days (Josh. 1:10,11).

2. He then called on the two and a half tribes whose inheritance was east of the Jordan to fulfill the promise they had made to Moses--to go with their brethren across Jordan and fight with them until victory was theirs (Josh. 1:12-15). They told Joshua they were ready to do what they had promised (Josh. 1:16-18).

OBSERVATIONS

1. Joshua and Caleb had stood for God even when their peers had not. Sometimes we too must do the same. May we be like Joshua and Caleb.

2. They had affirmed that God was able to give them the land and victory over the walled cities and the giants. They lived to have their boast of God come true. We too should believe that whatever God has promised, He will also perform.

3. God's instructions to Joshua to be strong, courageous, and obedient to His Word are equally applicable to God's leaders today.

QUIZ

1. In what condition did Israel exist in Joshua's growing-up years?

2. What shows Joshua was full-grown when Israel left Egypt?

3. What unusual 40-day experience did he along with Moses have?

4. What did Joshua think the noise at the foot of Mt. Sinai was?

5. How was his and Caleb's report different from the other spies' report?

6. What special reward were they promised because of their report?

7. On what occasion was he envious for Moses?

8. Did Moses get to know that Joshua would be his successor before he died?
9. Of what did God assure Joshua upon his becoming Moses' successor?
10. What was one of God's instructions to him at that time?
11. What message did Joshua send to the people?
12. What did Joshua call on the two and a half tribes to do?

Two Spies' Risky Venture

Israel was camped in the Jordan Valley just east of the river. They were eager to enter the land and begin its conquest that it might soon be their homeland.

SENT TO SPY OUT JERICO

1. Jericho was a great city only a short distance west of the Jordan River which flowed between it and the Israelites' encampment in the plains of Moab.
2. Since it was located near the usual place of crossing that river via a ford, it was to be the first city attacked by Israel. So Joshua dispatched two spies to look it over and bring him a report (Josh. 2:1).
3. It would be a risky venture on their part.

EXCITEMENT FOR THEM IN JERICO

1. Since they needed a lodging place, they chose Rahab's place (Josh. 2:1). She was referred to as a "harlot" which has given rise to much discussion whether she was a harlot in the usual sense of that word, or whether she was a religious harlot. A few have even thought she was just an inn-keeper. Your writer takes her to be a harlot in the usual meaning of that word, making it not unusual for her to receive travelers into her house. As spies they would have a more natural entrance to her house than into any other house.
2. Jericho was aware of the Israelites' presence on the other side of the river. Someone saw the two men enter Rahab's house and reported it to the king (each city had a "king" in those days). He rightfully figured they were on a spy-mission and demanded that Rahab deliver them up (Josh. 2:2,3).
3. When she hid them under flax she was drying on her flat rooftop, she told them why she was hiding them from the authorities: you have the right God--we have heard of His drying up the Red

Sea and of His delivering the two powerful kings east of the Jordan into your hand (Josh. 2:8-11), and she asked that her kindness to them be rewarded by their sparing her and her family in the coming battle (Josh. 2:12,13). They promised they would if her family members were in her house at the time, that she display in her window the cord with which she was going to lower them to safety, and that she tell nobody their plans (Josh. 2:14-20). Her faith is listed among that of the great believers in Heb. 11:31. See Jas. 2:25 also.

4. As she let them down by the cord (her house was built upon the wall, probably across the space between the double wall of the city), she sent them the opposite direction--to the mountain west of town instead of east to their encampment. This was likely the same mountain where Jesus later suffered His temptation after His baptism (Matt. 4:8,9). Of course, the Jericho authorities who sought them toward the river never found them.

5. Then after three days of hiding, the spies returned to Joshua. What a report they gave their leader (Josh. 2:23,24)!

OBSERVATIONS

1. Rahab's faith saved her. Have you ever thought that God had to spare her actual house when the walls came tumbling down?

2. We might wonder about her lying to the city authorities and also her unpatriotic behavior in hiding the spies. Let us not forget that we are on this side of Christ's coming, and that we have Christian standards which she did not have. God knew she would willingly become part of Israel later (consider Matt. 1:5). God took what she did as a manifestation of her faith in Him.

3. Contrast these spies' faith-report to the original spies' fear-report. Their faith was based on what God has done and had promised to do.

QUIZ

1. Where was Jericho located?
2. Why did Joshua send two men into Jericho?
3. Where did they stay in Jericho?
4. What did Rahab tell the authorities who came to get the men?
5. Where had she hid them?
6. What did she say to the men about Israel's God?
7. What request did she make of them?
8. On what conditions would her request be granted?
9. Where did she send them for their safety?
10. How long were they there before returning to Joshua?
11. What attitude of Jericho did they report to Joshua?

The Long-Awaited Day

Can you imagine the excitement that prevailed throughout the camp of Israel as a result of the spies' report?

JOSHUA MOVED ISRAEL TO THE RIVER

1. This move was in preparation for crossing into the land (Josh. 3:1).
2. This was probably why they were to prepare food ahead of time.

OFFICERS' INSTRUCTIONS TO THE PEOPLE

The officers told the people that when they saw the priests bearing the ark, they were to follow, but to leave a space of 2,000 cubits (3,000 feet) between it and themselves (Josh. 3:2-4).

FINAL MATTERS BEFORE THE CROSSING

1. Joshua called on the people to sanctify themselves ahead of what the Lord was about to do (Josh. 3:5). What were they to do in sanctifying themselves? Probably the same that Moses had Israel do when God was going to come down and speak to them at Mt. Sinai (see Exo. 19:10-15).
2. On the next day Joshua told the priests when to take up the ark and start for the Jordan (Josh. 3:6).
3. God assured Joshua that on that very day, He would begin to magnify him before the people even as He had Moses (Josh. 3:7). He was also to instruct the priests carrying the ark to stop and stand in the very edge of the water of the river (Josh. 3:8).
4. By the miraculous crossing of the Jordan, Joshua told the people, they would be assured their great God was going to drive out the nations living in the land west of the river (Josh. 3:9-11).

They were also to select a man from each tribe for a purpose to be made known later (Josh. 3:12).

THE CROSSING ITSELF

1. At that time the Jordan was overflowing its banks, so its waters had spread out shallow throughout its wide valley--so the priests actually stood in very shallow water.

2. Suddenly the river stopped flowing and began backing up higher and higher to let the people go across the valley and the river channel to the other side--and they did so on miraculously dry land. While the several million Israelites crossed, the river had risen as far north as the city of Adam--look it up on an Old Testament map of Palestine (Josh. 3:14-17).

MEMORIAL TO THE CROSSING ERECTED

1. The 12 men previously chosen from the various tribes took 12 stones from where the priests had stood, carried them to the west side of the river channel, and built them into a monument so that in time to come when their offspring would ask what those meant, they would tell them of this great crossing (Josh. 4:1-8).

2. In turn they took 12 stones from the land and put them where they had gotten the 12 stones from the riverbed for the memorial (Josh. 4:9).

3. Then the priests were called up from where they had been standing, the crossing was complete, and the river began to flow once more (Josh. 4:16-18).

4. This memorable day was the tenth day of the first month (Josh. 4:19).

RESPONSE TO THIS MIRACLE

1. Rahab had told the spies of the fear already existing among them.

2. God stopping the Jordan to allow Israel to enter their land only

added to their dread and fear (Josh. 5:1).

OBSERVATIONS

1. Since the people were to maintain a distance between them and the ark they were following, God was teaching them the importance of having due respect for sacred things. This is still very important.
2. Stopping a flooding river without benefit of a dam was no problem for the powerful God. No work of power is too great for God to perform if it is His will to do so.
3. "What mean these stones?" concerning their monument would be very similar to our children asking, "What mean the elements of bread and grape juice?" in the Lord's supper.

QUIZ

1. How much space were the people to leave between themselves and the ark?
2. What condition was the Jordan in at that time?
3. As far upstream as what city did the Jordan rise while Israel crossed?
4. How many stones were used in the memorial to the crossing?
5. Where did they get those stones?
6. How did Jericho feel about this miracle?

Encamped at Gilgal

In the valley west of the Jordan River there was an abundance of flat land for Israel's several-year encampment. And it was not too far from Jericho ("two miles"--Josephus) which they would soon attack. Several things transpired here prior to the attack on Jericho.

MASS CIRCUMCISION

1. Before we discuss this, it is important that you read the account in Josh. 5:2-9.
2. Those born during the many-year Wanderings period had not been circumcised. They now were. For no family in Israel to continue the ancient rite of circumcision during that long period seems strange, suggesting that God may have purposely suspended this sign of the covenant between Him and Israel until the new generation came into the promised land--as if He disowned the unbelieving, disobedient generation described in Heb. 3:10.
3. Because of this mass circumcision the place of encampment came to be called "Gilgal", which means "rolling"--God said, "This day have I rolled away the reproach of Egypt from off you."
4. It was good that nearby Jericho knew nothing of this mass surgery, or it would have immediately attacked the camp of crippled Israelites.

FIRST PASSOVER IN THE NEW LAND

1. Israel's crossing the Jordan on the tenth day of the first month was only a few days before the annual Passover feast.
2. Israel's observing this Passover (reported in Josh. 5:10) must have had special meaning now that they were no longer grounded in the desert but were in their own land. This may be why God reported it in the book of Josh.

THE DAILY MANNA CEASED

1. Each day of their wilderness wanderings (except the weekly Sabbaths) God had sent manna for the Israelites to gather and use.
2. Now that they were in the land promised them, they have evidently come into possession of some of the inhabitants' stored grain, so God would no longer supply them with His manna. God said in Deut. 6:10 that when He would bring them into the land, He would give them things they had not worked to produce--this was beginning to come to pass.
3. From this time forward, Israel would have to overcome those living in the land or starve.

ANGELIC CAPTAIN OF THE LORD'S HOST

1. When Joshua saw a personage with a drawn sword, he boldly went to him to ask him who he was. He wanted to know if he was for them or against them (Josh. 5:13). From his answer we take him to be an angel sent to direct the conquering soon to begin (Josh. 5:14).
2. Such an identification caused Joshua to fall on his face before him (Josh. 5:14) and remove the shoe from his foot (Josh. 5:15).
3. This was a special divine encouragement given Joshua on the verge of the conquest's beginning.

OBSERVATIONS

1. Old Testament circumcision severed a small piece of unnecessary flesh, but New Testament circumcision puts off the whole body of sin from us (Col. 2:11). All Christians have received this important spiritual circumcision (Phil. 3:3).
2. Jesus is our manna ("living bread") who came down from heaven (John 6:48-51) on which we feed daily between our Red Sea (baptism) and our Jordan (death).
3. The assurance brought to Joshua and Israel by the angel's appearance and promise give us meaning concerning Jesus'

promise in Matt. 28:20 to be with us in our evangelistic conquests.

QUIZ

1. Why was "Gilgal" given that name?
2. What feast did Israel observe soon after entering the land?
3. What caused God to suspend the manna after they were in the promised land?
4. Who was the person with the drawn sword?

The Conquest Begins

Walls were built around ancient cities to protect them from invading armies. Jericho's gates were shut for fear of the Israelites (Josh 6:1). It was not because Israel itself was so great but because of what God had done in their behalf that the inhabitants of the land were filled with fright. The mistake of the unfaithful spies years ago was that they saw the powerful enemies but eliminated God from their considerations. Listen to them: "We be not able to go up against the people; for they are stronger than we...All the people that we saw...are men of a great stature. And there we saw the giants, the sons of Anak...and we were in our own sight as grasshoppers, and so we were in their sight" (Num. 13:31-33).

DIVINE ASSURANCE THAT ISRAEL WOULD CONQUER JERICO

Even Jericho holding up within its fortified walls rather than going out to attack encamping Israel was indicative that Israel would overcome, and God so promised (Josh. 6:2).

INSTRUCTIONS GIVEN AND OBEYED

1. For six consecutive days the fighting men of Israel were to walk around Jericho once daily. Following them would be seven priests blowing on rams' horn trumpets, and following the priests would be the ark of the covenant being carried (Josh. 6:3-6). From verse seven it seems the people then followed the ark but silently (verse 10). Each night they returned to the camp (verses, 11,12).
2. What a fearful sight that was to Jericho, and how fearful to hear the blaring! But when nothing happened during the first day, Jericho might have wondered if Israel had changed its mind. But they came again the second day and did the same thing--but still no fighting occurred. "What is going on?" Jericho might have

wondered.

3. Then came the seventh day, and the group just kept circling the city (seven times) after which the signal was given, the priests blasted on the trumpets, the people shouted, and Jericho's ancient walls collapsed--except that part with Rahab's house--allowing the Israelites to enter the city from all directions (Josh. 6:13-21).

4. Rahab and her family were brought out to safety (Josh. 6:22,23,25).

5. They collected the silver and gold and vessels of brass and iron found in the ruins and put them in the treasury of the Lord according to divine commandment (Josh. 6:19). Joshua then burned the destroyed city (Josh. 6:24).

THE CITY NOT TO BE REBUILT

1. Joshua pronounced a double curse on anyone who would dare rebuild Jericho: in the beginning of the project ("lay the foundation"), his firstborn would die, and when he completed the project ("set up the gates"), his youngest would die.

2. For centuries nobody undertook to rebuild Jericho--maybe because this curse was known. But in the wicked days of King Ahab's reign a man from idolatrous Bethel (Hiel by name) undertook the project, and both parts of the curse fell upon his family (I Kings 16:34).

OBSERVATIONS

1. Life will have many "giants" that will make us feel like "grasshoppers" if we do not take God into consideration.

2. The instructions for conquering Jericho had to be precisely obeyed before the walls would come down just as we must be obedient today if we expect God to bless us (I John 3:22).

3. Some critics of the Bible used to say it would have been impossible to walk around a city seven times in a day. That was before the days of archaeology. Jericho was a compact city with

its large population living in a city that covered only seven acres--no problem to walk around seven times the same day.

4. All of Jericho's spoils belonged to God because He said so. He would let the people have the spoils of later cities conquered. According to a divine pattern, God is always first (see Prov. 3:9 and Matt. 6:33).

5. It seems there will always be a "Hiel" who will try out God to see if He really means what He says. It is better to revere than test God.

6. Simply because it had been many years since God pronounced this curse did not nullify the promised curse. What the Bible says about Jesus' going to judge the world will likewise come to pass even though God spoke of it many centuries ago.

QUIZ

1. How was Jericho's attitude different from what the ten spies had seen it?
2. What accounts for this difference?
3. What was the order of the following groups in the marches around Jericho--the ark, the soldiers, the people, and the priests with the trumpets?
4. How many times per day were they to encircle the city for the first six days?
5. How many times were they to encircle it the seventh day?
6. What were they to do with the spoils of the city?
7. Who only were spared of the inhabitants of Jericho?
8. What did Joshua do to the destroyed city?
9. What curse did he pronounce?
10. Who had the curse fall upon him?

Reverse, Then Victory, at Ai

Achan of the tribe of Judah succumbed to temptation during the battle of Jericho and took some choice spoils contrary to the explicit command of God (Josh. 7:1). His act is the background for the material in chapters seven and eight of Joshua.

AI TO BE NEXT

1. After the fall of Jericho the city Ai to its west was to be the next attacked. It was on the ridge highway running north and south on the backbone of the land.
2. Joshua again sent spies to look Ai over (Josh. 7:2). They reported that not all the army was needed--only a few (Josh. 7:3). The full army numbered 601,730 (Num. 26:51), so when Joshua sent only around 3,000 (Josh. 7:4), it was surely a very small part of the army.

THE BATTLE WAS WON BY AI

1. Talk about a surprise--Ai won (Josh. 7:4). Israel even lost 36 men in the battle (verse 5).
2. Joshua could not understand it since God had promised to be with them. Distraught and confused he and the elders of Israel prostrated themselves before the Lord at the ark of the covenant (Josh. 7:6-9).
3. God told him someone in Israel had taken of Jericho's spoils, and He would not be with them until the matter was dealt with (Josh. 7:10-12).
4. The next day was devoted to finding the culprit. The whole encampment stood in tribes--God showed the transgressor was in Judah (Josh. 7:13-16). Then he was in the Zarhite element of Judah of the household of Carmi. Achan (son of Carmi) was the man. (He held out without giving himself up, probably realizing

what would happen to the guilty person.)

5. Joshua demanded of him what he had done (Josh. 7:19). He had taken a Babylonish garment, 200 shekels of silver, and a wedge of gold, and they were hidden under the floor of his tent (Josh. 7:20-22).

6. For this, Achan and all his family and possessions were stoned, burned, and buried under a large pile of stones, probably as a testimony to what he had done and what God had ordered done to him as punishment (Josh. 7:24-26).

GOD PROMISED VICTORY OVER AI

1. Since the Achan sin had been taken care of, God promised to be with Israel in its renewed attack on Ai.

2. He also gave instructions as to how they were to attack. An ambushment of soldiers was to be secretly placed in hiding beyond the city, Joshua and the army were to approach the city to fight, and when they feigned a retreat to draw the men of Ai away from the city, the ambushment was to enter the city and set it on fire which would cause the men of Ai to turn back to their burning city only to find themselves trapped between two sets of Israelite soldiers (Josh. 8:3-9).

3. The plan worked perfectly, Israel was victorious, and they were rewarded with the spoils (Josh. 8:9-29).

OBSERVATIONS

1. From Ai at first defeating Israel, we see that when God wills that a person or a people be chastened, He can bring it to pass through what we might consider small means.

2. When things are going wrong, do as Joshua did--ascertain why.

3. Some people will delay their guilt being figured out as long as possible. Leaders, expect this.

4. Achan presents a typical case in the progression of evil. At first he "saw", then he "coveted", then he "took", and then he "hid"

what he had done.

5. God's being with Israel against Ai did not rule out utilizing military strategy.

QUIZ

1. What promise did God make concerning the second battle with Ai?
2. What was the battle plan?
3. Did any escape from Ai?
4. What did Joshua do with the king of Ai?

Happenings at Mt. Ebal and Mt. Gerizim

When Mt. Ebal is mentioned in Josh. 8:30, we know where Israel was located. Mt. Ebal was in the center of the land near the ancient city Shechem and across the valley from its twin mountain, Mt. Gerizim.

MOSES' PREVIOUS INSTRUCTIONS

1. Moses spoke to the people about a blessing for obedience and a curse for disobedience (Deut. 11:27,28).
2. Looking ahead to the time when Israel would enter the promise land, Moses spoke of "the blessing upon mount Gerizim" and "the curse upon mount Ebal" (Deut. 11:29).
3. Later in Deut. (chapter 27) he told them that when they entered the land, they were to set up stones, plaster them so they could write the words of the law on the plaster, and build an altar of whole stones upon which they could offer sacrifices (verses 2-8). Then when the curses for disobedience found in verses 14-26 and 28:15-68 were read, the six tribes of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali standing on Mt. Ebal would say, "Amen," and when the blessings found in 28:1-13 were read the six tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin standing on Mt. Gerizim would say, "Amen."

JOSHUA AND ISRAEL DID AS MOSES SAID

The Deut. material helps us understand Josh. 8:30-35. Joshua did build an altar on Mt. Ebal, it was built of whole stones, and they did offer sacrifices on it. They did plaster stones and there record the law of Moses. Half of the tribes did go up on Mt. Gerizim and half on Mt. Ebal, and as Joshua read the blessings and the curses, they added their "amens". Joshua went on to read all

the rest of the law also to the whole assembly.

THE GOOD ACOUSTICS

1. How could Joshua read without the aid of a public address system and be heard by so many people on the two adjacent mountains? In 1879 J. W. McGarvey made a special trip to the Holy Land for the purpose of writing the book, "Lands of the Bible," and here is his comment on page 287 of that book: "If it were possible, under any circumstances, for one man to read so as to be heard by such a multitude, this is the very place in which to do it. A number of travelers have tried the experiment of speaking to one another from mountain to mountain, and have succeeded with ease. The author tried the experiment of standing in the middle of the valley, with one of his companions half way up Mount Gerizim, and the other half way up Mount Ebal, and reading to them the curses in the 27th chapter of Deut. He was heard distinctly by the one on Mount Gerizim and indistinctly by the one on Mount Ebal, the thick grove of trees to the eastward obstructing the passage of sound in that direction. If, therefore, the people could have stood in this vast double amphitheater, which seems altogether probable, Joshua could have read to them without aid so that all could hear."

2. This probably accounts for why Joshua later used this place for his farewell address to the nation (Josh. 24:1ff) and why Rehoboam went there for his coronation (I Kings 12:1).

OBSERVATIONS

1. God still offers both blessings and curses--depending on what we sow, for He has said we shall reap what we have sown (Gal. 6:7,8).

2. Later Pharaohs were entombed in the dry mountains west of the Nile River rather than in pyramids as earlier Pharaohs were. The hallway leading to the tomb chamber deep within the mountain

was plastered, and while the plaster was yet damp and pliable, writing was made in it that was later touched with paint for reading purposes. When Joshua set up stones, plastered, and recorded the law, it was what he had known about back in Egypt. No, this record of the Law is not yet standing in Israel. Conquering enemies would have destroyed this religious item even as they did their temple.

3. When the Samaritan woman at Jacob's Well said, "Our fathers worshiped in this mountain," she was referring to Mt. Gerizim, the Samaritan sacred mountain near Jacob's Well (John 4:20).

QUIZ

1. Near what ancient city were Mt. Ebal and Mt. Gerizim?
2. Moses foresaw their coming to this area and said they were to build an _____ of whole stones, were to write the _____ on plastered stones, and the law was to be _____ to the people at that place. As the blessings for obedience were read, half of the tribes on Mt. _____ were to say, "Amen."
3. Joshua and Israel did or did not carry out these instructions?
4. What did McGarvey find about the acoustics of that place?

Gibeon Deserts and Deceives

We now come to a very interesting and different incident in the book of Josh. It is about a very prominent Hivite city that used deceit to avoid destruction by Joshua and Israel.

GIBEON DESERTS ITS NEIGHBORING CITIES

1. Jericho had fallen to the invader Israel. So had Ai. Something had to be done for no individual city would be able to resist Israel. So a great group of city-kings joined forces, hoping to stop Joshua and his army (Josh. 9:1,2).
2. The city Gibeon decided to go a different route.

GIBEON RECEIVED JOSHUA AND ISRAEL

1. The Gibeonites went to Joshua at the Gilgal encampment posing as citizens of a far country. Their clothes were old and about worn out as was everything with them. The bread in their sacks was dry and moldy. They said they had heard what God had done in Egypt and to the two kings of the Amorites east of the Jordan, and they had come as ambassadors to make a league of peace--claiming their bread, wine, and clothes were new and fresh when they left their home country (Josh. 9:3-13).
2. They looked and sounded so genuine that Joshua and Israel took their word without consulting God, and they made a league to spare them (Josh. 9:14,15) only to learn three days later who they were and what they had done (Josh. 9:16).
3. In respect to the treaty they had made, Israel did not fight them (Josh. 9:17-21) but made slaves of them to cut their wood and carry their water (Josh. 9:22-27).

FIVE KINGS ATTACKED GIBEON

1. The king of Jerusalem summoned four other kings and their armies to go with him against Gibeon for defeating and making peace with Israel (Josh. 10:1-5).
2. Gibeon needed help, so it used its league with Joshua to summon Israel's help (Josh. 10:6).
3. Israel went all night from Gilgal up to the hill country north of Jerusalem with the promise that God would grant them victory again (Josh. 10:7-9).
4. Israel was victorious not only from its own fighting, but as the enemies fled in retreat God showered them with big stones from the sky that killed more than Israel had in the fighting (Josh. 10:10,11). Joshua did not want the sun to go down until he had finished them off, and God honored his words: "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon" (Josh. 10:12).
5. The five enemy kings took refuge in a cave, but when Joshua learned of it, he commanded the cave to be closed and the kings kept in until they could complete their rout of the people (Josh. 10:16-21). Then they returned to the cave and killed them. Joshua said to Israel, "Thus shall the Lord do to all your enemies against whom ye fight" (Josh. 10:25). The kings' dead bodies were then hung on trees until evening when they were taken down and cast into the cave (Josh. 10:26,27).

OBSERVATIONS

1. Like the unjust steward in Jesus' parable (Luke 16:1-8) Gibeon wasn't honest but used its head.
2. If Israel was going to go on its own wisdom without consulting God, then He would let them see that human wisdom will sometimes deceive us. Compare Prov. 3:5.

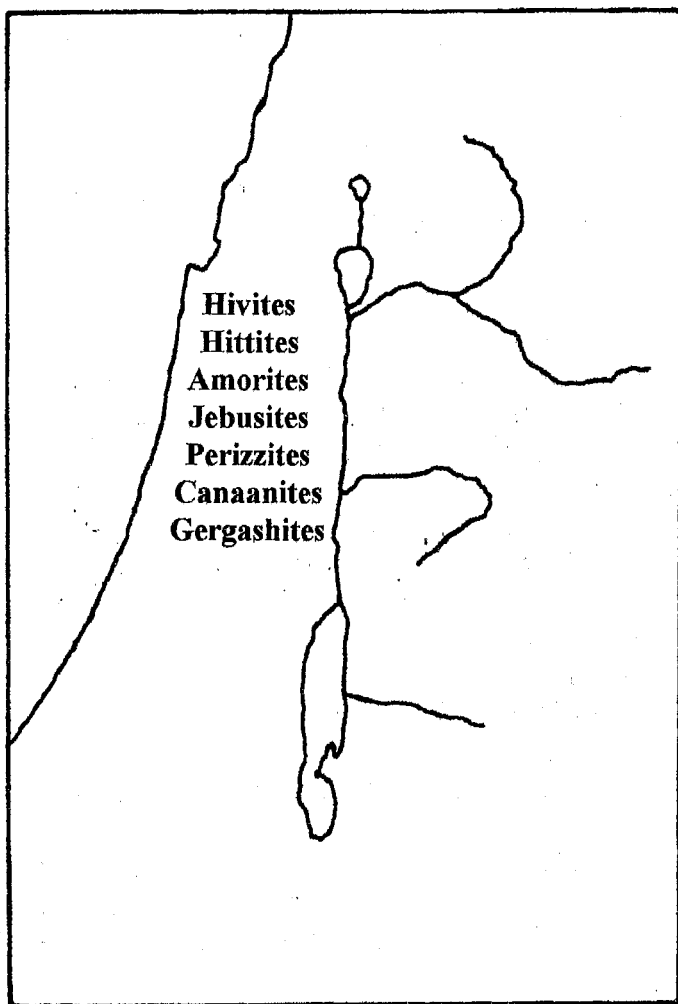
QUIZ

1. What did a group of kings do in hopes of stopping Israel?
2. What different route did the city Gibeon take?
3. Why did God allow them to deceive Joshua?
4. When Israel learned the truth about them, what did they do to them?
5. When the other cities were going to make war with Gibeon, what did Gibeon do?
6. In what two ways were those cities defeated?
7. What miracle took place involving the sun and moon?

Conquest of Both South and North

The defeat of the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon (all southern cities) began Israel's campaign against the rest of the south country.

Map 1



CONQUEST OF THE SOUTH

1. The cave with the five kings was at Makkedah (Josh. 10:17). While there Joshua destroyed all in Makkedah (Josh. 10:28).
2. They next did the same to Libnah (Josh. 10:29,30).
3. Lachish, the great fortress city southwest of Jerusalem, was next. It took two days to defeat it (Josh. 10:31).
4. Since Gezer helped Lachish, Israel next smote that city (Josh. 10:33).
5. Eglon was destroyed next (Josh. 10:34,35).
6. The ancient city Hebron was next to fall to Israel (Josh. 10:36,37).
7. Then Debir (Josh. 10:38,39).
8. Summary of the southern conquest (Josh. 10:40-42).

Then Joshua and the army returned to Gilgal encampment for some much needed rest (Josh. 10:43).

CONQUEST OF THE NORTH

1. Jabin, the powerful kings of Hazor, rounded up a formidable coalition of other kings and their armies to fight against Israel. They were likened in number to "the sand that is upon the sea shore in multitude, with horses and chariots very many" (Josh. 11:1-4). They camped together at the small marshy lake (Waters of Merom) a few miles north of the Sea of Galilee (Josh. 11:5).
2. After God again promised Joshua victory, Israel pulled a surprise attack on that vast army, and again it was a complete rout (Josh. 11:5).
3. Summary of the northern conquest (Josh. 11:15-20,22).

SPECIAL MENTION OF THE ANAKIM

1. Those "giants" that Moses' spies saw and feared (Num. 14:33) were also killed by Joshua and Israel during their campaign--except those who took refuge in the Philistine cities of Gaza, Gath, and Ashdod (Josh. 11:22).

2. Many years later David fought with one of their offspring (Goliath of Gath--I Sam. 17:4).

OBSERVATIONS

1. When the forces of evil combine against what we are trying to do for the Lord, let us trust God to overcome them and give a mighty victory.
2. Hazor was destroyed (even burned), yet it built back so that in the days of the woman Judge (Deborah), she sent her captain Barak against Hazor's Sisera (Judg. 4:1-7). Jesus also had to cleanse the temple twice (John 2:14-16 and Matt. 21:12,13). Keeping evil out of some in the church is like keeping weeds out of the garden--you have to do it again and again.

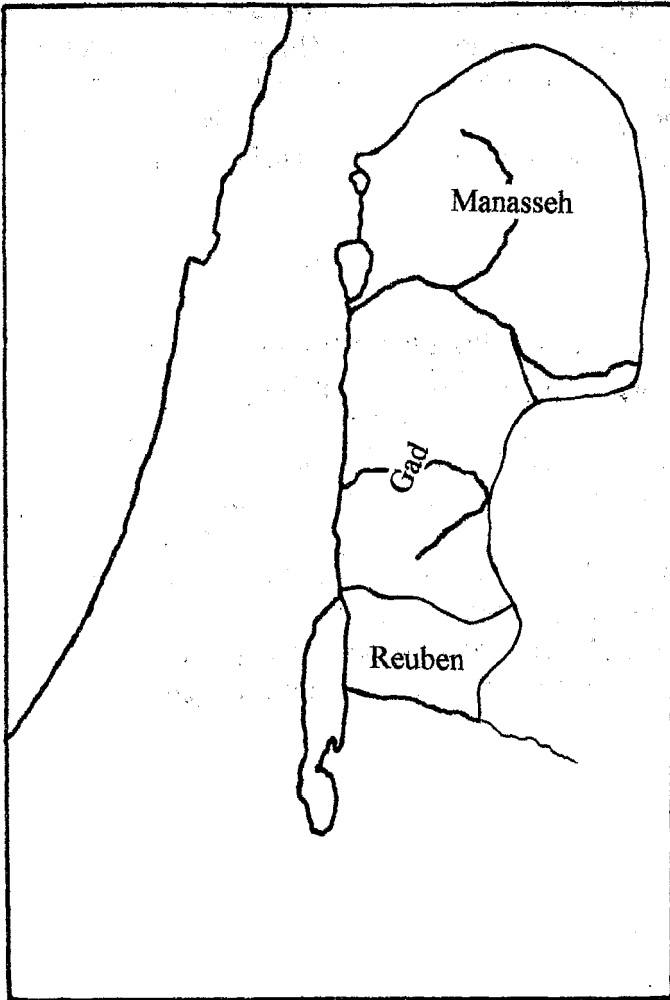
QUIZ

1. Name five of the seven southern cities that fell to Israel during the southern conquest:
2. _____, king of _____, assembled a great coalition to fight Israel.
3. They camped near the Waters of _____.
4. Joshua pulled a _____ attack on them.
5. Israel then went on to attack what northern cities?
6. Which northern city did Israel burn?
7. What happened to most of the giants?
8. Where did some of them take refuge?

Miscellanea in Josh. 12 and 13

The first 12 chapters of Josh. tell of Israel's conquests. The other half of the book will tell of the dividing of the conquered land as given to the various tribes of Israel--plus two of Joshua's late speeches.

Map 2



EAST OF THE JORDAN

1. Those lands were conquered in the days of Moses and were given to the tribes of Reuben, Gad, and half of Manasseh (Josh. 12:6).
2. They were taken from two powerful Amorite kings, Sihon and Og (Josh. 2:10). Sihon's land east of the Jordan ran from the river Arnon on the south to the brook Jabbok on the north (Josh. 12:2) while Og's land extended from the Jabbok on the south to Mt. Hermon on the north.
3. The tribes wanted this country because it was good pasture land (Num. 32:1,33). Reuben was to the south, half of Manasseh to the north, and Gad between. Their lands were noted in rather technical detail in Josh. 13:8-32.

WEST OF THE JORDAN

1. While Moses led the conquest east of the Jordan, brought on by Sihon and Og refusing to let Israel pass through their lands, but came out against God's people. Joshua led the conquest west of the Jordan.
2. In order to subdue the land and be allowed to settle into it, Joshua had to defeat the kings of the principal cities. The 31 kings whom he defeated are listed in Josh. 12:9-24.

AN EXPLANATION

1. As we come to Josh. 13:1, we note in Joshua's older years there were many unconquered areas. This surprises us because of what we have read in Josh. 11:23. Your author's studied conclusion is: According to Judg. 2:22,23 God kept Joshua from finishing the conquest so when each tribe was given its allotment, it would be put on trial as to whether it would obey the conquest orders delivered through Moses in Deut. 7:1-5.
2. In other words, God led Joshua to conquest just so far--at least enough so Israel could settle into the land. Then Joshua would

allot all the land to the various tribes whose job then it would be to eradicate all the existing inhabitants. Joshua did his work well. It was after his death that the tribes did not do theirs (Judg. 3:1-7).

IN JOSHUA'S OLDER YEARS

1. Josh. 13:1-6 pointed out the lands yet to be conquered before the other nine and a half tribes could have their respective inheritances.
2. The other two and a half tribes had been given theirs east of the Jordan. And the tribe of Levi was not to be given an allotment (Josh. 13:14,33).
3. Later in the book of Joshua the Levites were given designated cities within the other tribes' allotments for their dwelling.
4. Before Joshua died, he was to divide the land west of the Jordan to the nine and a half tribes (Josh. 13:7).

POSTSCRIPT CONCERNING BALAAM'S DEATH

1. Do you remember Balaam from Num. 22,23,24? The king of Moab wanted him to curse Israel that was camped near his land. He would pay Balaam royally for doing so. Balaam wanted the reward, but God spoke to him forbidding him to curse His people. As a result, when Balaam spoke, it was always favorable to Israel instead of to the king of Moab. In one of these he said, "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his" (Num. 23:10).
2. But his death wasn't what he had wished, for Israel killed him in the final days of Moses when God commanded him to avenge some wrong Midian had done (Num. 31:1-8). Balaam was a Midianite.

OBSERVATIONS

1. Later history in the times of the kings will show that it might have been better for the two and a half tribes not to have asked for their inheritance east of the Jordan as they were frequently distressed by attacks from Syria on its north. Even though God agreed to their settling there, it was really their idea rather than His. Isn't it always better to let the Lord lead? Just a thought in view of what happened later.

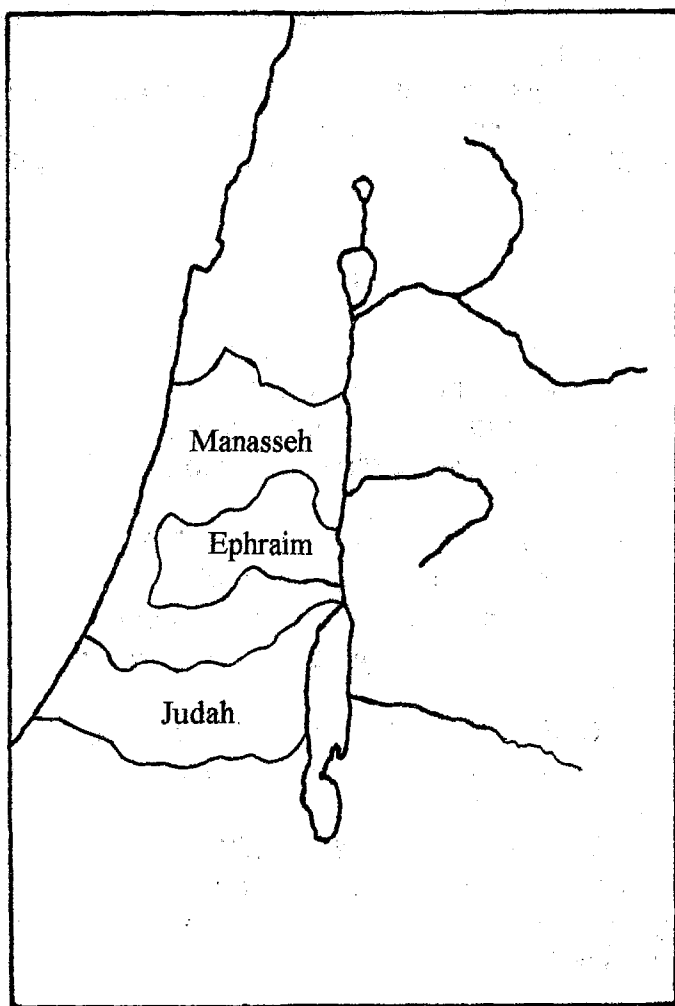
2. God did not grant Balaam his wish. In fact He saw that he received just the opposite. To have our wishes fulfilled we must do as Psa. 37:4 says: "Delight thyself in the Lord, and he will give thee the desires of thy heart."

QUIZ

1. What does the first half of the book of Josh. record?
2. What will the second half record?
3. Who led the conquest east of the Jordan?
4. What two powerful kings did Israel defeat to obtain their lands?
5. To what tribes were those lands given?
6. Why did those tribes want those lands?
7. Who led in the conquest west of the Jordan?
8. How many powerful kings did he defeat west of the Jordan?
9. Why did God keep him from completing the conquest?
10. How many tribes had not yet received their inheritances before Josh. 13?
11. What tribe was given no allotment?
12. What was Joshua yet to do before he died?
13. Why did Balaam not die the death he had earlier envisioned?

The Inheritances of Another Two and a Half Tribes

Map 3



Of the land that had been conquered by Israel, Joshua was ready to cast lots before the Lord to determine what each tribe would receive for its inheritance. You will remember that God had told him he would live to divide to the tribes by lot the unconquered lands as well as the conquered (Josh. 13:6,7). In this lesson we will study the inheritances allotted to Judah, Ephraim, and the other half of Manasseh. We will not bother with the detailed explanations of their boundaries though those were very important at the time and possibly even later: "It was wise to put these boundaries on record, as, in case of any misunderstanding or dispute arising about the exact limits of each district or property, an appeal could always be made to this authoritative document, and a full knowledge as well as grateful sense obtained of what they had received from God" (Jameison, Faucett, and Brown commentary). And this comment from the same commentary: "The method of distribution by lot, was in all respects, the best that could have been adopted, as it prevented all ground of discontent, as well as charges of arbitrary or partial conduct on the part of the leaders...A solemn appeal to the lot showed it to be the dictate, not of human, but of divine wisdom."

JUDAH'S LOT

1. As you can see by consulting the map (created from the complexities of the Biblical text), Judah's inheritance was in the south. The text is Josh. 15:1-12,21-62.
2. Caleb, the other faithful spy, was of the tribe of Judah (Num. 13:6). He reminded Joshua of the personal inheritance he was to receive (Josh. 14:6-9). He assured Joshua that though 45 years had passed since they had spied out the land, he was still strong and healthy at 85 and ready to attack the giant Anakim dwelling in his portion (Josh. 14:10-15; Josh. 15:13,14). When about to go against Kirjath-Sepher, he promised his daughter Achsah as wife to whoever smote and took that city, and Othneil was the winner (Josh. 15:15-19).

EPHRAIM'S AND MANASSEH'S LOTS

1. One-half of Manasseh had its inheritance east of the Jordan. Joseph was represented tribe-wise by Manasseh and Ephraim (the names of his two sons--Gen. 48:1).
2. In our study we are ready to note the land allotted to the tribe of Ephraim (Josh. 16:5-9) and the other half of Manasseh (Josh. 17:1,2,7-11).
3. Since Manasseh and Ephraim have both received their allotments, it is difficult to understand why they say they have been given but "one lot" (Josh. 17:14). It is true that Manasseh had some of its cities in the neighboring tribes (see Josh. 17:8,9,11). At least we understand they were complaining they had not been given enough territory, so Joshua (who was of the tribe of Ephraim, Num. 13:8) challenged them to use their strength to conquer and enlarge their territory (Josh. 17:15-18). Later (in the book of Judg.) the tribe of Ephraim showed it was good at complaining to leadership (examples: Judg. 8:1 and Judg. 12:1).

OBSERVATIONS

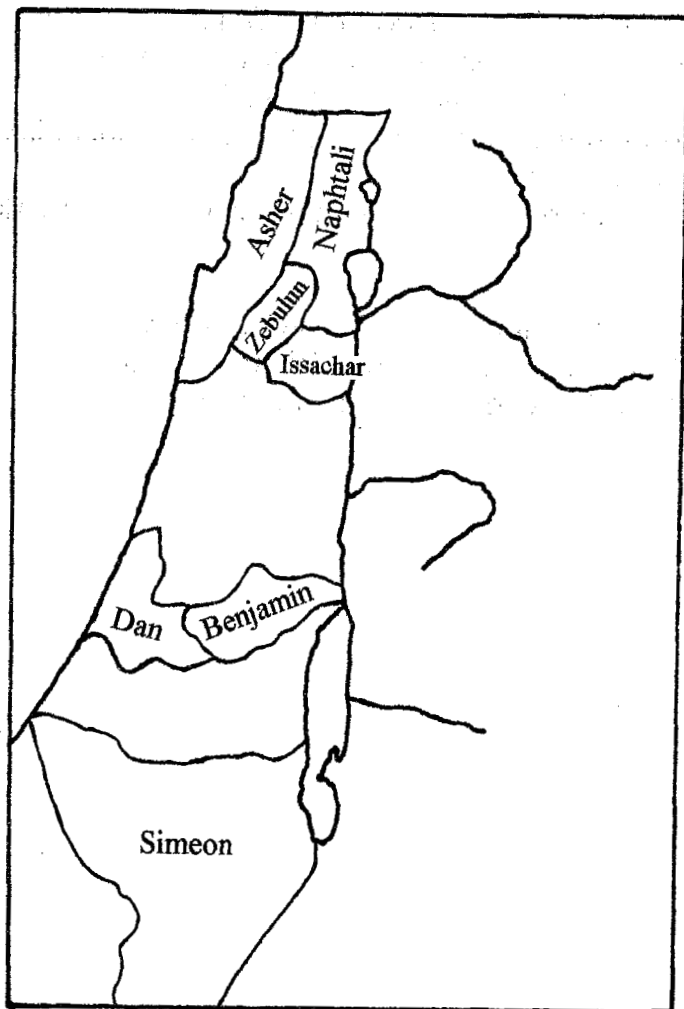
1. In Bible days the lot (under divine appointment) had a meaning (Prov. 16:33 and Prov. 18:18). In Jonah's day God even directed some pagans' lot against Jonah (Jon. 1:7).
2. If the descendants of Joseph wanted more territory, they would have to do more to get it--the way that life is (Prov. 14:23).
3. Trusting in God's leading, Caleb was not afraid even of the giant Anakim dwelling in his allotted inheritance. God's power is greater than any or all human power even when that power is combined.
4. "Give me this mountain" suggests that the district around Hebron was of high elevation--and it was: "The highest elevation in all southern Palestine is reached about three miles north of Hebron" (McGarvey's "Lands of the Bible", page 400).

QUIZ

1. What method was used to determine the location of each tribe's allotment?
2. Why was this a good method?
3. Even though we did not trouble ourselves with the detailed boundary information for the various tribes, why was the recording of this information important?
4. In what part of the land was Judah's inheritance?
5. How old was Caleb when he asked for his inheritance?
6. What was the state of his health at that time?
7. Who were some of the people who inhabited his inheritance?
8. What did he promise the man who would smite Kirjath-Sepher?
9. Who did it?
10. What two tribes were Joseph's offspring?
11. About what did they complain to Joshua?
12. What did he tell them to do about it?

The Inheritances of the Other Seven Tribes

Map 4



As more and more of the tribes were given their allotments, the encampment at Gilgal near the Jordan became more and more depleted. Of course, the tabernacle was now moved to its permanent location at Shiloh in the middle of the land (Josh. 18:1). This made it central to all the tribes and convenient for their assembly at the tabernacle. It was there that Joshua assigned by lot the inheritances of the final seven tribes (Josh. 18:10).

SEVEN TRIBES YET WITHOUT ALLOTMENTS

1. Let's count up: two and a half tribes have theirs east of the Jordan, Judah has its in the south, and Ephraim and the other half of Manasseh have received theirs--making a total of five tribes. So with the Levites not scheduled to receive an allotment, it leaves seven yet to be assigned.

2. Three men from each tribe were to go through the unassigned area and divide it into seven sections, and upon completion of their responsibilities Joshua cast lots to see which each tribe would receive (Josh. 18:4-10).

EACH TRIBE'S ALLOTMENT

1. Benjamin's lot (Josh. 18:11-28).
2. Simeon's lot (Josh. 19:1-9).
3. Zebulun's lot (Josh. 19:10-16).
4. Issachar's lot (Josh. 19:17-23).
5. Asher's lot (Josh. 19:24-31).
6. Naphtali's lot (Josh. 19:32-39).
7. Dan's lot (Josh. 19:40-48).

JOSHUA'S PERSONAL INHERITANCE

1. Just as Caleb in the days of Moses had received a personal inheritance for his faithfulness as a spy, so Joshua was also given a personal inheritance (Josh. 19:49).

2. His was at Timnath-serah in Mount Ephraim (Josh. 19:50).

OBSERVATIONS

1. The tabernacle was in the center of Israel even as the church is to be in the center of our lives.
2. Each tribe would receive what God gave it--the same with our natural endowments from birth and heredity and from what God bestows upon us providentially.

QUIZ

1. Where was the tabernacle finally located?
2. Probably why was it located there?
3. Who were the final seven tribes to receive their inheritances?
4. What did three men from each tribe do?
5. What did Joshua then do?
6. Why was Joshua given a personal inheritance?
7. Where was his inheritance?

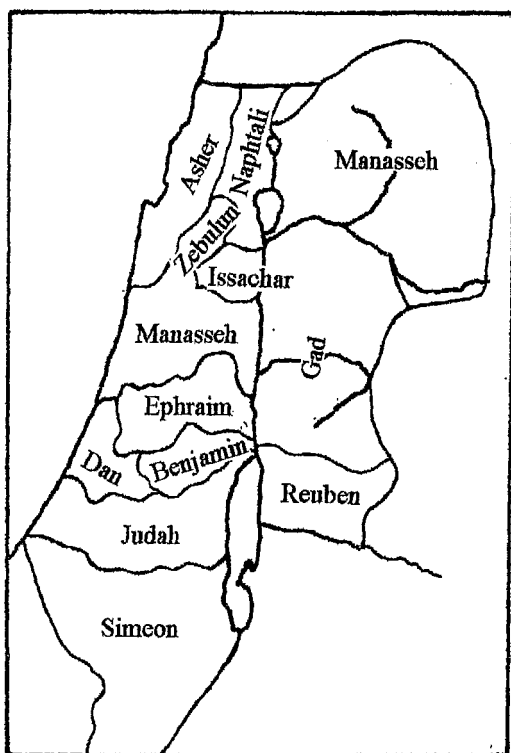
Palestine's New Map

Now that the land has been divided, let us look at a map of Palestine.

THE NEW LOOK OF THE MAP

In a Bible that has maps in the back there is usually one that shows Palestine as divided among the tribes. Look in the back of your Bible. From Bible to Bible some of the tribal boundary lines may vary a little here and there, but in the main they will look somewhat like this:

Map 5



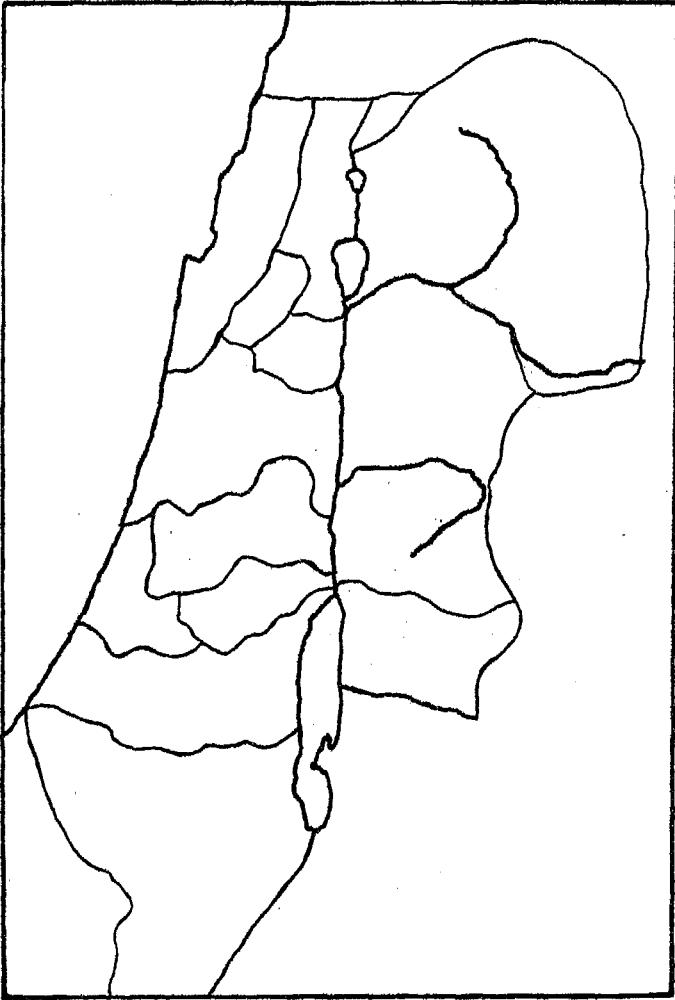
MEMORIZE THE TRIBES' LOCATIONS

1. East of the Jordan it was Reuben in the south, then Gad north of it, and then half of Manasseh to the far north. Notice that the territories become larger the farther north they were.
2. On the west there were two that ran full width of the land (from the Jordan to the Mediterranean): Judah and the other half of Manasseh.
3. There was one tribe south of Judah: Simeon that obtained its inheritance from the Judah allotment (Josh. 19:9).
4. Between Judah and half of Manasseh were three small tribes: Dan, Ephraim, and Benjamin. A memory aid: their initials spell DEB.
5. The four in the north have Zebulun in the middle of the "horseshoe" with the other three around it: Issachar to the southeast, Asher to the northwest, and Naphtali to the northeast.

QUIZ

1. Put the name of each tribe in its allotment.

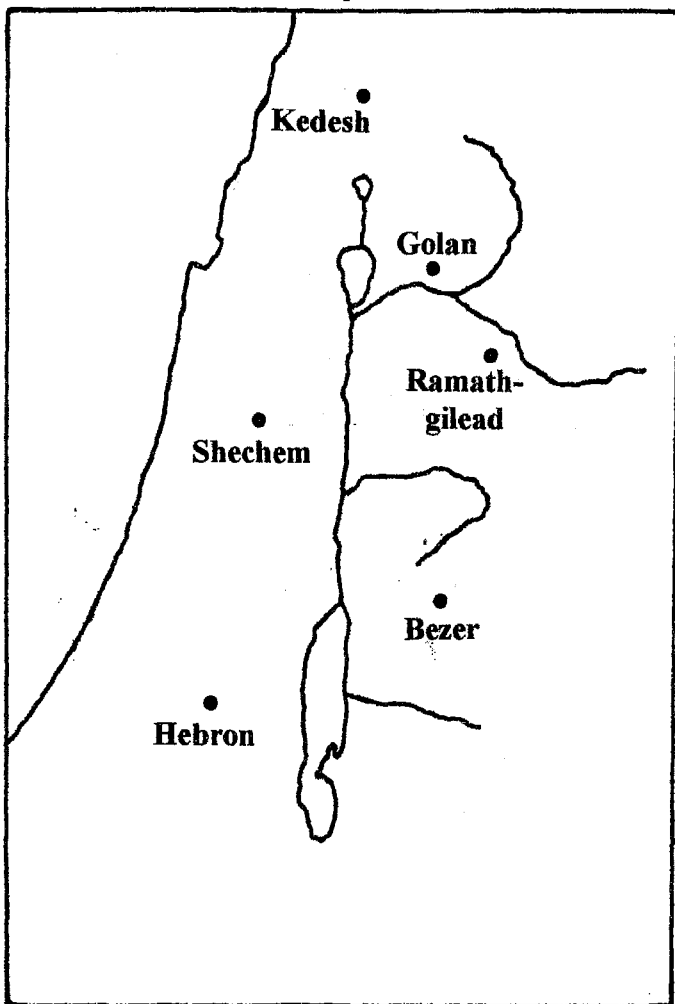
Map 6



The Cities Assigned to the Levites

As we have already mentioned, the tribe of Levi (the priestly tribe) was not given a tribal allotment like the other tribes. Instead they would be assigned cities within the other tribes' allotments. Six of these priestly cities were also designated as "cities of refuge".

Map 7



SIX CITIES OF REFUGE

1. Moses arranged for cities of refuge for Israel (Num. 35:9-13).
2. The purpose of these cities was to safeguard the life of one who had unintentionally brought death to another, safeguarding him from a member of the deceased person's family who might otherwise slay him out of revenge. This was first explained by Moses (Num. 35:15-28) and then by Joshua (Josh. 20:2-6).
3. Of the six cities, three were to be west of the Jordan and three east of it (Num. 35:14). Why would there be as many on the east when most of the tribes and most of the people lived on the west? It was not a matter of population but of distance to one's refuge city. Wherever a person lived, it would be about the same distance to his nearest refuge city.
4. The six cities were Kadesh, Shechem, and Hebron west of the Jordan and Golan, Ramoth, and Bezer east of it (Josh. 20:7,8). See the accompanying map.

48 CITIES FOR THE LEVITES

1. Moses had fixed the number at 48 (Num. 35:7). They would include the six cities of refuge (Num. 35:8).
2. The Levites were divided into three groups (Kohathites, Gershonites, and Merarites), each of the groups being descendants of the three sons of Levi, one of Jacob's 12 sons (I Chron. 6:1). The Levites descending from Kohath were assigned 13 cities within the tribes of Judah, Simeon, and Benjamin (all in the extreme south) and ten cities within the tribes of Ephraim, Dan, and half of Manasseh (just north of the above three tribes)--a total of 23 cities (Josh. 21:4,5). The Levites descending from Gershon were assigned 13 cities within the tribes of Issachar, Naphtali, and the other half of Manasseh east of the Jordan (Josh. 21:6). And the Levites descending from Merari were assigned 12 cities within the tribes of Reuben, Gad, and Zebulun (Josh. 21:7). The 13 cities of the Kohathites that were given to the officiating priests are listed in Josh. 21:20-25. The 13 cities of the Gershonites are listed

in Josh. 21:34-39.

3. When the King James Version speaks of “these cities and their suburbs”, the suburbs were for their cattle (Josh. 21:2). Therefore, some translations say “the cities and their pasture lands” instead.

4. When the time came for a priest to officiate, he went to the tabernacle at Shiloh, so it is noticeable God did not “pile up” the priests and their helpers (the other Levites) at Shiloh but scattered them to live among all the tribes--probably as a religious influence among them.

OBSERVATIONS

1. They had their cities of refuge. We have Christ as our refuge. Heb. 6:18 does say we have “fled for refuge”.

2. Just as the priests and their helpers lived among the people, so do we Christians live among the people in order to be “salt” (Matt. 5:13) and “light” (Matt. 5:14-16). Jesus does not want us to withdraw from society and live as hermits and monks (John 17:15), for we can have little or no influence on society that way.

QUIZ

1. Who first spoke of cities of refuge?
2. What was their purpose?
3. How many were there?
4. How many were on each side of the Jordan?
5. Name them and show their locations.
6. How many cities were assigned to the Levites?
7. Did this number include the cities of refuge?
8. What were the names of the three sons of Levi?
9. How many cities were given to the descendants of each of the three?
10. What is meant by “suburbs”?
11. Why do we think God scattered the Levites among all the tribes instead of having them all live at Shiloh where the tabernacle was?

The Eastern Tribes Return Home

From a study of both Josh. And Judg. We find there were two phases of the conquest of Canaan: while Joshua was living and leading, and then after his death. This was not the doing of Israel but the plan of God (Judg. 2:21-23).

JOSHUA'S CONQUESTING COMPLETED

1. Israel had successfully invaded, conquered, and possessed the land God had promised their fathers (Josh. 21:43,44)--promised as far back as Abraham (Gen. 13:14,15,17; Gen. 15:18-21).
2. Josh. 21:45 contains a double statement of God's faithfulness in carrying out His Gen. promises.

JOSHUA RELEASED THE TWO AND A HALF TRIBES

1. Joshua recognized the eastern two and a half tribes' faithfulness throughout the period of the conquest west of the Jordan (Josh. 22:1-3).
2. With their promised obligation fulfilled, Joshua released them to return to their families and possessions beyond the Jordan (Josh. 22:4).
3. He admonished them to love the Lord, to walk in His ways, to keep His commandments, to cleave to Him, and to serve Him with all their heart and soul (Josh. 22:5).
4. Joshua allowed them to take their share of the conquest spoil, which was great, and instructed them to divide it with their brethren (Josh. 22:8)--those too old or unable to go to war.
5. So from Shiloh, where Joshua blessed and released them, they crossed the Jordan into their own lands (Josh. 22:9).

THE STONE MONUMENT NEARLY LED TO WAR

1. At the crossing of the Jordan the two and a half tribes decided

to erect a stone monument. It was large enough to be visible from some distance (Josh. 22:10), and its shape resembled an altar and was called an altar in our text.

2. The western tribes took it to be an idolatrous altar (Josh. 22:11) that would not be allowed.

3. The western tribes gathered together at Shiloh for war from where they sent a delegation to rebuke the two and a half tribes (Josh. 7:1-5). Thinking those tribes were falling into idolatry because of their east country, they even offered to let the two and a half tribes have some of their land west of the Jordan (Josh. 22:19).

4. The eastern tribes explained it was not for idolatry but as a standing witness to them and their children that though the Jordan flowed between their inheritance and that of the tribes on the other side, both were actually one people (Josh. 22:21-29).

5. The explanation met with the hearty approval of the delegation, and its report was joyously accepted at home also (Josh. 22:30-34).

OBSERVATIONS

1. There was a promise made long ago--in the days of Moses. But a promise is a PROMISE and should be kept when the time comes even if it has been made quite sometime ago.

2. The Bible chronicles many human failures. It is refreshing that here it is able to report a case of human integrity on the part of the eastern tribes. We too can and should succeed in doing what we are supposed to do.

3. The incident about the stone monument shows how needless trouble can arise. The builders should have explained to the others what they were doing (which they didn't), and the others should not have jumped to conclusion about the matter (which they did). Thank God they did investigate before proceeding with war over the matter.

4. The western tribes accepted the explanation even though it was

contrary to what they had earlier concluded--showing they really didn't want trouble. We too should be a conciliatory rather than a strife-loving people.

QUIZ

1. How far back in history had God promised Joshua's people the land they had conquered?
2. Had the two and half eastern tribes kept their word about helping with the conquest?
3. What were they allowed to take home with them?
4. What religious instructions did Joshua give them?
5. What did the eastern tribes decide to erect?
6. What did the western tribes think it was?
7. What were the western tribes about to do concerning it?
8. What two cases in their history caused Israel not to tolerate this?
9. What was the eastern tribes' explanation?
10. Was their explanation accepted?

Joshua Twice Addressed the Nation

Following the material in the book of Josh. concerning Israel's entry into the land, its conquest of Canaan, and the division of the territory into tribal allotments, the book now records two addresses to the nation by the aged leader.

HIS FIRST ADDRESS

1. After his conquering leadership was completed, Joshua lived many years in the possession God gave him (Josh. 23:1).
2. He assembled Israel along with its many leaders for this speech (Josh. 23:2). Where he assembled them, we are not told. It might have been at his possession, at Shiloh where the tabernacle was, at the great assembly place at Shechem, or at some other place.
3. Joshua reminded them God had overthrown the nations in whose lands they were dwelling (Josh. 23:3), and that he had divided those lands into their tribal inheritances (Josh. 23:4). He promised them the continued help of God in eradicating the lands' former inhabitants (Josh. 23:6-11). He warned them if they were not obedient, those nations would become snares, traps, scourges, and thorns to them (Josh. 23:12,13). He assured them that as God had kept His word to bless them, so would He keep His word to punish them if they were disobedient (Josh. 23:14-16).

HIS SECOND ADDRESS

1. Again he gathered Israel and its leaders--this time at Shechem (Josh. 24:1).
2. He first recited well known events from their history beginning with Terah, Abraham's father (Josh. 24:2-13). "Flood" in verse 2 (and later in verses 14,15) in the King James is "River" in several other translations, referring to the Euphrates River.
3. He urged them to serve the Lord and not idolatry (Josh. 24:14), it being either the Lord they would serve, or it would be either the

idolatrous gods served by their forefathers or the gods of the nations in whose land they were dwelling (Josh. 24:15).

4. Joshua plainly told them he and his household were going to serve the Lord (Josh. 24:15).

5. His hearers responded by pledging themselves to worship the Lord also (Josh. 24:16-27).

OBSERVATIONS

1. Like Joshua of old, a preacher today often tells things people already know.

2. The God who rewards the righteous also punishes the wicked.

3. Abraham did not have to be an idolater simply because his family had been, and neither does a person today have to perpetuate the evil in which he may have grown up.

4. Joshua told them his choice. He did not hide his light under a bushel, and neither should we (Matt. 5:14-16).

QUIZ

1. Did Joshua die as soon as his conquering leadership was over?

2. What was some of the material in his first speech?

3. Where did he deliver his second speech?

4. What were some of the historical facts he mentioned?

5. What choice did he call on the people to make?

6. What did he say his choice was?

7. What did they tell him their choice was?

8. What did he do to seal their decision?

Three Final Matters

Before the final chapter in the book of Joshua concludes, it includes brief notices of three historical events.

DEATH OF JOSHUA

1. He died at 110 (Josh. 24:29).
2. He was buried in his own inheritance in Timnath-serah (Josh. 24:30). This was in the tribe of Ephraim.
3. Joshua had had a great influence on the nation, Israel serving the Lord all his days as well as the days of the leaders who served with him but outlived him (Josh. 24:31).

JOSEPH'S BONES ENTOMBED

1. Before Joseph died in Egypt, he made Israel promise that when in time they left Egypt, they would take his bones (probably his mummy) with them (Gen. 50:24,25).
2. The Exodus leader Moses saw that they took his bones with them (Exo. 13:19).
3. Now that Israel was settled in the land, they entombed Joseph in the piece of land Jacob bought near Shechem (Josh. 24:32) and later gave to Joseph--near Jacob's Well (John 4:5,6). That famous well and the tomb are today shown tourists to be about a fourth of a mile apart.

DEATH OF THE PRIEST ELEAZAR

1. As priest, Eleazar had served alongside Joshua as leaders during the conquest and division of the land (Josh. 14:1; Josh. 17:4; Josh. 21:1).
2. When Eleazar died, like Joshua he was buried in Mt. Ephraim in land possessed by his son Phinehas (Josh. 24:33).

OBSERVATIONS

1. Joshua's case shows a good leader can have a great influence during his lifetime and for sometime even after his death.
2. Moses did not deny his "roots" (Heb. 11:24,25), and neither did Joseph. We too should always take our stand with the people of God.

QUIZ

1. How old did Joshua live to be?
2. Where was he buried?
3. How great was Joshua's influence on Israel?
4. What did Joseph have his brothers promise before he died?
5. Who saw that they took Joseph's body when it was time to leave Egypt?
6. Where was Joseph entombed?
7. How prominent had Eleazar been during the conquest period?
8. Where was he buried?

Joshua Lived to See a Lot

Before concluding our study we need to consider the fact that during his 110 years Joshua lived to see a lot, and that he was one of the foremost figures in Israel's history. Let us consider some of the facts of his life, some of the events of which he was a part, the divine judgments for disobedience he witnessed, and the triumphs of which he was a part.

1. He was born in Egypt and grew to manhood there.
2. His first years were slave-years (years of vigorous labor).
3. Since he was in Egypt at the time of the ten plagues, he knew of some of them--probably all of them.
4. He departed from Egyptian bondage when Israel walked between the walls of water of the Red Sea.
5. He daily witnessed the goodness of God in His giving Israel manna throughout the wilderness years.
6. He also witnessed Moses miraculously giving water out of a rock twice when there was no water for the thousands of Israel and for their livestock.
7. He was the military leader when Amalek attacked Israel.
8. He was called up into Mt. Sinai with Moses when God gave the law.
9. He saw the tabernacle constructed in its various parts and first set up at Mt. Sinai.
10. He recognized the priesthood of Aaron and his sons inaugurated at Mt. Sinai.
11. He saw the generation that came out of Egypt numbered as well as the new generation he later led into Canaan.
12. He was the tribe of Ephraim's representative among the 12 spies whom Moses sent in to the land.
13. He stood with Caleb of the tribe of Judah in declaring that God was able to give them the land even though its cities were walled and some of its inhabitants giants.
14. He saw the people side with the unbelieving spies instead of

with him and Caleb, and he heard God pronounce the desert-doom on the people and saw Him smite the ten spies with instant death. 15. He saw the rebellion of Korah, Dathan, and Abiram and their fate as well as the fate of the other 250 prominent men.

16. He was there when people were dying throughout the camp from snake-bites as a divine judgment for murmuring and also when Moses lifted up the brazen serpent at God's command for the healing of all who looked upon it.

17. He surely was the leader again when Israel was victorious over the two powerful Amorite kings (Sihon and Og) who would not grant Israel passage through or along their territories.

18. He witnessed the death of between 23,000 and 24,000 men of Israel for joining in the immoral festivities with Moabite women in Moabite idolatry.

19. Even before Moses died, Joshua was appointed his successor as leader of Israel.

20. He probably again was the military leader when God sent Israel to fight victoriously against the Midianites.

21. He heard Moses recite the law and relate the history to the new generation about to enter the land.

22. Along with Israel he bade farewell to the aged Moses as he was called up into Mt. Nebo to view the promised land and die.

23. Added to all the above are all the events of his leadership years we have just studied.

OBSERVATION

Can we not say he lived a rich, fruitful, and lengthy life full of faith-confirming experiences, and is not the same promised us if we faithfully live for God as Joshua did (Heb. 11:6)?

QUIZ

1. Where was Joshua born?
2. What made the early years of his life difficult?
3. What was some acts of God's goodness he witnessed

during the wilderness years?

4. What were some divine judgments on the disobedient he likewise witnessed?
5. Recall some of his military exploits.
6. How would you describe Joshua as an individual?
7. What part of our study of Joshua did you enjoy the most?

An Event in Each Chapter

Now that we have covered the book of Josh., it will be helpful for you to memorize an event in each chapter of the book. Practice the following until you can reproduce it from memory, either written or orally.

Chapter 1 - Joshua becomes leader

Chapter 2 - Spies sent to Jericho

Chapter 3 - Crossing the Jordan

Chapter 4 - Monument built to commemorate the crossing

Chapter 5 - Events at Gilgal

Chapter 6 - Capture of Jericho

Chapter 7 - Defeated at Ai

Chapter 8 - Capture of Ai

Chapter 9 - Gibeonites trick Joshua

Chapter 10 - Sun and moon stand still

Chapter 11 - Kings defeated at Waters of Merom

Chapter 12 - List of kings defeated

Chapter 13 - Land allotted to 2 ½ tribes

Chapter 14 - Caleb's allotment

Chapter 15 - Judah's allotment

Chapter 16 - Ephraim's allotment

Chapter 17 - Manasseh's allotment west of the Jordan

Chapter 18 - Benjamin's allotment

Chapter 19 - Allotments of Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan

Chapter 20 - Cities of Refuge named

Chapter 21 - Levitical cities named

Chapter 22 - The altar built by the eastern tribes

Chapter 23 - Joshua addressed the nation

Chapter 24 - Joshua's final address and death

