

The Book of Joshua

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(1987–1988 Study)

The following notes on the Book of Joshua were compiled from a Bible study led by Bro. Frank Shallieu in 1987-1988. They should be utilized with the following understanding:

1. Each paragraph preceded by “**Comment**” or “**Q**” (an abbreviation for “Question”) was introduced by someone other than Bro. Frank.
2. The original study did not follow a prepared text but was extemporaneous in nature.
3. Although the transcriber tried to faithfully, with the Lord’s help, set forth the thoughts that were presented in the study, the notes are not a verbatim rendering and, therefore, should be considered in that context.
4. Finally, Bro. Frank has not reviewed the notes for possible errors that may have inadvertently entered the text.

With this disclaimer in mind, may the notes be a blessing as a useful study guide.

BOOK OF JOSHUA

(Study led by Bro. Frank Shallieu beginning October 1987)

Josh. 1:1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

Josh. 1:2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

The Book of Joshua is a natural sequel to the Book of Moses, the Pentateuch. What happened when Moses died? God Himself buried Moses (Deut. 34:5,6). How did God confirm Moses' death, for no one saw him die, nor did anyone know where his tomb was? His body was not found. Therefore, the confirmation of Moses' death in verses 1 and 2 was needed to show that it was indeed a historic fact. These verses also tell that Joshua was to take Moses' place and lead the Israelites into the Promised Land.

Moses was called the "servant" of Jehovah (stated in verse 1 and repeated in verses 2, 7, 13, and 15), and Joshua was styled, in his former role, "Moses' minister." The setting was the far side (east) of the Jordan River—the Israelites had not crossed Jordan yet.

Josh. 1:3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

Moses, the *faithful* servant of God, was again mentioned. God was saying to Joshua, "On the other side of Jordan, in the Promised Land, every place that you and the Israelites *tread upon* will be yours." The word "tread" meant that they would meet opposition and would have to *conquer* the land step by step. The land would be conquered and divided among the 12 tribes—a process that took six years. Spiritually speaking, for the Israelites to conquer "every place that the sole of your foot shall tread upon" would represent the step-by-step conquering of old weaknesses by the *world in the Kingdom*.

Josh. 1:4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

"From the [Arabian] wilderness [to the southeast] and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great [Mediterranean] sea toward the going down of the sun [to the west], shall be your coast." Verse 4 is a broad description of the land the Israelites would get, although at this point Joshua did not understand what these boundaries meant. God foreknew how far the Israelites would advance in six years and into what areas. The actual description of the land that each tribe would occupy was given later.

At this time in history, Lebanon occupied both sides of the Jordan River, and there was a range of mountains on both sides of Jordan. One range was called "Lebanon," and the other was called "Anti-Lebanon."

The land boundaries were the Arabian wilderness, Lebanon, the Euphrates River, Hittite land, and the Mediterranean Sea on the west. This description concentrated on the northern boundary. In a future chapter, the southern boundary was stated as going down to the "river of Egypt." When Joshua actually entered the land, he occupied the southern part of where the ten-tribe kingdom would later be in northern Israel. In summary, verse 4 is a broad territorial

description—as if given with a wave of the hand.

Josh. 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Josh. 1:6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

Josh. 1:7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

God confirmed that the Law given through Moses, and the summary given shortly before his death, *were to be obeyed*. God confirmed that Moses had faithfully expounded the *whole counsel* of the Law (much as Paul later faithfully declared the whole gospel).

“Strength/strong” and “courage/courageous” were repeated in verses 6, 7, and 9. The implication was that these qualities would be needed by Joshua. He was to reflect back on these words in the difficult years ahead: “Be strong and very courageous.”

Josh. 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

This counsel was addressed to Joshua personally. However, he would subsequently notify the people that they had a responsibility to study the Law and to *daily* keep it in remembrance. This admonition suggests that, to a large extent, when God chooses a leader, the success of those under his influence rests upon the shoulders of that leader. This verse also shows the necessity for an *upright* leader.

The Psalmist David also spoke about day and night meditation on the Law. Perhaps he was inspired by this very verse in Joshua. Both David and Joshua were leaders of the people.

Josh. 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

What a beautiful verse!

Comment: *Reprint* No. 4060, “Be Strong and of Good Courage,” said that the two words “strong” and “courageous” were used for a reason. “Strong” pertained to being aggressive in actual warfare, whereas “courageous” pertained to moral courage, steadfastness.

Josh. 1:10 Then Joshua commanded the officers of the people, saying,

Josh. 1:11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

The “three days” are a reminder of the “three days” Jesus spoke of, which were parts of the fifth, sixth, and seventh thousand-year days (i.e., part of day 5, all of day 6, and part of day 7). Jesus was speaking of his body, the Church, during the “three-day” Gospel Age (John 2:19). The “three days” in verse 11 are a clue that Joshua was a type.

The people were to prepare food for the journey into the Promised Land three days hence. Once they started, they were to continue, so they had to be prepared. There was to be no loitering!

Josh. 1:12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

Josh. 1:13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

Josh. 1:14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

Josh. 1:15 Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising.

Earlier, when Moses was alive, and in answer to their request, God had promised land east of the Jordan River to Reuben, Gad, and one half of the tribe of Manasseh *if* the men would help the other 9 1/2 tribes fight and conquer the land west of Jordan—i.e., the 2 1/2 tribes were not to shirk their warfare duties. The land east of Jordan is now called “Jordan”; in the Old Testament, the land was called “Gilead.” Wives, children, cattle, etc., were allowed to remain behind in the land east of Jordan, but the men had to fight.

The Israelites entered the Promised Land much as they had marched across Egypt in the Exodus: in columns of march with five people abreast. They had to move in an orderly way. Similarly, Jesus had the multitudes sit in orderly rows—by fifties and hundreds (multiples of five)—when they were fed with loaves and fishes.

Spiritual Picture

The 9 1/2 tribes west of Jordan pertain to the *natural* inheritance:

Nine tribes represent the world of mankind.

One half of Manasseh pictures the Ancient Worthies, who will be on earth *during* the Kingdom.

The 2 1/2 tribes east of Jordan pertain to the *spiritual* inheritance:

Reuben represents the Little Flock.

Gad pictures the Great Company.

One half of Manasseh represents the Ancient Worthies, who will get a spiritual reward *after* the Kingdom.

With regard to the spiritual inheritance being on the *east*, the east gate of the Third Temple, the one that faces the sun, will be closed permanently to signify the completion of the Little Flock. And the east side of Jordan is nearer the sun rising than the west. The Jordan River marks the separation between natural and spiritual.

The entrance into the Promised Land under the leadership of Joshua is a general picture of the Kingdom Age. Antitypical fighting occurs on *both* sides of the Jordan. The warfare on the east side, which was impressive (see the Book of Numbers), takes place during the Gospel Age. However, there will be warfare even in the Kingdom Age, for Jesus must put all enemies under his feet, the last enemy being death (1 Cor. 15:25,26). The Kingdom work of subjugation will be under the leadership of Jesus, the antitypical Joshua. The leadership of spiritual Israel

during the Gospel Age is under Jesus, the antitypical Moses. The 40 years the children of Israel wandered in the Wilderness of Sinai picture the experience of Christians in the Gospel Age. Moses, representing Jesus, led the Israelites for those 40 years and right up to the Promised Land. However, although Moses viewed the Promised Land from afar, he could not enter. Just as The Christ must die to inherit the Kingdom (“flesh and blood cannot inherit the kingdom”), so Moses had to die in the type. *Moses portrays Jesus in the Gospel Age* (1 Cor. 15:50). He was sent to call the Israelites out of Egypt, just as Jesus calls the Church out of the world.

Joshua pictures Jesus in the Kingdom Age, when he will be Head of the glorified Church and the Mediator for the world of mankind. Joshua means “Jehovah’s salvation.” This definition is appropriate, since Joshua pictures Jesus.

When the 2 1/2 tribes accompanied Joshua (Jesus) into the Promised Land, they represented the Little Flock, the Great Company, and the Ancient Worthies. All three classes will work in the Kingdom Age. The Great Company will be messengers. The Ancient Worthies will be princes in all the earth. The Little Flock, as the Kingdom of God, will be the “executive branch.” In the Kingdom Age, the world will have to fight against weaknesses of the flesh; the Little Flock will help.

Wives, children, and goods were left behind when the men of Reuben, Gad and one half of Manasseh went to fight. In the present life, the Christian is laying up treasures in heaven and leaving earthly treasures behind. In the Kingdom, the Church will have a work to do down here, so the *real rest*, the real fellowship of the saints with Christ, will not take place until *after* the Kingdom Age is over. After the Kingdom Age is complete, the Church will enter fully into the joys of the ages beyond.

Some of the proofs that the Ancient Worthies will get a spiritual resurrection after the Kingdom Age are as follows: (1) Abraham looked forward to a “heavenly” city (Heb. 11:16). (2) The gospel was preached to Abraham (Gal. 3:8). (3) He “looked for a city which hath foundations, whose builder and maker is God” (Heb. 11:10).

Josh. 1:16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

Josh. 1:17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

Comment: Words came easy! “We hearkened unto Moses in *all* things.”

Josh. 1:18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

The statement in Acts 3:23, which says that the one who will not hearken to the voice of “that prophet” will be cut off, applies here in principle. The people promised to obey and said they would readily assent to putting to death any who would rebel.

Josh. 2:1 And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot’s house, named Rahab, and lodged there.

Joshua sent out two spies. Since spies are usually sent secretly, why does the account add the word “secretly”? The rest of the nation was unaware that they were being sent. The instruction

was to go view the land of Jericho. The two spies were to search out the strengths and the weaknesses of Jericho and its people so the Israelites would be better prepared for a future battle with them.

The two spies went to the house of Rahab the harlot and lodged there (that is, they did not go for the purpose of harlotry). Although the house was a place for lodging, Rahab was definitely a harlot as described here and elsewhere in Scripture. The house was well situated on the wall of the city (Josh. 2:15).

Comment: Another meaning for the Hebrew word translated “harlot” is “business woman”; therefore, the word does not necessarily signify a harlot.

Reply: When Scripture is compared with Scripture, the thought of “harlot” is correct. Some translators, not understanding the Lord’s dealings and how He viewed Rahab, have tried to soften the meaning. However, *both* thoughts apply to Rahab. She was a business woman in the sense that she took in lodgers, and she was a harlot. Rahab’s name appears in Matthew’s lineage of Messiah, along with that of Ruth and Tamar. Matthew chose to include this information because as a publican, he also felt the stigma of fellow Jews in connection with his profession. Jesus called Matthew out of the customs house. Incidentally, Rahab’s background should not disturb us, for before consecration, some Christians had very sinful backgrounds.

Probably there were other places for lodging, but the location of Rahab’s house on the city wall was helpful to the spies in several ways: (1) They could look down on and assess the fortifications of the city without arousing suspicion by inspecting them at ground level. (2) They could escape easily at night by dropping down over the wall.

Q: Young’s *Analytical Concordance* gives nothing but the thought of fornication, harlot, and whore. What is the source for the alternate thought of business woman?

A: It is a marginal comment only, and it says “sometimes.”

Q: The account takes great pains to mention Rahab’s mother, father, sisters, and brothers but no children. If she were a harlot, wouldn’t she have had illegitimate children?

A: Not necessarily.

Comment: Rahab married Salmon and begat Boaz, and became part of the genealogy of Jesus. The account seems to speak so well of her that it is hard to think of her as a harlot.

Reply: She was a harlot *before* she cast her lot in with Israel. She was living in Jericho, in the enemy’s fortress, but had sympathies for Israel. Perhaps she was sorry for the sins in her life and could see that the Lord was dealing with Israel. She concluded that Israel’s God was the true God, rather than the god being worshipped in Jericho. In her situation as both a harlot and the operator of a lodging house, she would hear the news.

Comment: The Apostle Paul called her a “harlot,” and he knew what the term meant (Heb. 11:31).

Josh. 2:2 And it was told the king of Jericho, saying, Behold, there came men in hither tonight of the children of Israel to search out the country.

The king’s own spies or messengers evidently saw the two Hebrews come into Jericho and go to Rahab’s inn. They reported this information to the king.

Josh. 2:3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

Josh. 2:4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

Josh. 2:5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

Josh. 2:6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

The two spies probably were not aware they had been observed. Rahab thought quickly; she took the two spies and hid them on the roof under the stalks of flax. How did she convince the king that the men had left secretly when it was dark, about the time of the shutting of the gate? Here is the scenario. It was now morning, and the two Hebrew spies were in Rahab's house. The king's messengers came to her door. (She may even have seen them coming and thus have had a little advance warning.) Anyway, *before she answered the door*, she hid the two Hebrews. Next she came down and informed the king's men that the two Hebrews had left the night before when it was dark, just before the gates were shut. The watch on the wall may have seen them in the late afternoon of the day before, but at 9 p.m. or so that same night, the watch would not have been able to see them, so Rahab's story seemed plausible. At any rate, she made it seem urgent that the king's men immediately "pursue after them quickly." She said in effect, "The two Hebrews left last night. If you hurry, you will catch them!" Consequently, the king's men did not search her house.

Rahab was a good actress; her lie was convincing. Note: God did not rebuke her for the lie, for it was based on a higher law; namely, her lie was not for herself but *for others*. The lives of the two Israelites were in her hands. Thus her lie was for the *life of others* and was predicated on *faith*. In fact, the lie *proved* her faith.

Rahab did not lay the stalks of flax for the purpose of hiding the two Israelites. Rather, it was spring when flax was *normally* laid out in order to dry in the sunlight. There may even have been a six-inch or so air pocket under the flax to aid the drying process. Rahab had the two spies get under the stalks. Many houses would have had flax drying on the roof (just as raisins and apricots are dried on roofs in Turkey today), so the king's men suspected nothing with the flax. Her quick thinking and actions were remarkable. Faith is an excellent conductor of the Holy Spirit. The Pastor says faith is the arm that is lifted up to receive the electricity (Holy Spirit) in the trolley wire. Through faith, the Holy Spirit comes down to the motor that runs the trolley.

Josh. 2:7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

The king's men thought they were pursuing the two Hebrew spies on the way to the Jordan River. As soon as they left Jericho, the city gate was shut, but why? In case Rahab was mistaken, the shut gate would keep the two Hebrews from leaving Jericho. This was *daytime* when the gate was usually kept open.

Josh. 2:8 And before they were laid down, she came up unto them upon the roof;

The thought may not be “laid down” to sleep. Verse 8 suggests how hurriedly Rahab had acted. The stalks of flax were up on the roof laid in order. She probably said, “Hurry! Get up on the roof underneath the flax.” Seconds later she opened the door for the king’s men, whom she answered so convincingly and spontaneously at the door that they immediately left on a wild goose chase. Then she hurried back to the roof where the two Hebrews were still trying to get settled under the flax, and she spoke the words in verses 9 through 13.

Josh. 2:9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

Josh. 2:10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

Josh. 2:11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

The two Hebrew spies got valuable information: the people in Jericho were fearful. News had reached Jericho of the great things God had done for Israel. The crossing of the Red Sea in the Exodus was a MIGHTY MIRACLE. And the two kings of the Amorites who had opposed Moses and the Israelites had been *utterly* destroyed—a great feat too.

Comment: Rahab had faith similar to being tentatively justified. She wanted a commitment from the two spies that her life and the lives of her family would be spared, and she believed that God would recognize the word of these two men. She was not consecrated yet, but she was going in that direction.

Reply: Yes, those who approach the Lord before consecration have faith, but there are two kinds of faith: natural and spiritual. Natural faith is that which one has before consecration. The Lord deals with this kind of faith first. After consecration, one develops spiritual faith, which has to be nurtured by a knowledge of God’s Word. Yes, Rahab had tentative justification, which is a form of progressive justification. The progressive justification would become vitalized justification once she committed her life to the Lord. By faith, she believed that the Israelites would capture Jericho. Rahab was sure that Jehovah was the true God.

Some consecrate through fear, and there is nothing wrong with this as an initial impetus. Of course many in the nominal Church use eternal torment as a theme for conversion. Others who are more enlightened use Second Death as a threat. We do not use such fear tactics, but if some, of their own volition, draw such conclusions and consecrate, that consecration counts and has worked for good. An example is Peter Waldo, the fourth messenger to the Church. He was talking with a friend who suddenly dropped dead in front of him. This event led Waldo to think soberly of the brevity of life. A wealthy merchant, he began to ask, “Why are we here? When we die, what happens?” This led to his consecration, and he gave away his wealth to follow the Lord. Here Rahab drew the conclusion that she and her family would perish. By faith, she realized Jericho could not stand before Jehovah.

Josh. 2:12 Now therefore, I pray you, swear unto me by the LORD, since I have shown you kindness, that ye will also show kindness unto my father’s house, and give me a true token:

Rahab said, “Show kindness to my father’s house as I have been kind to you. Spare us in the attack. Give me a true token [that is, a faithful promise].” Those who are approaching the Lord—those who are aliens from Him but who become convinced, sometimes in stages, that

there is a God—and then decide to consecrate, step out on the true promises of God. What those who are considering consecration need is a true conviction that when they give their life to the Lord, He will be *for them* and will do what the Word promises for Jesus' disciples. The assurance is needed that the promises are *for them*. Thus the Rahab account furnishes an underlying lesson for those who are alienated from the Lord, and it encourages those with a bad past who think, "I am not worthy because of my past sins." The Bible promises that those sins will be cast over the Lord's shoulder, as it were. Although there will be a form of retribution for willful sin, the part due to Adamic weakness can be forgiven.

Q: If the Hebrew spies were sent out so secretly by Joshua that even the rest of the Israelites did not know their mission (Josh. 2:1), how would Rahab have known they were spies before the king's men came to her?

A: Rahab had a house on the city wall. Probably she had been watching from her window, and when she saw the two spies entering Jericho, she suspected who they were and what their mission was. She would have realized they were not ordinary travelers coming to the city to buy goods. The king's messengers, or watchers, would likewise have realized the Hebrews were spies.

Comment: Probably the two Hebrew spies were let out of the window right after the king's messengers left because Rahab urged the Hebrew spies to quickly go and hide in the mountain for three days while the king's men were searching for them.

Q: Since Rahab told the king's messengers that the two Hebrews had left at the time of the shutting of the gate, would this mean that the king's messengers came that same night? Then the hiding of the spies and their departure would have taken place in the night (and not the next morning).

A: Since the account does not specifically state when the king's men came, it could have been in the morning.

Comment: If everything happened the same *night*, that would explain why the gate was shut after the king's men left, for it was always kept shut at night. The gate could have been opened to let the king's men out and then shut again. And the two Hebrews left for the mountain shortly afterwards.

Reply: That could be.

Josh. 2:13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

Josh. 2:14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

Josh. 2:15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

Josh. 2:16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

The Rahab account is striking! Even the advice she gave the two Hebrew spies was wise: "Flee

to the mountain and stay there for three days.”

There is a spiritual lesson with regard to going to the mountain and the scarlet cord. The same scarlet cord was used twice: to let the two Hebrews down over the city wall and, later, to mark Rahab’s house at the time of battle. The “mountain” represents the Kingdom. Any who flee to the mountain in the present age have a spiritual hope. The “three days” are the fifth, sixth, and seventh thousand-year days of the Gospel Age.

Q: The Israelites had not yet crossed Jordan—and would not for three days (Josh. 1:11; 2:16). In antitype, the Church will still be here, but when Jericho was actually taken, wouldn’t the picture change to after the Church is complete? In other words, the fall of Jericho is usually tied in with the fall of Babylon. The Church will be gone at that time but will still be here in the initial planning stage. That would tie in with the fifth, sixth, and seventh days of the Gospel Age prior to the Church being complete. Rahab is interesting. Being called a harlot, would she picture an unconsecrated or a consecrated element? The Rahab class seek righteousness and meekness and do kindnesses for the consecrated—and thus are spared (at least in the beginning) in the Time of Trouble.

A: Later Rahab will be identified as picturing the Great Company, who are rescued in Babylon’s fall.

The same day the two Hebrew spies were sent out by Joshua they entered Jericho. The spies hid for parts of three days and returned to Joshua the third day. These three days took place before the battle (Josh. 1:11). Joshua immediately, the third day, began preparations for the crossing of the Jordan River and the imminent circlings of Jericho. Being mentioned four times, the “three days” are significant; they are related to the “mountain” (Josh. 1:11; 2:16,22; 3:2,3).

Josh. 2:17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

The two Hebrews took the oath, swearing by Jehovah. Incidentally, it is not wrong for a Christian to take an oath in court.

Josh. 2:18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father’s household, home unto thee.

Josh. 2:19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

Josh. 2:20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

Josh. 2:21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

Rahab would not have left the scarlet cord dangling out of the window, for that would arouse suspicion in Jericho. She would have pulled up the cord and wrapped it around in such a way that a person looking up at her house from outside the wall would see it.

A little more light is shed here upon the spiritual significance. The initial Passover comes to mind, and it was the Passover season in this account. Two proofs are as follows: (1) It was now

40 years after the Israelites had left Egypt, and the Exodus had occurred at Passover season; (2) it was Passover time when they crossed Jordan to enter the land three days hence (Josh. 4:19; 5:10).

Rahab and her family were under the blood, as it were, and they had to stay in the house just like the Israelites did when the destroying angel came in the tenth plague. In antitype, this would apply to the consecrated, to the household of faith. Not only Rahab but also her family manifested faith when Rahab explained the situation, and they came into her house. They could have reported Rahab to the king, but in faith they, too, wanted to be spared in the coming battle with the Israelites, and the family members were blessed accordingly. Remarkably, Rahab's house, although situated on the city wall, may not have fallen when the earthquake occurred. (Of course if Rahab's family had informed the king about what she was planning to do, she would have been put to death.)

The two Hebrews would be released from their oath to Rahab if she either left the house and went out in the street during the battle (came out from under the blood in the Passover picture) or told the king about them. The Rahab picture is definitely related to the Passover picture. Staying in the house with the scarlet thread in the window is comparable to staying in the house with blood on the lintel and doorposts. Other factors that indicate this picture is symbolic are the three days, the mountain, Rahab and her faith, and the fall of Jericho.

Q: If the three days represent three years, would they be the same (parts of) three years that are shown in the Elijah-Elisha picture dating from the time the Church is complete? Rahab was rescued *in* the fall of Jericho (Babylon) and *after* the Israelites and Joshua had crossed Jordan.

A: It may be. We usually say that when Babylon falls, the Church is gone. On the third day, the Israelites crossed Jordan. Rahab, who pictures the Great Company, was rescued in the fall of Jericho, and the Great Company will be released in the fall of Babylon.

Josh. 2:22 **And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.**

Josh. 2:23 **So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:**

Josh. 2:24 **And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.**

A lot of activity was going on during the three days. The Israelites were preparing victuals, the king's men were searching diligently for the two Hebrew spies, the two spies were in hiding, and the forces of Israel were on hold, waiting for the Lord's go-ahead signal.

Josh. 3:1 **And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.**

Joshua would now lead the Israelites to and across Jordan. First, before crossing over, he and the Israelites lodged at Jordan for three days (Josh. 3:2).

Josh. 3:2 **And it came to pass after three days, that the officers went through the host;**

The "three days" are three 1,000-year days. The First Advent occurred in the fifth day of the 7,000-year period, or 4,128 years from the creation of Adam. The "three days" here are *parts* of

three days, just as Jesus was parts of three days in the tomb. The Gospel Age began in the fifth day, and we are now in the seventh (1,000-year) day. Therefore, somewhere in the *third day of the Gospel Age*, the Church will be complete.

God had told Joshua that in three days, he and the Israelites would cross Jordan and enter the Promised Land (Josh. 1:11). The two Hebrew spies who went to search out Jericho were told by Rahab to flee to the mountain and abide there for three days before returning to Joshua.

Josh. 3:3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

Josh. 3:4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

Exactly 2,000 cubits separated the priests and the Ark of the Covenant from the Israelites in the crossing of Jordan. In other words, the Ark preceded the host by 2,000 cubits (the Israelites followed behind). The 2,000 cubits represent 2,000 years from Christ's birth until the establishment of the Kingdom. It takes 2,000 years for the selection of the Ark class, The Christ, Jesus being the Head. Moses, a type of Christ, was placed as an infant in an ark and found by the princess among the bulrushes. She named him Moses (i.e., one "drawn out" of water). Jesus was born in 2 BC, and 2,000 years later would be 1998.

Since 2,000 cubits would be 3,000 feet, more than half a mile separated the Ark from the people.

Josh. 3:5 And Joshua said unto the people, Sanctify yourselves: for tomorrow the LORD will do wonders among you.

Josh. 3:6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

The Ark, which preceded the host, was carried by the Kohathite priests. The Ark even preceded Joshua. The order was to be (1) Ark and priests, (2) 2,000 cubits, and (3) Joshua and the Israelites. The priests with the Ark in their midst would start first. When they got far enough ahead (2,000 cubits), Joshua would motion the people to begin their march to Jordan.

Josh. 3:7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

God would *begin that day* to magnify Joshua before the people. This would manifest God's approval of Joshua as their new leader, and it would prod them to call to mind the miracle at the Red Sea under Moses. When Moses lifted up his rod, the miraculous parting of the waters of the Red Sea was dramatic evidence that God had chosen him. Then the host of Israel proceeded across the Red Sea dry-shod. Now Joshua was saying that the people were to come to the brink of the river Jordan and a similar miracle would happen. Although lesser in magnitude, the miracle would be a repetition of the miraculous crossing of the Red Sea because of the timing. God was saying to Joshua, "As I was with Moses when he lifted up the rod over the Red Sea, so in a similar fashion, I will be with you in this incident."

Josh. 3:8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

When the priests arrived at the river, they were to “stand still *in Jordan*”; that is, their feet would be *in the water*. At that time of the year, the waters of Jordan were overflowing their banks. The overflowing waters, coming up out of the riverbed, were relatively shallow on the banks—ankle-deep perhaps. As soon as the priests stepped into the water, they were to stand still. *Suddenly* the river level would drop and drop to a dry bed. In this area of Jordan, which is near the site of Jesus’ baptism, the bottom of the river is quite pebbly. Therefore, instead of stepping into mud, the Israelites stepped into a gravel bed. “Dry,” then, means not muddy in this instance.

The time of year when the Israelites crossed Jordan and entered the land was *spring*, Passover, the *beginning* of the year (Josh. 4:19; 5:10). Joshua 3:15 calls it the “time of [the early wheat] harvest.” The timing was *exact*. The Exodus, which began with Passover, occurred exactly 430 years after the giving of the covenant to Abraham. After the 40-year wilderness period, the crossing of Jordan again occurred at the time of Passover—hence from Passover to Passover. There is a co-relationship between the Red Sea and the Jordan crossings.

Comment: When the Israelites entered the land, the manna ceased and they began to eat of the “corn” (wheat) of the land, so it was the time of the *early* wheat harvest.

Since the Israelites entered the land at Jericho (near the Dead Sea, the lowest point on earth), the seasons occurred earlier than in many other places, and the heat was terrific, yet there was luxuriant growth at this time of year. (From Jericho to Jerusalem is a climb of more than 2,000 feet, a continuous ascent.)

Josh. 3:9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

As Moses had instructed the people, so Joshua now issued instructions. “Stand still, and see the salvation of the LORD” (Exod. 14:13). Earlier Joshua had addressed the priests. Now he began to address the people, more or less repeating the instructions and telling what would happen.

Josh. 3:10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

Josh. 3:11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Josh. 3:12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

Josh. 3:13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

As soon as the soles of the priests’ feet rested in Jordan, the waters would dry up. How were the waters cut off?

Comment: The Revised Standard Version says (verse 16), “The waters coming down from above stood and rose up in a heap far off at Adam, the city that is beside Zarethan.” The Pastor suggested that an earthquake occurred far upstream.

The Jordan is a serpentine river that drops in elevation. An earthquake caused a slide at the city of Adam so that both banks of the Jordan came together and filled in the ravine. Immediately the water began to build up behind (or north of) the slide. Temporarily the water supply was cut off *abruptly upstream*. However, it took a while for the remaining water below the slide to go downstream. From *their vantage point*, the Israelites saw the volume decrease suddenly.

The earthquake was perfectly timed so that just as the priests' feet hit the water, the effects of that earthquake damming up the river briefly were felt below. For a while, the water rose or built up and built up and built up behind the wall that the slide created, and the pressure got greater and greater and greater. Eventually the water burst through, but a sufficiency of time was allowed for the host of Israel to cross Jordan dry-shod.

Josh. 3:14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

Josh. 3:15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

Josh. 3:16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zarethan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

Josh. 3:17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

The following symbolism is helpful:

1. The Ark pictures The Christ. (The lid of the Ark, the propitiatory lid, represents Jesus, and the box below and its contents symbolize the Church.)
2. The Shekinah light, which shone above the propitiatory lid between the wings of the cherubim, represents God, His presence. Thus are shown: God is the Head of Christ, and Christ is the Head of the Church.
3. The Jordan River represents death or being judged down (*Jor* means "down"; *dan*, "judged").

When the priests who bore the Ark came to the brink of the river Jordan and stepped into the water, immediately the waters began to drop and then stopped. In other words, as soon as the Ark arrived in Jordan, the waters were cut off. What does this indicate? The sin offering is complete. It takes 2,000 years for the development and completion of the body members. The Ark (The Christ) reaches the end of its journey through the Wilderness of Sin and has to pass through the river Jordan into the Promised Land.

Principles previously learned must be adjusted to this account of the crossing of Jordan. The Ark *preceded* Joshua. Another picture is a comparison between Moses and Joshua. Moses represents Jesus at the First Advent, and Joshua pictures Jesus at the Second Advent. At the First Advent, Christ, our Passover Lamb, was sacrificed, or slain, for us. Hence the wilderness journey started with a Passover and ends with a Passover. As babes, Moses and Jesus were

both threatened with death (Moses by Pharaoh and Jesus by Herod) and hidden to escape death (Moses in an ark and Jesus in Egypt). Thus both were miraculously preserved.

Joshua pictures the *resurrected* Jesus, the risen Lord. The Ark preceding Joshua represents Jesus' superintending and giving instruction to the body members, his priesthood, during the Gospel Age. When the Gospel Age ends, the priests will dip their feet and stand in Jordan, which pictures their death. The blessing of the world of mankind cannot take place until the sin offering is complete. And even the Great Company must be off the scene before the world is blessed.

The development of the Church during the Gospel Age is shown up to the time that the priests dip their feet in the Jordan. Once the priests and the Ark were in the Jordan, the people no longer had to keep the 2,000-cubit separation. Instead they passed by the Ark. As long as the priests stood in the riverbed, the waters did not threaten the host. *Volume 6* likens the crossing of the Israelites through the Red Sea to the crossing of the world of mankind through the Kingdom Age. The song of victory was sung after their passage and the destruction of Pharaoh and his host, which represents the destruction of Satan and his host at the end of the Kingdom. The Passover night pictures the Gospel Age (when the consecrated feed on the Lamb and the firstborn are liable to death). In reality there were *two* Passovers in the type: (1) The destroying angel passed over the firstborn of Israel and slew the firstborn of Egypt, and (2) the nation of Israel passed over the Red Sea. Here is a sequential picture of (1) the Gospel Age, when the Little Flock is developed and receives the divine nature, and (2) the Kingdom Age, during which the tried and proven of the world of mankind will pass over to salvation, and Satan and his host will be destroyed. As soon as the consecrated of this age die and pass off the scene, the redemption of the world of mankind can begin. The Gospel Age comes to an end when the priests dip the soles of their feet in Jordan. The crossing of Jordan represents the Kingdom Age.

Back to the original Passover. (1) In one picture, the nighttime of eating represents the entire *Gospel Age*. (2) In another picture, the nighttime of eating the lamb and sprinkling blood on the doorposts represents a *pinpoint* of time—the 3 1/2 years of Jesus' ministry ending with the Cross and the slain Lamb. The Apostle Paul said, "Christ our passover [Lamb] is sacrificed for us." In this picture, the subsequent seven days, the seven days of the Passover *feast*, represent the seven periods of the *Gospel Age*. (3) From another standpoint—and following the Passover and the seven-day feast—the experiences of the Israelites and their murmurings in the Wilderness of Sinai represent the experiences of the Church during the *Gospel Age*. The 40 years of wanderings portray the weeding-out process in the selection of the Very Elect; only Joshua and Caleb were found worthy out of 2 million people. That is like saying only one in a million of God's professed people will make the grade. The jewel class is very rare! Thus there are *three* Gospel Age pictures: (1) the Passover night, (2) the seven-day feast after the Passover, and (3) the 40 years in the wilderness.

Now it will help to jump ahead in the Joshua account in order to separate the picture. When Joshua and the host entered the Promised Land, there were seven peoples to conquer: Amorites, Canaanites, Girgashites, Hittites, Hivites, Jebusites, and Perizzites. Here the *world of mankind* is represented as having to conquer sin and weaknesses. The world will have *testings*, even though there will be a highway of holiness with the stones removed and no lion (Isa. 35:8,9). Those who refuse to listen to the voice of "that prophet" will be cut off in Second Death (Acts 3:23). After 100 years, those who have not made sufficient progress will be cut off. In the Little Season at the end of the Kingdom, Satan's loosing will produce a crucial test to manifest those not in full harmony with God.

Moses led the Israelites (the Church) through the wilderness experience. Joshua led the Israelites (the world) into the Promised Land. In *Tabernacle Shadows*, in the *finished* picture,

Israel is defined as representing the *saved* world of mankind. By inference, Egypt represents the *unsaved* world of mankind.

There will be 144,000 each of the Little Flock and the Ancient Worthies for a personal one-to-one relationship. A comparable “Great Company” class of the Jewish and prior ages is shown by the Gershonites, who camped around the Tabernacle and had *no inheritance* in the land.

In summary, after the 2,000 cubits (years), the stopping of the waters of Jordan and the Jordan crossing of the Israelites (the world of mankind) represent the work of the Kingdom Age. The priests’ dipping their feet in the water pictures the death of the feet members. The “brink” is the end of the age, the end of the three (antitypical) days. The age will end precisely, abruptly, with the cutting off in death of the last members of the body of Christ.

The flood of waters was stopped *far off* in *Adam*; that is, in the Garden of Eden in the antitype. Adam failed the test in Eden more than 6,000 years ago. “Adam” was a literal village, or hamlet, near Zarethan in Joshua’s day. “Zarethan” means a refining or testing period. As a result of Adam’s test and failure, he and all his progeny are rushing down into the Dead Sea (death). The “Jordan” River represents not only death but also condemnation to death. Human life started at Mount Hermon with perfection. Adam’s sinning is shown by the river Jordan’s descent and eventual emptying into the Dead Sea. The stopping of the waters pictures the stopping of the curse when the Little Flock is complete. The Dead Sea is to be revived, or freshened, with a multitude of saltwater fish, so that instead of being a symbol of death, it will become a symbol of life. However, the bottom end of the Dead Sea, which will remain highly saline, as at present, and be used to refine chemicals, will be a symbol of Second Death. Truth is marching on—growing brighter!!!

The 2,000 cubits between the people and the priests are a picture of the 2,000 years of the Gospel Age. When the Israelites passed the Ark, another picture begins. Just as the Israelites entered the Promised Land, so the world of mankind will enter the Kingdom Age.

Josh. 4:1 And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

Josh. 4:2 Take you twelve men out of the people, out of every tribe a man,

Josh. 4:3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests’ feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

Josh. 4:4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

Josh. 4:5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

After the Israelites had crossed the Jordan but the priests were still standing in the river, Joshua commanded that 12 men, one out of every tribe, go back and remove a stone from the midst of Jordan and bring it to shore to build a memorial at the place where they would lodge that night (at Gilgal). The stones would have been quite heavy and large for each man to carry one “upon his shoulder”—probably as large as each man could carry. The bigger the stones, the more conspicuous the memorial.

Josh. 4:6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

The purpose of the stones was to build a memorial that would be seen by succeeding generations. The “midst” of Jordan does not mean at the midpoint.

Comment: There were two groups of 12 stones: 12 stones were removed from the midst of Jordan and taken to Gilgal to build a memorial, and 12 stones were taken from the shore into the Jordan and left there (Josh. 4:8,9).

Reply: Of course the riverbed was dry while this was being done. These two actions could have been done at the same time. Twelve stones were taken into Jordan, and 12 stones were removed.

The people had all crossed Jordan and were on the opposite bank. The priests were still waiting in the midst of the river when the 12 men were sent back.

Josh. 4:7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

Josh. 4:8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

Josh. 4:9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

Gilgal is a little north of Jericho. When the Israelites crossed Jordan, they were opposite Jericho, and thus were in full view of the city. They went upstream a little to find a place (Gilgal) big enough for 2 million people to camp. Twelve stones were put on dry ground at Gilgal to serve as a memorial. The stones could be seen in Joshua’s day and later but are probably not there today. However, the 12 stones in the river were probably hidden for a revelation yet future. Just as the Great Pyramid is a stone memorial and witness to the Lord, so the 12 stones in Jordan will be a memorial.

What would be the significance of the two sets of 12 stones each? It is a Kingdom picture. The 12 stones taken to Gilgal represent the 12 *natural* tribes of fleshly Israel, and the 12 stones hidden in the Jordan River represent the 12 *spiritual* tribes of the Little Flock.

Josh. 4:10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

Why did the people haste to pass over Jordan? (1) Two million people had to cross, and they did not know how long the waters would be abated. (2) They wanted to complete the crossing in daylight and set up camp before dark.

Josh. 4:11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

The people crossed first. Then they turned around and watched the Ark and the priests pass

over. Again this is a reminder of the crossing of the Red Sea. From the far side, the Israelites turned around and watched the destruction of Pharaoh and his hosts.

Josh. 4:12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

The order of passing was Reuben, Gad, and one half of Manasseh, followed by the people, the Ark, and then the priests. In other words, it is quite possible that the 2 1/2 tribes preceded the rest of the people in the crossing, followed by the Ark and then the priesthood. The picture would be more dramatic and discernible if all of the people, including the 2 1/2 tribes, were across Jordan and looking back to see the waters return when the priests stepped on dry land. (See verses 16-18.) Just the fighting men of the 2 1/2 tribes crossed Jordan; their families remained behind in their tribal territories.

Q: When the Israelites were in the wilderness, there was a set order of march. Was the crossing with Joshua an exception?

A: Yes. The Scriptures say the manna ceased when they entered the land, and probably the cloud ceased at this time too, although the Scriptures do not say. In the wilderness, the Ark went in the middle of the host. Here it initially preceded the host, and then the host passed the Ark when they crossed the river.

Putting the men of war of the 2 1/2 tribes first was psychologically adverse to the enemies. Also, by seeing the strongest and healthiest of the 2 1/2 tribes out in front, the other 9 1/2 tribes would not murmur that their own old men, women, and children were crossing Jordan.

Spiritual picture: Reuben represents the Little Flock; Gad, the Great Company; and one half of Manasseh, the Ancient Worthies. These three classes precede the world (children of Israel) across Jordan; that is, they will be resurrected first. The Little Flock and the Great Company comprise the church of the firstborn, and the Ancient Worthies will be resurrected as perfect human beings when God delivers the Holy Remnant out of Jacob's Trouble. Next the Ransom merit will be released to apply to the world of mankind. The Little Flock (the 12 stones buried in Jordan, i.e., death) must be complete before God deals with the world. Also, the Ark is a picture of The Christ, so there is a double representation of the Church.

Josh. 4:13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

The number of the men of war of Reuben, Gad, and Manasseh was 40,000. "About forty thousand prepared for war passed over before [first, or ahead of the rest of the people]."

Josh. 4:14 On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

Josh. 4:15 And the LORD spake unto Joshua, saying,

Josh. 4:16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

Josh. 4:17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

Josh. 4:18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted

up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

Prior to the waters being cut off, the Jordan had overflowed both banks. Now, when the waters returned, they first filled the riverbed and then overflowed both banks again. The priests' feet had to come to the east brink of the river proper before it dried up, and now, when they climbed up out of the dry riverbed and onto the dry land of the west bank (the part that was normally dry but got flooded at this time of the year), the waters began to cascade down the gorge again. It took time for the river to fill and the waters to overflow the banks because the waters kept racing down to the Dead Sea. This allowed the Israelites enough time to get up to Gilgal where they encamped on slightly elevated land.

The priests' stepping up onto dry ground with the Ark and the waters immediately rushing down picture the exercise of authority in the Kingdom. Jesus will step with authority and plant his feet with regard to the world when the Kingdom is inaugurated and the reign begins over the children of Israel. (Jesus has reigned over his Church since AD 33, whereas the reign over the world is future. Jesus is the Lord, King, Savior, Redeemer, etc., of those who consecrate in the Gospel Age.) The Kingdom will be first seen in Israel. The Mount of Olives will be split in twain by a mighty earthquake, and Jehovah's figurative feet (The Christ) will be seen on the mount, picturing the reign of The Christ. In this case, the "feet" are The Christ and the being is Jehovah. Just as God is the supernatural light over the Mercy Seat, and the Head of Christ is God, so underneath the propitiatory lid is the box, or the body members of The Christ. God is the Head of Christ, and Christ is the Head of the Church. The reign will begin in Israel when God fights for His people as in the (past) day of battle (Zech. 14:3). Therefore, the 2 1/2 tribes going over Jordan with the people following represents the establishment of the Kingdom.

Josh. 4:19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

Josh. 4:20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

Josh. 4:21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

Josh. 4:22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

Josh. 4:23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:

Josh. 4:24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

An analogy is drawn between crossing Jordan and crossing the Red Sea, both being on dry land. It is significant that the crossing of Jordan occurred on the tenth day of the first month, for the date calls attention to the selection of the lamb for the Passover. God will make a New Covenant with Israel, but "not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. 31:31). God was referring back to the Old Law Covenant, the first feature of which was the Passover. Although the Exodus started at Rameses on the 15th day of the first month, the lamb was selected on the tenth day, and the selection of the lamb was the *beginning* of the Old Law Covenant. (The

announcement of the Law at Mount Sinai was a dramatic meeting with God in which He summarized the Law into ten oral commandments pertaining to moral conduct, and the subsequent ceremonial features were also an integral part of the Law Covenant. However, the Passover preceded Sinai.) The point is that leaving Egypt began on the tenth day of the first month and ended *exactly* 40 years later, *to the day*, on the tenth day of the first month when Joshua and the people crossed Jordan. By extension, the other dates were also exactly 40 years later: the 14th day, the 15th day, etc.

Gilgal, which means “rolling or turning over,” “circle,” or “wheel,” is symbolic of the turnover of authority to Jesus in the Kingdom. Gilgal was so named when the Israelites arrived there and circumcision was performed (Josh. 5:9). The new name was used when this account was written down years later.

Reuben, Gad, and one half of Manasseh settled primarily in Gilead on the east bank. Gad’s territory was near the Sea of Galilee on the east shore (the wild men, the Gergasenes, were also called *Gadarenes*). The town of *Gadara*, southeast of Galilee, was also part of Gad’s territory. North to south, the tribes ran Manasseh, Gad, and Reuben (near the Dead Sea). Then came Ammon, Moab, and Edom.

Josh. 5:1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of the Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

“We,” if correct, means the chronicler was among those who passed over Jordan. Most of the ancient manuscripts have “they.” This usage occurs again in a later verse.

Here the term “Canaanites” refers to those living in Canaan, of which there were several peoples (Hittites, Hivites, Jebusites, etc.). A lesson for the Christian is that the subduing of the Canaanites in the land of Canaan corresponds to the endeavor to overcome the fallen tendencies of the flesh. Incidentally, Mary had *seven* demons cast out of her when she consecrated, and Israel was to cast out *seven* enemies: Amorites, Canaanites, Girgashites, Hittites, Hivites, Jebusites, and Perizzites (Deut. 7:1). All seven enemies knew something of the experiences of the Israelites not only when they left Egypt in the Exodus but also during the 40 years in the wilderness. To now see the Israelites coming out of the wilderness—and coming out *2 million* strong—was ominous to these enemies. They saw the Israelites come up on the side of Moab and skirt Edom and win some battles in Transjordan. Then they were at the Jordan River across from Jericho, and next thing, they crossed dry-shod. With Jericho being the first fortified city in Israel’s path, the inhabitants knew a battle was imminent, for they realized the drying up of the river was a *miracle*. Also, because the Jordan River was swollen to flood stage at this time of the year, those of Jericho had felt secure, thinking that the Israelites could not cross yet and that they had all spring to prepare for battle. Not only did the miracle dishearten them, but they were totally unprepared for war. Thus fear seized them from a *double* shock: (1) the miracle and (2) their unpreparedness.

Josh. 5:2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

Josh. 5:3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

Josh. 5:4 And this is the cause why Joshua did circumcise: All the people that came out of

Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

Josh. 5:5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

Josh. 5:6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not show them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

Josh. 5:7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

It took *faith* for the Israelites to accept circumcision because this would disable and weaken them temporarily so that enemies could attack. Their “bridges” were burned behind them—they could not recross Jordan and flee because the flood waters had resumed. The Israelites knew they would be vulnerable during the three days or so it would take to heal enough to act, but they had confidence in Joshua because of Moses’ earlier endorsement of him and the so recent drying up of the waters.

Comment: The Lord had set the stage in drying up the waters. Witnessing this miracle shocked the enemy into fear and immobility.

Reply: The enemy was so awestruck by the miracle of the drying up of the waters that by the time this shock wore off, the Israelites were healed. And it was *unnerving* to the enemy to witness the circumcision. The people of Jericho had seen the Israelites coming in the distance, but they were confident because of the swollen river. Then all of a sudden the river dried up, and the Israelites crossed and encamped right below them. Being fenced in by the returning flood waters, the Israelites now had the audacity to undergo circumcision. This act of *confidence* by the Israelites unnerved the enemy even more, whereas a rational decision would have been to attack at that time.

Comment: Considering that these preliminary events occurred, it is no wonder that when the Israelites subsequently blew trumpets as they marched around the city each day for seven days, the people of Jericho were in *utter confusion and fear!*

No explanation is given as to why circumcision did not occur in the wilderness, but of this *current* host, some were already circumcised and hence were not done again. “Men of war” were men “from twenty years old and upward, all that are able to go forth to war” (Num. 1:3). In the wilderness, Joshua and Caleb were circumcised (the only two survivors of the men of war), and so were those who had been children (i.e., too young to be men of war) and old men (too old to be men of war) at the time the 12 spies were sent out. In other words, the large number who had to be circumcised at this present time were *born* in the wilderness. Two million Israelites left Egypt and 2 million entered the Promised Land. Since many died in the wilderness, many were also born.

According to the Law, a male was to be circumcised on the eighth day. Abraham was an old man when he was circumcised, but that was the *establishment* of the rite of circumcision. The assumption is that circumcision was followed for male babies born subsequent to the entering of the land.

Comment: Perhaps it was because of the antitype that God allowed circumcision to be ignored in the wilderness and done en masse when the Israelites entered the Promised Land, that is, after crossing Jordan.

Reply: Yes, there is nothing in Holy Writ to forbid circumcision in the wilderness, but for some reason, it was not done—which fits the antitype. Incidentally, the Israelites moved 42 times in the 40 years in the wilderness—once a year on the average.

Comment: Verse 2 says the Lord told Joshua to “circumcise *again* ... the *second* time” the children of Israel.

Reply: Probably the “first” circumcision took place at Mount Sinai, but we do not know. The first Passover was observed in Egypt. The leaving of Egypt after being prisoners there for 215 years was a momentous event, so that first Passover was special. The next day the Israelites went to Rameses and began their journey. They were to be without leaven. A number of non-Israelites accompanied them through the Red Sea and into the wilderness. Before the Law Covenant was given at Mount Sinai, the non-Israelite element was probably circumcised. The solemnity of the occasion made the Israelites more circumspect in doing the Lord’s will. *God’s* presence was to be seen and *He* was to address the nation. Therefore, the people fasted and prepared themselves to receive the Law as they stood before the mount. The solemnity of the occasion made obvious the necessity of being clean. Now, 40 years later, the Israelites were to enter the Promised Land, and this was another propitious occasion for circumcision. Those born during the wilderness wandering, who had neglected the rite, were being circumcised. And shortly they would observe the Passover—the first in the land of Canaan—another momentous occasion.

Josh. 5:8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

Josh. 5:9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

The circumcised were sore and incapacitated for warfare until healed. Genesis 34 comes to mind where Dinah, Jacob’s daughter, was taken advantage of by Shechem, a Hivite, who truly loved and wanted to marry her. Simeon and Levi dealt deceitfully with him, saying he had to be circumcised as a proselyte in order to marry Dinah. When he was incapacitated by circumcision, they slew him and all the males. Judgment was pronounced on Simeon and Levi for this act and for violating a covenant.

Gilgal, the place of circumcision, means “rolled over” or “turned over,” etc. God said, “This day have I rolled away the reproach of Egypt from off you.” What was the “reproach of Egypt,” and how was it rolled away?

After a 40-year delay, the Israelites finally entered the Promised Land, as had been promised. However, as they were leaving Egypt, *even before crossing the Red Sea*, they murmured when threatened by Pharaoh’s host: “Have you brought us out here in the wilderness to die? You promised to bring us to a land of milk and honey.” In the wilderness, this murmuring was repeated in a number of ways. The Israelites would have entered the Promised Land the *first* year if they had *not* listened to the unfaithful ten spies, so the delay was their *own* fault. Thus their murmuring was a stench to Jehovah. Nevertheless, their wandering for 40 years cast an onus on God, for He had made the promise. Now, 40 years later, God had fulfilled His promise, and the reproach was removed. No longer could any accuse Him of not fulfilling His

promise, for the Israelites had crossed Jordan.

Character lesson: Some who consecrate later blame the Lord for not fulfilling His part, whereas they should examine their own life and heart to see that they are the responsible party. Failing to do this, they forsake the truth. Their delusions are fabricated by their own fallen nature.

Josh. 5:10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

Josh. 5:11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

The Israelites kept the Passover on the 14th day of the first month, and they ate of the “old corn” on the 15th. The “old corn of the land” was the grain previously harvested by the inhabitants of the land the year before and kept in storehouses. This information means that when the Israelites crossed Jordan, the inhabitants in that area fled from their villages and farms and went to fortified Jericho for protection. The Israelites appropriated the grain left behind, for it was now their land.

“Parched corn” was *fresh* kernels of barley (the firstfruits, not the general harvest that would be ready later) that were roasted or dried by fire to be made into bread and unleavened cakes. Most of the Israelites’ sustenance at this time was the “old corn.” “Corn” was grain (barley grains here).

Josh. 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

The Passover lamb was slain on the 14th day of the first month, and it was eaten that night after 6 p.m., which was the 15th. The “morrow after the passover” was still the 15th, and that is when the Israelites began to eat the “old corn,” or grain. They continued to eat the “old corn” on the 16th and all that year. The manna, which was miraculously provided until they entered the Promised Land, ceased on the 16th.

Comment: A lesson regarding the manna ceasing is that the Lord does not give us something if we can help ourselves.

This was *year 1* to begin counting the Jubilees (Leviticus 25).

Josh. 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

“Joshua was by Jericho”; that is, Joshua was alone, reconnoitering Jericho, when he had this personal experience. Verse 13 should actually begin the next chapter, for the setting is different and the angel’s message is given in chapter 6.

Josh. 5:14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

An angel appeared as a man with a drawn sword. Joshua, who was alone, bravely went to the angel and asked, “Are you for us, or are you for our enemies?” (The angel would have been

larger and far more imposing than Joshua, but Joshua had *courage* and the spirit of the Lord.) The angel answered, “Nay”—that is, “Neither, for I am the *commander*.” (Joshua had shown this same courage earlier when, after spying out the land, he and Caleb gave a favorable report about the “giants.”) In going to the angel with the sword *drawn*, ready for action, Joshua showed great *faith*. He also showed *humility*, for when the angel (probably the Logos) stated his authority as being the commander, Joshua *immediately* acknowledged the angel’s superiority, even though God had just told Joshua he was taking Moses’ place.

Notice that Joshua did not ask the angel for proof he was commander—the manner and assurance of the angel convinced him. The angel said, “I am the captain of Jehovah’s host.” (Prior to this experience, Joshua probably thought of himself as captain of the Lord’s host.) Now Joshua fell on his face and worshipped, recognizing that he was before a superior, that an angel was appearing to him. Joshua called the angel “my lord” and called himself “his [the angel’s] *servant*.”

Josh. 5:15 And the captain of the LORD’S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Verse 15 is a reminder of Moses and the burning bush incident. Joshua was commanded to take off his shoes, for he stood on holy ground, and he obeyed. Why did taking off the shoe signify holiness? Putting on shoes is preparatory for work, travel, etc. Taking off shoes is an attitude of rest and readiness to hear instruction. This experience counterbalanced *God’s* telling him earlier, “You are my servant, and I will be with you as I was with Moses.” Thus Joshua was kept from getting heady—he had confidence, but he also needed some reserve. In other words, this experience helped put Joshua on guard lest he become heady and too bold. Now he would proceed to do God’s will but with caution, reverence, and humility.

Since the shoe is defiled by the earth during travel, taking off one’s shoes gets rid of this defilement and puts one in a holier and more reverent attitude. It shows rest, humility, readiness to listen, and being in a pure heart attitude.

The ground was “holy” because of the great importance of the angel’s appearance. The Holy of the Tabernacle was an appointed place arranged for communication with God. Spiritually speaking, on the one hand, the Christian’s “Holy,” or appointed place, is his prayer closet, which can be anywhere. On the other hand, the Christian’s *general thinking* and attitude, whenever he gets a moment of leisure, are supposed to be on heavenly things, in his “Holy.” Prayer is a time of communication, and wherever God communicates becomes a holy place. When Jacob had the vision of the angels ascending and descending the ladder, he felt the place was holy and made a stone memorial to mark the meeting place with God. Here God was communicating with Joshua through the angel, so the ground was considered holy. The ground was also holy where God spoke to Moses at the burning bush with regard to leading the Israelites—a new “career” for Moses. Now Joshua was also starting a new “career” in leading the Israelites.

In antitype, there are two circumcisions of heart. The Israelites who left Egypt were circumcised earlier, or the first time, and the new generation was circumcised later, or the second time. Both cases involved the children of Israel, but at different periods of time.

The first circumcison represents the Gospel Age Church.

The second circumcison represents the Holy Remnant under the New Covenant at the inauguration of the Kingdom—and will eventually include the world.

Just as there are failures in the Church, so there will be failures in the Kingdom.

Moses had his experience with “holy ground” in connection with the *Old Law Covenant*.

Joshua had his experience with “holy ground” concerning the *New Law Covenant*.

Q: Gilgal means a “rolling or turning over.” Won’t the real turning over be when the Kingdom is established?

A: Yes. The name “Gilgal” was originally given at the time the Israelites encamped there. Gilgal pictures the rolling back of the reproach of God by the world. (The “second” circumcision was performed there, and in back of that rite was the taking away of the reproach of Egypt.) God has been reproached by countless generations. For example, the question is asked, “If there is a God, why doesn’t He do something?” When the Kingdom is established, His name will be vindicated. The world considers the “kingdom” concept to be a fairy tale, but it *will come* and *will vindicate* God’s name. The Kingdom is the world’s Land of Promise. Its establishment will be a complete reversal, a *complete turning over*.

The spiritual “manna,” the miraculously provided spiritual food of the Gospel Age, will cease in the Kingdom. Then people will walk by sight.

Josh. 6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

Josh. 6:2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

Why did God say, “See, I have given into thine hand Jericho”? Joshua could see that no one was allowed in or out of Jericho and that there was great fear because of the Israelites. Earlier Rahab had told the two spies that the inhabitants of Jericho feared the Israelites, for they knew God had done great miracles for them (Josh. 2:10,11). From the king on down, the people of Jericho feared. Even so, *faith* was required on Joshua’s part because a fortified city was usually captured by siege, and that took time.

Josh. 6:3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

The Israelites were to go around Jericho once on each of six days.

Josh. 6:4 And seven priests shall bear before the ark seven trumpets of rams’ horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

In addition to priests bearing the Ark, seven priests were each to have a ram’s-horn trumpet, which would be blown with short blasts more or less continuously. Here were psychological factors, for the Jerichoites would see and hear the priests and the people, who comprised a relatively thin line of march with armed men in front, making a complete circuit. Not only would this peculiar method of warfare mystify the inhabitants of Jericho, but hearing a continuous trumpet sound would unnerve them. It would take much of the day for such a large host of Israelites to march slowly and leisurely around the city. Two other factors that would add time to the circuits were that they had to walk away from the wall and the terrain was hilly. The people of Jericho would assume that the Israelites’ slow circuiting indicated confidence in conquering the city. Thus the strange leisurely marching around Jericho, accompanied by short blasts on the trumpets, giving a more or less continuous sound, would frighten the enemy. The Jerichoites would not be able to figure out what was going on.

Q: If one circuit took most of the day, how did the Israelites make *seven* circuits on the seventh

day?

A: The people walked much faster.

Josh. 6:5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

On the seventh day, at the end of seven circuits, the Israelites were to shout when the ram's-horn trumpets gave a *long* trumpet blast, and the city wall would fall down. For all seven circuits on the seventh day, the people would behave as they had for the previous six days. However, the inhabitants of Jericho would sense something was going to happen when the circuitings continued so long on the seventh day. The *short* trumpet blasts would be like toots, but when Joshua gave the signal at the end of seven circuits, the priests would blow a *long blast*. The "trumpet" was a ram's horn (a shofar), which made a peculiar sound that carried a great distance.

The wall of Jericho would fall down "flat"—that is, the wall would sink, or collapse, *in place*. A type of earthquake occurred that was miraculously timed to coincide with the people's shout. In other words, the wall would fall down *in place* to the level of the ground from the timed appearance of a sink hole (like those that have occurred in Florida), thus creating a *walkway* into the city on *all sides*. By falling "flat," the wall would provide a footpath on which the Israelites could charge into the city. Hence they would not have to climb over rocks and debris or circumvent clefts in the rock. The wall would collapse into already existing underground storage areas. Then the Israelites could run straight forward into Jericho. What an unusual type of experience—a *miracle!*

The people would ascend "up," with "every man straight before him." Jericho was on an incline. When the wall fell, each person went straight forward "up" into the city; hence the Israelites entered from *all sides*.

Josh. 6:6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

Josh. 6:7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

Two million Israelites marched around Jericho *minus* the women, children, and men too old for war of the 2 1/2 tribes east of Jordan. The order of march was (1) armed men of war, (2) seven priests with trumpets, (3) priests with Ark of the Covenant, and (4) the people.

Josh. 6:8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

Josh. 6:9 And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets.

"Rearward" means the people were in the rear.

Josh. 6:10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any

noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

Josh. 6:11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

What unusual instruction! For *all seven days, not one word* was to be spoken while the Israelites were in transit—until *Joshua* gave the signal. Not all the people would be able to see Joshua, so at the end of the seventh circuit on the seventh day, he was to signal the priests to blow a long blast on their shofars. The long blast was the signal for the people to shout.

Josh. 6:12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

Josh. 6:13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

Josh. 6:14 And the second day they compassed the city once, and returned into the camp: so they did six days.

The same procedure was followed for six consecutive days.

Josh. 6:15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

Josh. 6:16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

Josh. 6:17 And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

Josh. 6:18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

The Israelites compassed Jericho seven times on the seventh day. Only Rahab and those of her household were spared. Joshua issued a caution: “Be careful to keep yourselves from the accursed things of Jericho, lest you become accursed and make the camp of Israel a curse.” The term “accursed thing” meant that the entire city of Jericho (except Rahab and her family) was devoted to the Lord—devoted to *destruction*—so the Israelites were prohibited from taking anything personally. This was a sacrifice of a different nature.

Josh. 6:19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

Josh. 6:20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Josh. 6:21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

When the people heard the sound of the *long* trumpet blast, they “shouted with a *great* shout.” The “*accursed thing*” was different from the “consecrated” items listed in verse 19. The *whole* city was destroyed as the “accursed thing”—with the exception of Rahab and her family, and the silver and the gold and the brass and iron vessels. Being consecrated, the four metals were salvaged and put in the Lord’s treasury. *All the rest* were destroyed (the city, the people, animals, houses, clothing, and possessions). In other words, the Israelites were *not to profit personally* from the Jerichoites and their possessions and goods.

Review and Spiritual Significance

The six circuits (once each day) represent the first six periods of the Gospel Age (Ephesus through Philadelphia). An angel blew a trumpet (announced a special message) in each period, or church. (In all, there are seven churches, trumpets, messages, and messengers for seven periods.) In the Joshua type, seven priests blew seven trumpets. The seven priests picture the seven messengers, the seven trumpets are the Word of God, and the sound represents the seven messages.

The armed men of war represent consecrated soldiers of the Cross, who faithfully proclaim the message of truth. The armed men of war were from Reuben, Gad, and Manasseh, although some from the other tribes could also have been included. The people in the rear picture the rest of the “Christian” world, which is a mixed company.

Why did the armed men precede, or go in front of, the priests? Since the seven messengers lived in the *early* part of the period they represented, they often died hundreds of years before the period ended, yet the armed men *preceded* the priests. What is the explanation? The message to each period of the Church could not be heard until it was given. Once the message was blown, from that time on, Christians of that period listened to it repeatedly (the trumpets were blown with short blasts *continually*). The message continued to be given after the messenger died. Stated another way, the messenger comes and goes, but faithful Christians continue to proclaim the message in conformity to what they heard earlier—they proceed on ahead.

The Ark of the Covenant was right behind the seven priests with the seven trumpets. What does the Ark picture? In *Tabernacle Shadows*, the Pastor said the Ark was the embodiment of God’s plan, first with regard to the call of The Christ to glory (shown by the tables of the Law, the golden pot of hidden manna, and Aaron’s rod that budded). Up to the time of the people’s shout, the marching involves, in part, the Church *in the flesh*. *Not until the shout* does a dispensational fulfillment apply. Another illustration from *Tabernacle Shadows* is helpful. When Aaron, the high priest, was anointed on his head (picturing Jesus), the oil ran down his beard, shoulders, etc., to the hem of his garment. This procedure shows that the anointing takes place *throughout* the Gospel Age, but from the *finished* standpoint, The Christ (Head and body) will not be anointed until *all* are anointed. In other words, the anointing *process* occurs *throughout* the Gospel Age, but the *fulfilled* picture occurs at the *very end* of the age when all, Head and body, have been anointed to office and occupy the chair of authority. Similarly, marching around the city is the *progressive* picture, but *at the end of the last seven circuits*, a *finished* picture is seen.

The seven circuits on the seventh day (the Laodicean period) are different from the six circuits of the six previous days (the Gospel Age from Ephesus through Philadelphia). The six circuits represent the first six periods of the Church—up to the beginning of the Harvest. The seventh

day pictures the day of the last messenger, that is, the Harvest period, the seventh (or Laodicean) period of the Church. Stated another way, the seven circuits on the seventh day represent the seven *plagues* of Revelation 16. Here, then, are two verifications that the Pastor expected to write *seven* Volumes:

1. In the Old Testament—seven circuits of Jericho on the seventh day.
2. In the New Testament—seven plagues of Revelation 16.

In the foreword to the old silver *First Volumes*, the Pastor wrote that it was his intention to write *seven* books. However, he wrote *only six* because Revelation (and Ezekiel) did not open up to him. He said he would write the *Seventh Volume* when he was sure he had the right interpretation.

If the seven circuits represent the seven plagues, then a time reference is set. The seventh circuit would have to be *completed* before the shout of the people. Jericho represents Babylon, Christendom, and this picture shows the destruction of Babylon, upon whom the seven plagues are poured. As a result of the shout, the wall fell down. When Babylon falls, the Church will be gone.

Joshua represents the glorified Jesus (like Gideon, who gave the signal for the 300 to break their earthen vessels in giving a fatal witness). In the Joshua type, every man went straight forward from his location in the circuit, and the city was taken.

Rahab pictures the Great Company, who will be forced out of Babylon when it falls. They will be a *rescued* class, as Rahab was.

Q: Would the people who shout be considered a somewhat enlightened (but unconsecrated) class? They do not show the faith of Rahab, but they have some knowledge. Would the people be comparable to Samson, who pictures a class that will start to recover its strength and have just enough enlightenment to act?

A: Yes. The Israelites who shouted and entered Jericho to destroy it picture a somewhat enlightened class. Antitypical Jericho is mystic Babylon, Christendom, not heathen nations. “Jericho” has been a fortified city obstructing truth all down the age and blocking the entrance to the Promised Land. At the same time, however, the nominal Church as an obstacle has been a refining process, a proving experience, to help develop the true Church.

The people who shouted are comparable to Samson, who was blind and weak but got his strength back and acted when the stage was set. *Some* of those who destroy Christendom will actually die (as represented by Samson); others will not. The Jericho picture does not show the people dying, nor does the Jezebel picture with the eunuchs.

Whom do the “people” of Jericho represent? An unconsecrated class in Babylon will be destroyed as *tares*—their false professions to be Christians will cease. When the Israelites killed the inhabitants of Jericho, their action pictures the Lord’s Great Army attacking Christendom and the tares (Jerichoites) “dying,” or ceasing their false professions.

Q: If Jericho represents *Babylon*, or Christendom, how can the Israelites represent the people *in Babylon*?

A: Jericho was a fortified city. Antotypically, the fortifications picture entrenched doctrines, the papal hierarchy and clergy, the Knights of Columbus, and other organizations. Catholicism has different strata, or layers, of identity. Some will literally die, but *all* will cease to profess to be Christians. At that point, when the people cease to believe in the Roman Catholic Church, there will be no more Babylon—it will no longer exist.

Rahab represents the Great Company, but affiliated with the Great Company (as with Rahab) are family members who may believe the truth but do not consecrate. And family members who do not believe previously, will believe when things start to happen. For instance, when Babylon is about to fall, the Great Company, an enlightened class, will be testifying. At that point in time, people will start to believe them, and unconsecrated family members will listen.

No doubt Rahab testified to her family about the two spies, her feelings, and the promise that her family would be rescued (“seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’S anger”—Zeph. 2:3). Many associated with Rahab will have some knowledge and will act upon it eventually. They will be somehow identified with Rahab, just as the sons of the prophets were identified with Elisha (they are related to the prophets but are not prophets themselves). The “sons of the prophets” are an enlightened class that consists of some of the Holy Remnant and/or friends and family of the consecrated.

The people (Israelites) who shouted wanted the *destruction* of Jericho. Hence these “people” picture the *Lord’s Great Army*. In contrast, Rahab did not take part in destroying the city but wanted to *escape* and not be identified with the accursed city. Discriminations will be made in the Time of Trouble, just as they were made in the French Revolution.

In this progressive picture, the people did not shout until after the seventh circuit on the seventh day and after the long trumpet blast (the message of the feet members). They had been told to keep quiet but did not know why. The message will stimulate the people to wrath and anger against the system. People in Christendom—those both without and within the Catholic Church—will become angry. The eunuchs who threw Jezebel out the window were in her own household, and dogs outside licked up her blood. Jehu, the king of Israel, first called to the eunuchs to throw down Jezebel. All of these are types of different factions identified with overthrowing the harlot.

The destruction of Jericho took place at the *end* of the day. The men of war, after going around Jericho seven times, had finished their transit. The priests had been blowing short blasts all day, but now, at the end of the day, they were instructed to give a *long* blast. Meanwhile, the people had been trailing behind; now they shouted and entered Jericho. The account is silent about the armed men, who marched ahead of the seven priests with the seven trumpets. Nothing is said about whether or not the armed men participated in the battle; they represented only a small fraction of the whole.

Note: In the *progressive* picture of the fall of Jericho, the armed men of the 2 1/2 tribes do not represent the Little Flock, the Great Company, and the Ancient Worthies. However, in the *finished* picture, when the 2 1/2 tribes occupy their respective territories, they do represent these three classes.

Comment: The Joshua picture shows that the destruction of Babylon will be *sudden and complete*. When the time is right, God will provide easy access to destroy Babylon, as shown by the walls falling into miraculously provided sink holes to facilitate easy entry into Jericho. And Cyrus entered Babylon *suddenly* when the Euphrates River dried up; the obstacle was removed and he marched right into the city by going under the gate in the dry riverbed.

Q: Where are we in the circuitings? [Note: This question was asked in 1987.]

A: Six (out of seven) circuits on the last, or seventh, day have been completed, for six Volumes (plagues) have been “poured.” The seventh day is the Harvest period. In other words, we are on the last circuit of the last day and very close to the end of the age. All this time the people

have been silent, being preoccupied in doing their own thing. But when conditions get bad—when there is trouble with employment and food, and religious and racial issues tear the populace apart—the people will be concerned, keenly observe what is happening, and take sides. With some, there will be great anger.

Josh. 6:22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

Josh. 6:23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

Josh. 6:24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

The Israelites' burning Jericho with fire shows the burning of the tares.

Josh. 6:25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Josh. 6:26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

A curse was put on anyone who would rebuild Jericho. Verse 26 suggests that a person (an individual named Hiel) would do this later in history (1 Kings 16:34). When he began to build the foundation of the city, his eldest son (his firstborn) died. When he finished the city, his last son died. Many archaeologists consider Jericho to be the oldest city in the world, but they are silent about the gap in its history when it was in ruins. Nevertheless, the rebuilt city has lasted up to the present. (Note: The type ends with the curse being put on Jericho, for when antitypical Babylon is destroyed, it will never exist again. However, the "smoke" of her burning will ascend up forever as a memorial of her destruction.)

Q: Would the two spies who rescued Rahab be like the two angels who rescued Lot?

A: That could very well be. As to what they represent, that understanding may not be known until the fulfillment occurs.

Comment: It has been suggested that the three angels identified with Abraham were the Old Testament, the New Testament, and Jesus personally, whereas the two angels with Lot were just the Old Testament and the New Testament—the Word of God that will finally give Rahab the strength to at least become part of the Great Company.

Josh. 6:27 So the LORD was with Joshua; and his fame was noised throughout all the country.

Josh. 7:1 But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of the LORD was kindled against the children of Israel.

The Israelites committed a trespass by keeping for *personal* use something that was devoted to

destruction (compare Josh. 6:17-19). “Accursed” means devoted to the Lord for *destruction*. Hence to take something devoted became a curse.

Josh. 7:2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

Ai was near Jericho. Joshua sent men out to view Ai.

Josh. 7:3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

The men recommended sending only 2,000 or 3,000 men. It was not necessary to send more because Ai’s population was small and Israel expected a victory (based on the Jericho battle).

Josh. 7:4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

Joshua agreed to send just 3,000 men, but they had to flee before the men of Ai.

Josh. 7:5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

Only 36 Israelites were smitten, so why did the rest flee? They fled because Jericho had been an awesome victory with NO loss of life. Now, with Ai, which was a much smaller fortified place, the death of 36 Israelites was a foreboding of defeat. The Israelites were fearful.

Josh. 7:6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

Josh. 7:7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

Josh. 7:8 O Lord, what shall I say, when Israel turneth their backs before their enemies!

Josh. 7:9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

Joshua’s reaction to the slaying of 36 Israelites was to rend his clothes, put dust on his head, and fall on his face before the Ark until evening. His emotional crying out to God is a reminder of Moses, who also asked what would happen if the people bearing God’s name were cut off.

How did Joshua fall on his face “before the ark of the LORD”? Since the Ark was in transit at this time, it was not set up in the Tabernacle but was covered and out in the open. Therefore, it was easy for Joshua to prostrate himself before the Ark. The elders followed suit and also prostrated themselves before the Ark and put dust on their heads.

Joshua’s words in verse 7 sound like the murmuring of the Israelites before they crossed the Red Sea. What is the difference? Joshua’s words were uttered in a different spirit. He was

confused because God had promised *victory*. Initially, the thought did not occur to Joshua, whose heart was pure, that someone might have disobeyed and taken devoted things. Since both Moses and later an angel had told Joshua he would prosper, the imminent defeat seemed like a contradiction. Joshua included himself with the people as perhaps not having the proper heart condition.

Verse 9 shows Joshua realized that if the other enemies heard about a defeat at Ai, they would combine forces, surround the Israelites to prevent escape, and annihilate them.

Josh. 7:10 And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

Apparently, when Joshua uttered these words, he prostrated himself even more, and perhaps he also clenched his fists and beat the ground with frustration and sorrow. God told Joshua to stand up and then explained the circumstances (verses 11-13).

Josh. 7:11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

Josh. 7:12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Josh. 7:13 Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

Israel had transgressed the covenant to not take any of the devoted (accursed) things of Jericho for personal use. First, the nation was charged with guilt, and then they were told to search for the hidden “accursed thing” and the guilty one(s). Notice the plural “they” in verse 11: “*they* have even taken of the accursed thing.” Although only *one* person may have committed the sin, others (that is, family members) were aware of the disobedience and sin. Thus there was some plural guilt, even though others did not actually commit the sin. The Israelites’ defeat was linked to this disobedient act.

How did God give this explanation to Joshua? Probably only Joshua heard a voice while he was before the Ark.

The nation would be accursed and alienated from God if they did not find and punish *with death* the one(s) responsible for the sin. (The guilty party would be stoned and the corpse afterward burned.) This incident is a reminder of Ananias and Sapphira in the New Testament. Their sin was professing to give *all* to the Lord and then holding some back. It was *not* necessary to give all of their property to a communal arrangement, but when they said they did and were hypocritically keeping some, they sinned—and willfully. They were stealing from God because the property was promised to Him. The principle is stated in the fifth chapter of 1 Corinthians: “Put out from among yourselves that wicked person.” After a brother had intimacy with his father’s wife, the Corinthian ecclesia tolerated his presence in their midst. Not only did they fail to act, but they *gloried* in their *false* charity. The comparable punishment for stoning in the Old Testament is excommunication in the New Testament.

Comment: There is a strong statement in *Reprint No. 5350*, “The Sin of Covetousness”: “If they [the consecrated] are keeping back as their own *any* portion of that which was devoted to the

Lord, they are in danger of being part of the antitypical Achan. They are in danger of exercising an injurious influence on others of the church; and ... in danger of ... the second death.” Ananias and Sapphira were cited as examples of holding back.

The Holy Spirit, through the Apostle Peter, was able to discern falsity. It would seem that Ananias and Sapphira went into Second Death. Husband and wife *willfully* connived in the sin and then *willfully* agreed to bolster each other up.

When the proposition was made to liquidate their assets and put them in a common pool for use by the brotherhood, Ananias and Sapphira should have voiced their objections. There was no commandment to join the communal arrangement, but to state they were giving all their goods and then hold back was a sin. It was stealing from *God*. We do *not* have to literally give 100 percent of our goods and money to the Lord’s service or in our wills to ecclesias, etc., but we must be good stewards. Presumably Ananias and Sapphira were consecrated because they were in the brotherhood and this was after Pentecost (although the latter condition was not necessary because Judas was not Spirit-begotten).

Josh. 7:14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

Josh. 7:15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

The next morning, after the explanation came to Joshua, the search would be made for the guilty one(s). The entire day was set aside for this purpose, for the people were to “*sanctify*” themselves “against tomorrow” (verse 13). The whole nation had to be in attendance.

The Urim and Thummim would have been utilized. But why was the method used of first presenting the tribes, then the families, next the households, and finally each individual? (1) All during the process, the guilty one(s) had opportunity to come forward and confess (although punishment still had to be exacted—see verse 15). (2) Responsibility fell on the *whole* nation. (3) It was a good lesson for the people to realize how thoroughly the Lord searched them. (4) Not only was there a *personal* responsibility for the misdeed, but also there was a *communal* responsibility. The Law teaches that if an individual sees a grievous sin being committed, he has to report it. Thus Israel was a “brotherhood”; they were consecrated to the Lord. At Mount Sinai, they said, “All these things we will do.” (5) The incident struck the people with holy fear (awe) and reverence. It is good to tremble at God’s Word, for reverential fear is a watchdog—it is helpful in connection with worship.

Josh. 7:16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

Josh. 7:17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

Josh. 7:18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

The name Achan (Achor or Achar), meaning “trouble,” given to him at birth, was appropriate for the traits he developed (Josh. 6:18; see also KJV margin for Josh. 7:1). In Joshua’s statement

to the people about not taking anything accursed, he said that doing so would “trouble” the nation of Israel (1 Chron. 2:7).

The selection to determine guilt started with *tribes*. If the Urim and Thummim were used with the breastplate, on which the 12 stones were positioned according to tribe, Judah was in the *first* position. Hence the *first* stone to be examined was the stone of choice.

Josh. 7:19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

Joshua urged Achan to give glory to God by making a confession. In other words, he was saying, “The Lord has indicated by this process that you are the guilty one. Acknowledge that He knows everything that happened and admit your guilt. Give us the details.”

Josh. 7:20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

Josh. 7:21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

When Achan was pointed out, Joshua urged him to confess, and he did. He had dug a pit under his tent and buried, first, the heavier and larger quantity of silver, then the gold, and finally the Babylonish garment. This was *willful sin!* Earlier Joshua had given the *most explicit* instructions not to take the accursed things. Silver and gold were to go in the Lord’s treasury. The garments were to be destroyed. A proof Achan *knew* he had sinned was that he *hid* the stolen items. Moreover, the commandment had just *very recently* been given—it was not a case of being ignorant of the Law (or willingly ignorant). (Note: A *lack* of knowledge implies responsibility, for if one does not study and try to learn, he is being disobedient. Therefore, in addition to *committing* an act, disobedience is sometimes *failing* to act.)

Achan admitted his guilt *when caught*. Joshua said, “Tell us exactly what you have done. Admit that you have sinned and that it was a sin against God.”

Comment: Even if Achan had confessed *immediately*, he still had to be put to death for committing a *willful sin*. But in regard to his condition when he comes forth from the tomb in the Kingdom, it would have been more to his advantage if he had confessed right way, that is, before the search. However, when we consider the lying that is done in court today and how lawyers are more interested in winning a case than in getting justice done, it was more favorable for Achan to have confessed, even at the last minute when caught, and to be punished, than for the way crimes go unconfessed and unpunished today. The sinner thinks he is getting away with the crime. In fact, the guilty are encouraged to cover up the crime.

Q: Was the “Babylonish garment” dedicated to a god, and did it thus have a heathen religious significance?

A: The garment must have been unusual for Achan to disobey the command and take it. The leaders wore special garments and headdresses.

Josh. 7:22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

Josh. 7:23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

Josh. 7:24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

Josh. 7:25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

Not just Achan was put to death and/or destroyed. Achan's family and possessions, plus the gold and silver dedicated to the Temple and the now polluted garment, were all destroyed. (Back there when one committed a sin worthy of capital punishment, the standard procedure was to first stone the guilty party to death and then burn the corpse.)

Josh. 7:26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

"They raised over him a *great* heap of stones." In other words, a landmark memorial of Achan's misdeeds was erected between Jericho and Ai. The "Valley of Achor" means the Valley of Trouble (referring to Achan's sin).

Comment: In the antitype, with excommunication being the New Testament parallel for stoning, the procedure followed for Achan shows that in the case of willful grievous sin, confession is not enough. Excommunication must follow anyway.

Reply: That is right. Otherwise, if immediate forgiveness were granted and the sinner remained in our midst, how would the public know that as a group, we disapprove of such a sin? False love gives a bad example not only for outsiders but also for insiders and the youth growing up. That does not mean, however, that when one is excommunicated, he cannot be retrieved. In fact, that is why the example of excommunication is recorded in 1 Corinthians 5, and then the second epistle shows that, following godly repentance, the brother was received back into fellowship perhaps a year or so later (2 Cor. 2:6-8). Paul mentioned that the brother's sorrow was so great over his sin and the subsequent lack of fellowship that he was almost at the point of suicide. The scriptural procedure *must be followed*, but unfortunately today, many are so merciful that they want to bypass this procedure and just grant forgiveness without proper repentance. Sorrow, even to the point of threatening suicide, may occur and yet *not* be godly sorrow (2 Cor. 7:9,10).

With willful grievous sin, if a class will not scripturally act and excommunicate, it is more creditable for the individual to feel so guilty that he withdraws on his own, feeling he is not in the proper condition to fellowship, than for him to continue boldly and prominently in the fellowship with no real evidence of repentance. It is in order and proper that the cutting off be done for a season. As John the Baptist said, "Bring forth fruits worthy of repentance." And depending on the case, one can be received back into fellowship after repentance but with a *reserve* being maintained for a testing period; that is, the individual can be reinstated slowly so that the lesson is properly discerned. Sad to say, discipline is so lacking in the Church today that the sinner must sometimes disfellowship himself. As a whole, the Church does not sense communal responsibility.

The destruction of Achan's family (like the families involved in Korah's rebellion) shows that *improper sympathy for a misdeed incurs responsibility*. There are some things we must *hate*. The Old Testament gives *God's Law, God's thinking*. When Jesus said, "Moses in the Law did such and such," he meant that in the Law, *God* allowed certain things under certain circumstances. Each situation has to be studied.

The antitype of family and household would be the ecclesia and the family, respectively. In disfellowshipping, the local ecclesia is primarily responsible, but if an elder who commits willful grievous sin is of national or international prominence, the communal responsibility becomes greater and goes beyond the ecclesia.

Josh. 8:1 And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

God now promised victory over the city of Ai. This promise showed that the Israelites had taken care of the sin of Achan, removing the cloud between them and the Lord. When God had addressed Joshua earlier, before Jericho, it sounded as if the Israelites would prosper in everything—but *no*, for *obedience* was required. In other words, sin (disobedience) would impede the promises.

Josh. 8:2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

An ambush was to be laid behind Ai. The difference between conditions for the battles of Jericho and Ai was that here the people could take a spoil and cattle. At Jericho, any personal profit or spoil was forbidden, and all spoil had to be destroyed except for the gold, silver, iron, and brass to be put in the Lord's treasury and Rahab and her family.

Josh. 8:3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

Josh. 8:4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready:

Josh. 8:5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

Josh. 8:6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

Josh. 8:7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

In the *first attack* on Ai, the Israelites were confident of victory, so they took only 3,000 men. They were defeated because of sin. In the *second attack*, the plan and/or strategy was that Joshua and those with him would advance in plain sight and draw the men of Ai outside of the city by *pretending* defeat. An ambush of 30,000 Israelites set up in advance behind the city would then enter Ai and burn it. The Israelites were victorious.

In the *first attack*, the Israelites were neither promised victory nor told they could have spoils. In the *second attack*, both were promised.

A general lesson is that victory is predicated upon *complete compliance* with the divine will and instruction. A *spiritual lesson* is that sometimes God allows His people (individually or otherwise) to be ostensibly or actually defeated, but a “defeat” can end up in victory.

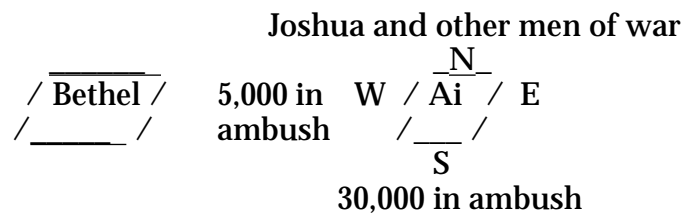
Josh. 8:8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

Josh. 8:9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.

Josh. 8:10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

Josh. 8:11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.

Josh. 8:12 And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.



Bethel was west of Ai. The 30,000 men of war were to lie in ambush “behind” (south of) Ai (verse 2). Another 5,000 were to lie in ambush on the west side of Ai. The other men of war were with Joshua, who led a main frontal attack on the city from the north and then retreated as part of the strategy.

Q: If the Israelites were to burn Ai, would any spoil be left?

A: They would first take out the spoil.

Josh. 8:13 And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

Josh. 8:14 And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city.

Josh. 8:15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

Josh. 8:16 And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

Josh. 8:17 And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.

The strategy worked well.

Josh. 8:18 And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

Josh. 8:19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

Josh. 8:20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

Josh. 8:21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

Joshua's role of stretching out his spear is a reminder of Moses' stretching out his rod over the Red Sea and holding out his arms during battle. Joshua would stand where he could be easily seen at a distance. The men of Ai were cut off from the front, from behind, and from the side—and were thus boxed in. The surprise element effectively unnerved them, and all were slain except the king (verse 23).

Josh. 8:22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

Josh. 8:23 And the king of Ai they took alive, and brought him to Joshua.

Josh. 8:24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

Josh. 8:25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

Josh. 8:26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

Joshua kept his spear stretched out until the battle was complete—until all 12,000 inhabitants of Ai, men and women, had been killed except the king, who was brought alive to Joshua. That was a considerable time to hold out a spear. The account does not mention that any inhabitants of Bethel were slain. Probably the 5,000 Israelites strategically positioned to the west of Ai prevented the men of Bethel from assisting Ai.

Josh. 8:27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

Josh. 8:28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this

day.

Josh. 8:29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

The king of Ai was hanged, and then his body was cast *outside* the city gate and a *great heap* of stones piled on it. The symbolic act of being outside the gate indicated disfavor.

Josh. 8:30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

Josh. 8:31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

Josh. 8:32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

Josh. 8:33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

Moses had commanded the Israelites to do these things when they entered the land (see Deuteronomy chapter 27). It took a while to write all the cursings and blessings on the stones in the *sight* of the nation. The words were painted on the rocks, not engraved, for the altar was to be made of unhewn, untooled rocks. The stones were first whitewashed with a lime-like material, and then black or red paint was used to write the words on the stones. The portion of the Law written on the stones was probably just the cursings and blessings (see verse 34).

There were both burnt and peace offerings. A burnt offering, which was wholly consumed, represented God's acceptance of an offering (Leviticus chapter 1). On this occasion, God accepted the Israelites' prayer of praise, thanksgiving, etc., for the victory over Ai. A peace offering represented the *resultant peace* predicated upon God's acceptance of the burnt offering. The two offerings were a cause-and-effect relationship.

Josh. 8:34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

Josh. 8:35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

The words (cursings and blessings) were now *read* to the entire nation, with half of the people being assembled on the Mount Gerizim (blessing) side and half on the Mount Ebal (cursing) side of the valley that was in between. These mountains are north of Nablus on the way to Galilee. The valley formed a natural amphitheater. It was obvious to the Israelites that Joshua was taking Moses' place.

Josh. 9:1 And it came to pass, when all the kings which were on this side Jordan, in the hills,

and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

Josh. 9:2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

“This side Jordan” meant west of Jordan, that is, Israel proper. The “great sea” is the Mediterranean. The Amorites, Canaanites, Hittites, Hivites, Jebusites, and Perizzites had all heard about Israel’s victory over Ai, the Egyptians, and Jericho; and they felt they would all be conquered one by one unless they united in a confederacy. “United we stand; divided we fall” was their thought.

Josh. 9:3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

Josh. 9:4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

Josh. 9:5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

Josh. 9:6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

Josh. 9:7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

Josh. 9:8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

Josh. 9:9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

Josh. 9:10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

The Gibeonites (Hivites) used a strategy of deception. They gathered *old* things (sacks, wine bottles, shoes, and garments) to appear as if they had come as ambassadors from a far country. This wily strategy worked, for Joshua believed them. The Gibeonites had heard all that the Lord had done in Egypt and to the two Amorite kings on the east side of Jordan.

Josh. 9:11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

Josh. 9:12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

Josh. 9:13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

Josh. 9:14 And the men took of their victuals, and asked not counsel at the mouth of the

LORD.

Josh. 9:15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

The deception was successful because the Israelites failed to ask counsel of the Lord. The story of the Gibeonites was convincing. They said they had faith in God and seemed to demonstrate that faith by claiming to have made a long journey. Also, they said they would be Israel's servants. If Joshua and the leaders had asked counsel of God, He would have revealed that these were local enemies commissioned for destruction. Instead Joshua made a league with the Gibeonites, and the princes "sware unto them"—probably sealing the covenant in the name of God.

Josh. 9:16 And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

Josh. 9:17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

Josh. 9:18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

Josh. 9:19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

The Israelites murmured against their leaders for having made this covenant.

Josh. 9:20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

Josh. 9:21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

"As the princes had promised them [the Israelites, the congregation]." The princes had a marvelous way to pacify the people: "The Gibeonites will be *your* servants." The Israelites were to be served—the Gibeonites would perform menial tasks, hewing wood and drawing water for the congregation and for the altar of the house of God (verses 23 and 27).

Josh. 9:22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

Josh. 9:23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

Josh. 9:24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

Josh. 9:25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.

Josh. 9:26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

Josh. 9:27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

The Gibeonites were from a local Hivite town or village, of which there were several (verse 17). Hence the Gibeonites were Hivites, but not all Hivites were Gibeonites. Gibeon was a great and royal city—greater than Ai but far less populous than the 2 million Israelites (Josh. 10:2). Gibeonites probably stayed in their residences and sent work crews to serve the Israelites.

At this time, Joshua was still camped at Gilgal. When Jericho and Ai were captured, that was his base camp, and he was still there.

Who are the Gibeonites in antitype? This picture has potential far-reaching implications, but it is not advisable to speak on the wood hewers and the water haulers until there is more confirmation. Later the Gibeonites became a problem, but the Israelites could not harm them because of the covenant made here in God's name. Thus is shown the importance of a covenant made with the Lord—one is expected to keep it!

“Canaanites” can be a broad term to include many peoples (just as Judah can include Judah and Benjamin). They were along the seacoast. Palestine was called the land of Canaan because of Canaan, a son of Ham, who settled there. But other peoples moved in subsequently. Hence the term “Canaanites” sometimes refers to all peoples there and sometimes (when others such as the Amorites and the Hittites are listed) to just the descendants of Canaan. Incidentally, the Hittites came from up near Ararat.

Josh. 10:1 Now it came to pass, when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

“Adonizedec” means “lord priest” (*Adoni* is “lord”; *Zedec* is “priest”), the title of the king of Jerusalem. Melchizedek was king of Jerusalem 900 years earlier. “Melchizedek” means “king priest.” The title of the king of Jerusalem follows the same pattern with “zedek” (priest) at the end. The Melchizedek priesthood of the future will be both civil and religious, whereas the Levitical priesthood was only ecclesiastical. In the Kingdom, church and state will be combined in a very close relationship.

Josh. 10:2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

Josh. 10:3 Wherefore Adonizedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

Josh. 10:4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

Josh. 10:5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war

against it.

King Adonizedec had heard about the destruction of Ai and Jericho and about the league of peace between Gibeon, a great and royal city, and the Israelites. As a result, he feared greatly.

King Adonizedec of Jerusalem and the kings of Hebron, Jarmuth, Lachish, and Eglon feared that Joshua and the Israelites would invade Palestine from the southern route, through Judah. Hence Adonizedec invited the other four kings (a total of five) to join him in smiting Gibeon for making peace with Joshua. All five kings were *Amorites*. (Thus we know the Amorites occupied Judah.) The five kings and their hosts “encamped before Gibeon, and made war against it.”

Joshua was still at Gilgal, just an overnight’s journey from Gibeon. Therefore, the five Amorite kings and their hosts, encamping before Gibeon, were coming to where Joshua was—he did not have to go search them out.

Josh. 10:6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

Josh. 10:7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

Josh. 10:8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

Josh. 10:9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

Josh. 10:10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

Josh. 10:11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Being besieged by the five Amorite kings and their hosts, the Gibeonites asked Joshua to assist them in accordance with the peace treaty. Joshua did and God assured victory. Joshua and the men of war marched all that night and before dawn entered Gibeon to defend it as the Amorites were approaching from the south and beginning to encircle the city. Joshua and the Israelites successfully defeated the five Amorite kings’ armies.

God sent *great* hailstones—probably the size of a softball. (The hailstones will be reenacted when God delivers Israel out of Jacob’s Trouble.) More Amorites died from the hailstones than from the sword. The lesson was that by the *Lord’s* grace, the battle was won.

Josh. 10:12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

Josh. 10:13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood

still in the midst of heaven, and hasted not to go down about a whole day.

Josh. 10:14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

“The LORD delivered up the Amorites.” Joshua was *exultant* that God had sent the great hailstones and brought victory. The hailstones came down from heaven and squashed the enemy—an evidence that God was in the battle with him. Joshua was so enthused that he said, “Sun and moon, be still.” This was said of Joshua’s *own volition*; it was *his* idea. He spoke thus because he was so confident that God was helping him. Joshua wanted the light to continue for an entire 24 hours so that the Israelites could subjugate the rest of the host.

There are various explanations for this phenomenon. The Pastor gave two views. The Hebrew *dum*, which means “dumb,” is correctly translated “Be still.” The “dumbness” can mean that the sun stayed in its course and did not set—that the sunlight continued—and there was no distinction between day and night. Light continued throughout the entire 24-hour day. “Be still” meant “Do not set; do not darken.” (Note: The thought was not that the earth stopped rotating temporarily.) The sunlight just continued, and the moonlight assisted. When the hailstones occurred, the air became cloudy—there was a darkening of the sky, but it was still light. That condition of *in-between* light continued: not light, not dark; not daylight, not night darkness. Joshua marched to Gibeon at night, began fighting in the morning, and continued fighting for approximately 24 hours.

Comment: Zechariah 14:7 is a clue as to what this day looked like. The dim day will also be repeated in Jacob’s Trouble. “It shall be one [continuous] day ... not day, nor night.”

Reply: Yes, Zechariah 14:7 is both literal and spiritual. There will be a literal, visible demonstration by the God of nature on behalf of the Holy Remnant. Spiritually speaking, in the Kingdom, the knowledge of the Lord will cover the earth as the waters cover the sea. At the end of that day (Kingdom), the light will be sevenfold.

Verse 13 says that the sun “hasted not to go down about a whole day.” Usually, after the sun sets and darkness comes, it takes a little time for the moon to be seen or for its light to have much effect. But here there was a continuation of light (dimmer than the usual sunlight) for 24 hours. Incidentally, the Book of Jasher may be found in the future as a sign and a wonder.

According to a suggestion of the Pastor, if the meaning is that the sun did not go down (even though it actually did), then a dust cloud formed a “mirror” that refracted and reflected the sunlight back, making it appear as if the sun, in the dimness of the hailstorm, never went down or set. The sun continued to shine at an oblique angle on this cloud. Then came the moon. It was a continued condition of half light, half darkness.

“And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man” (verse 14). It might seem brash on Joshua’s part, but he was so confident in the Lord and so exuberant that his attitude was, “Honor us with the light so that we can finish this work. Do not let the sun set now and darkness come so that we cannot pursue the enemy.” The purpose was to enable Joshua to complete the victory. A somewhat similar case where God listened to the voice of a man was with Hezekiah in the days of Isaiah regarding the sundial. The sun shadow moved back 10 degrees on the sundial.

Comment: It is interesting that the Lord helped the Israelites and the Gibeonites in this way, even though the Israelites had been disobedient in not seeking His will before making a covenant. God honored the league that was made under oath.

Reply: Those who make a covenant with the Lord will be held to it. That is why Jesus said to “sit down and count the cost” first (Luke 14:28). Once a consecration vow is taken, one cannot later say, “I did not know what I was doing.”

Josh. 10:15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Josh. 10:16 But these five kings fled, and hid themselves in a cave at Makkedah.

Josh. 10:17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

Josh. 10:18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

Josh. 10:19 And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

Josh. 10:20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

Josh. 10:21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Josh. 10:22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

Josh. 10:23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

Being concerned for their personal safety, the five kings, or leaders, deserted their *own people* and hid in a cave. Joshua was intent on an utter defeat, so he ordered the five kings to be shut in the cave with large stones while he and Israel’s men of war pursued and killed the enemies and kept them from entering “fenced” cities, except for a few survivors, who dared not murmur against the Israelites or say anything derogatory.

Josh. 10:24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

Josh. 10:25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

Josh. 10:26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

Josh. 10:27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave’s mouth, which remain until this very day.

The five kings were hanged, put back in the cave, and sealed until (at least) the day, *much later*, when Ezra compiled these records.

Why did Joshua tell the captains of the men of war to put their feet on the necks of the five kings? This act, a symbol of victory, was effective psychologically. In fact, it was more effective than if Joshua had put his own foot on the necks of the kings because the captains had actually been in the battle with men under their command. And now the powerful kings were subdued. One being under the *foot* symbolizes subjugation and destruction (death). In the Kingdom, Jesus will put all enemies under his *feet*, and the last enemy to be destroyed is death; that is, God's enemies are to be destroyed (1 Cor. 15:25,26).

“Be strong and of good courage,” said Joshua. In other words, in *future* battles, the Israelites were to remember this incident and go forth strong in *faith* and courage, and God would thus defeat their enemies.

Q: Why were the bodies removed at sundown?

A: The Apostle Paul stated a similar principle: “Let not the sun go down upon your wrath” (Eph. 4:26). Differences are to be settled if possible. A new day signifies a new start. “Sufficient unto the day is the evil thereof” is another principle (Matt. 6:34). Each new day has its own evil, so future or past problems should not be brought into the present. In other words, if we are too disturbed mentally and/or emotionally throughout our Christian experience, how can we feed on the lilies (the Scriptures)? The class the Lord calls feeds on pure and holy thoughts. Those of the Holy Inquisition thought it was their mission to spend a lifetime searching out heretics, and they did not feed on the Scriptures.

The sealed cave was a memorial to remind those who saw it what had happened to the enemies of the God of Israel. It was a reminder of God's power and His judgment on those who opposed Him.

Josh. 10:28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

Josh. 10:29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

Josh. 10:30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

The inhabitants and kings of Makkedah and Libnah were all slain. Joshua did to each king “as he did unto the king of Jericho.” These were still *Amorites* being destroyed.

There is a double picture here: (1) Israel's battles represent the *Christian's* warfare against the “enemies” of evil thoughts, evil deeds, and evildoers. The Christian must fight many *mental* battles. (2) Israel's battles represent the *world's* battles against enemies as they go up the highway of holiness. The Kingdom Age is an age of *putting down enemies*. The Lord will deal first with the living generation—the survivors of the Time of Trouble—bringing them into alignment. Then the next immediate generation in the grave will come forth (the generation that most recently died will be resuscitated). And so on, generation after generation: the last will be first, and the first last. The members of each generation will have had a life in the past,

and some of these individuals lived very wicked lives. Therefore, as those of each generation come forth, they will be dealt with to make sure they are in harmony with God's will. Every knee will have to bow to Jesus, and every tongue will have to confess that he is Lord, to the glory of God (Phil. 2:10,11). Those who refuse to submit will be cut off.

Josh. 10:31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

Josh. 10:32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

All the inhabitants of Lachish were slain. The king had been hanged earlier as one of the five conspiratorial kings of Jerusalem, Eglon, Hebron, Jarmuth, and Lachish.

Josh. 10:33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

Gezer was also known as Gaza. King Horam of Gezer, who was not one of the five earlier kings, went to help Lachish, but he was slain along with his people. The Hebron area is in the south, and the Nablus area is in the north. Today these areas and Gaza have a large Arab population.

Josh. 10:34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

Josh. 10:35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

Josh. 10:36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

Josh. 10:37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

Eglon's and Hebron's inhabitants were slain. Joshua mopped up the five kings and the inhabitants that were in the confederacy. The armies of the five kings had been destroyed earlier by the great hailstones, so the inhabitants were relatively defenseless. The carcasses would be left out in the open air to decay.

Josh. 10:38 And Joshua returned, and all Israel with him, to Debir; and fought against it:

Josh. 10:39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

The king and inhabitants of Debir were slain. Except for Lachish, which required two days, these cities were conquered in one day.

The conquered land was divided between cities for the Levites (for example, Hebron) and the tribes of Judah and Simeon. However, the men of war of Judah and Simeon had to keep fighting with the other Israelites. The soldiers could not return to their families until the whole land was subjugated, and that subjugation took six years. Incidentally, Simeon was a scattered and relatively insignificant tribe.

Josh. 10:40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

Josh. 10:41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

Josh. 10:42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

Josh. 10:43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Verses 40-42 are a generalization of Joshua's campaign into southern Palestine. The land conquered to the north (Jerusalem), to the south (Kadesh-barnea), to the east (the Dead Sea), and to the west (the Mediterranean Sea) was basically Judah's territory. The spiritual lesson is *not to compromise with evil*.

Josh. 11:1 And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

Josh. 11:2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the [Jordan] valley [south of the Sea of Galilee], and in the borders of Dor on the west,

Josh. 11:3 And to the Canaanite on the east and on the west [of the Jordan River], and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under [at the foot of Mount] Hermon in the land of Mizpeh.

Josh. 11:4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

Josh. 11:5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

Comment: The land of southern Israel was subdued in the previous chapter, so chapter 11 pertains to northern Palestine.

Reply: Yes. Of course the boundaries of these various peoples (e.g., the Amorites, the Jebusites, the Hittites) are not specifically defined, for they were sprinkled throughout the land. Therefore, while Joshua's campaign was in southern Israel in the previous chapter, in this chapter his campaign involved northern Israel—but some of the peoples Joshua confronted in northern Israel were also scattered in the southern portion of the land. Generally speaking, these peoples, who were out of harmony with the Lord, were a mixture *throughout* the land. Clues that the campaign was now to the north are the following place names: Chinneroth (Sea of Galilee), (Mount) Hermon, and Merom (a small lake north of the Sea of Galilee). The formation of a confederacy in the southern part to stop Joshua's endeavor to occupy the land was now happening in the northern part. In the south, five kings were confederate, thinking

they would have more strength by uniting against Joshua, but the Lord defeated their cities one by one. Now kings united in the north, and they and their forces gathered together in Merom to fight Joshua. When Jabin, king of Hazor, heard the report of Joshua's victories, he became the ringleader in forming the confederacy (verse 1). The people were compared in *number* and in kind to "the sand that is upon the sea shore" (verse 4). The terminology is a reminder of Revelation 20:8 regarding the "little season" test.

Josh. 11:6 And the LORD said unto Joshua, Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

Josh. 11:7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

Josh. 11:8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

Josh. 11:9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

God strengthened Joshua and gave him victory over the confederate peoples. Some of the enemy scattered toward the Mediterranean (Zidon) and some toward the Jordan River and beyond ("unto the valley of Mizpeh eastward"). All were killed.

As the Lord had commanded, Joshua houghed the enemy's horses and burned their chariots. To "hough" meant to hamstring the horses so that they could pull plows but were too slow to pull chariots. A muscle was cut, thus incapacitating them for life for warfare. Thus the Israelites could use the horses for agricultural purposes but would not be tempted to disobey Moses' prohibition against horses.

The spiritual lesson is not to put trust in *earthly* organizations and flesh but to trust in the *Lord's* wisdom and strength.

Josh. 11:10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

Josh. 11:11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

Josh. 11:12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded.

Josh. 11:13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

Josh. 11:14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

The king of Hazor was the "head" of the confederate kings. Joshua slew the king and all the inhabitants and burned Hazor, as commanded. *None* were to be left alive. Why not? The

purpose was to keep evil from permeating Israel through intermarriage, friendship, treaties, and business dealings. Spiritually speaking, these peoples (Hittites, Amorites, etc.) pictured enemies of the Lord. Probably each of the conquered peoples represents a particular evil or evils—to be revealed in the future. (They represent enemies of the new creature, as well as enemies the world of mankind will have to face in the Kingdom.)

Q: Here the Israelites were told to take the spoil, whereas earlier they were told to destroy everything. Why the difference?

A: There could be several reasons, and the account contains some clues. Verse 13 in the RSV reads, “But none of the cities that stood on mounds did Israel burn, except Hazor only; that Joshua burned.” Why didn’t Joshua burn any cities on mounds? Those cities were in a strategic position for Israel to withstand and defend itself against future enemies. (Cities on the plains, which could much more easily be captured, were burned.) Cities on mounds were probably built more of stone and thus had natural fortification. As a result, it was more difficult to burn and/or raze them. With mounds, a smaller force could defend a larger area.

From the standpoint of justice, it really does not matter how one dies (sword, heart attack, disease, etc.) because the whole human race is under the death penalty. All will come forth from the tomb in the future, under better conditions, and have an opportunity to get life. Therefore, the emphasis here in Joshua 11 is that because of the danger of *moral and religious contamination* for the Israelites, they were to *slay the enemies—regardless of pleas for mercy*. If zealous for the Lord, one could not listen to the cries of the people but had to promptly obey the Lord’s instruction, just as the Levites had done. (In obedience to the Lord’s command, the *faithful* Levites had killed those who were contaminated with the image of the golden calf in Sinai—and they did so no matter how close the relationship, whether family or friend.) The Israelites could not afford to stop and listen to the cries for mercy lest their feelings would overrule their judgment and the Lord’s instruction. It is remarkable that the Israelites followed Joshua’s leadership. God had prepared the people by communicating to them and manifesting His power *through Joshua*, thus demonstrating that Joshua was now the leader in Moses’ stead.

This six-year period is called the “dividing of the land.” The chronological order was 40 years in the wilderness, 6 years of dividing the land, 450 years of judges, and 513 years of kings.

Josh. 11:15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

Joshua did all that God commanded him, in addition to leaving nothing undone that remained from Moses. It is easy to be willingly ignorant and thus to ignore responsibility, but Joshua *paid attention* when Moses gave lengthy instructions (see Deuteronomy). He analyzed what had to be done when the Israelites entered the land. He took God’s instructions to heart and obeyed them. What a high commendation verse 15 is!

Josh. 11:16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

Josh. 11:17 Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

Josh. 11:18 Joshua made war a long time with all those kings.

Josh. 11:19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

Josh. 11:20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

The only city that made peace with the Israelites was that of the Hivites (Gibeonites)—but that peace was obtained *through guile*. Nevertheless, because the covenant was made in God’s name, it had to be honored—even though the Israelites had made the covenant with improper understanding and knowledge. This shows that when a covenant is made with the Lord, we cannot excuse the party by saying he or she is not Spirit-begotten. Who is to know whether or not one is Spirit-begotten? Unfortunately, many make the suggestion that one is not Spirit-begotten, to the harm of not only the individual(s) involved but also others who overhear the statement and then begin to take up that refrain and find excuses.

Both the Israelites and the Gibeonites abided by the covenant. The Gibeonites were mentioned 500 years later, in the days of Solomon. They remained hewers of wood and haulers of water all those years for the Israelites. They realized this was their lot. Incidentally, the Gibeonites were *of the Hivites*; i.e., only the *Gibeonite* clan of the Hivites was not destroyed.

What is the spiritual lesson for the new creature? “Canaanites” can be a broad term to embrace all the alien peoples (Hittites, Amorites, Jebusites, etc.). Why were the Gibeonites exempt from destruction? Why were they an exception? Our death as Christians is to be, hopefully, part of the sin offering or at least part of the scapegoat. But our human nature, born in sin and shapen in iniquity, goes with us as new creatures. The lesson in regard to the Gibeonites is that although it is not possible in the present life to thoroughly subdue the flesh, nevertheless, to the *fullest extent possible*, we *must conquer all enemies*. Although 100 percent victory is not attainable at present, we must not make excuses for our weaknesses.

Verse 20 says that God put it in the hearts of these enemies to oppose the Israelites so that they would be destroyed. Otherwise, if these peoples had sought peace and offered no resistance, it would have been hard for the Israelites to kill them. *For the sake of the type*, the enemies had to be slain. In other words, God hardened the hearts of the enemies so they would come against Israel and could be slain. God allowed the “right” personalities to gain a voice—those who would urge battle and thus harden the people against Israel.

Josh. 11:21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

Josh. 11:22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

The peoples Joshua earlier destroyed were those who gathered *of their own volition* to fight the Israelites. This was true of both the southern and the northern campaigns. (Hebron is south of Jerusalem.) Now Joshua was doing a *gleaning* work in the south where he had fought earlier. He went up into the mountains of Judah to fight against the Anakims and to destroy them. All of the Anakims were slain in the localities where Joshua sought them out, but a smaller remnant yet remained in the Philistine cities of Gaza, Gath, and Ashdod (the Gaza Strip today), where they have been a thorn in the flesh of Israel down through the centuries. The Gibeonites were subservient to the Israelites, but the Philistines were not.

In the spiritual picture, the Gibeonites represent where the new creature successfully uses the old body as its servant (the Gibeonites were *servants* to the Israelites: hewers of wood and carriers of water). The flesh of the Christian, previously condemned in Adam, can still be a useful servant of the new creature. Hence the Gibeonites were not the real problem of the Israelites. The real problem was those whom Israel was told to slay utterly but did not—the Philistines. Hence the Philistines represent those proclivities of the flesh that accompany the Christian to death—the depraved thoughts, feelings, and emotions of the old man, the old heart. We crucify and put the body under, but if we relax our diligence, the old man will have a resurrection and dominate us. The warfare is *continual*. The Anakims were called “giants,” and our old desires are NO PLAY THINGS. If we placate them and curry their favor, they will overcome us.

Probably in the future, it will be seen how aptly Israel’s history and the drama enacted by the prophets, judges, etc., fit the stage of world history. After all, the United States is a new nation compared with others, whereas a long historical drama has been going on in Europe, Asia, and Africa. The Old Testament history, when properly seen, will prove to be a sequential dramatization of world history, showing that God foresaw what would develop and that Israel’s various experiences fit the dispensational picture.

Josh. 11:23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

“The land rested from war.” Judah was half of all Israel. By and large, as shown by subsequent history, the Israelites in Judah occupied villages on the *hills*. Realizing that the general settlement was on the hills (rather than in the valleys) helps us to understand certain things that happened in the periods of the judges and the kings.

Josh. 12:1 Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

Josh. 12:2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

Josh. 12:3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

Kings Sihon and Og (verse 4) were dealt with under Moses before the Israelites entered the Promised Land (in the land east of the Jordan River that was given to Reuben, Gad, and half of Manasseh). The 2 1/2 tribes had promised that their men of war would accompany the 9 1/2 tribes into the Promised Land and help fight their battles. Then afterwards they would return to Gilead, where they preferred to settle. The Lord was pleased with this arrangement whereby the 2 1/2 tribes would share the burden of conquering the land west of Jordan.

Verses 1-3 describe the territory of the 2 1/2 tribes east of the Jordan River, that is, in Transjordan. The Arnon River, which was the southern border, was near the south end of the Dead Sea and east of the Jordan River. The territory extended from there up to Mount Hermon. In other words, the east side is described with boundaries: Hermon to the *north*; the Arnon to the *south*; and to the *west*, from south to north: the Dead Sea, the Jordan River, the Sea of Galilee, and the Jordan River. A buffer people, the Ammonites marked the *eastern*

boundary as well as a vast desert. (The Ammonites and the Moabites were descendants of Lot's daughters.)

Josh. 12:4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

Josh. 12:5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

Josh. 12:6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

These verses continue to define the land given to the 2 1/2 tribes east of Jordan. Gilead was the territory.

Josh. 12:7 And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

Josh. 12:8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

Josh. 12:9 The king of Jericho, one; the king of Ai, which is beside Beth-el, one;

Josh. 12:10 The king of Jerusalem, one; the king of Hebron, one;

Josh. 12:11 The king of Jarmuth, one; the king of Lachish, one;

Josh. 12:12 The king of Eglon, one; the king of Gezer, one;

Josh. 12:13 The king of Debir, one; the king of Geder, one;

Josh. 12:14 The king of Hormah, one; the king of Arad, one;

Josh. 12:15 The king of Libnah, one; the king of Adullam, one;

Josh. 12:16 The king of Makkedah, one; the king of Bethel, one;

Josh. 12:17 The king of Tappuah, one; the king of Hopher, one;

Josh. 12:18 The king of Aphek, one; the king of Lasharon, one;

Josh. 12:19 The king of Madon, one; the king of Hazor, one;

Josh. 12:20 The king of Shimron-meron, one; the king of Achshaph, one;

Josh. 12:21 The king of Taanach, one; the king of Megiddo, one;

Josh. 12:22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

Josh. 12:23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

Josh. 12:24 The king of Tirzah, one: all the kings thirty and one.

Under Joshua's leadership, *31 kings* were smitten.

Josh. 13:1 Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

How touching! "Joshua was old and stricken in years." He had been pouring out his life and had fought *many* battles, but now the Lord told him that still "there remaineth yet *very much* land to be possessed."

Q: Is the implication that because Joshua was old, a successor would have to take over?

A: Yes. Also, the Lord knew that Joshua would soon have to retire. Now would come the *occupation* of the land (the Israelites had been returning after the battles to their camp at Gilgal, where those who were not men of war—women, children, etc.—were staying). But now, with the battles won and the land at rest, it was time for the occupation. Instead of fighting, Joshua would have the responsibility of explaining the boundaries and seeing that the land was properly distributed. His role would be more that of a supervisor.

Josh. 13:2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

Josh. 13:3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

Josh. 13:4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

Josh. 13:5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.

The spiritual lesson is that as new creatures, we may think we have conquered all enemies—and then there are *still more!*

The land specifically deeded to Israel's 2 1/2 tribes had been conquered, but the territory listed here will be Israel's *in the future*. Ultimately Israel will get Gaza and also land near Mount Hermon in Lebanon. In Solomon's day, cities were conquered even up to the Euphrates River, and that will be so in the Kingdom too.

Josh. 13:6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

Josh. 13:7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

Josh. 13:8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave

them;

Josh. 13:9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

Josh. 13:10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

Josh. 13:11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

Verses 6-11 are a rough delineation of the land Israel will occupy on both sides of the Jordan River. Verses 6 and 7 state that the land from southern Lebanon southward went to the 9 1/2 tribes, which were west of Jordan. Verses 8-11 describe the land given to the 2 1/2 tribes east of Jordan, which extended from the Arnon River northward to Gilead and the foothills of Mount Hermon. Medeba (or Madeba) is a little south of Mount Nebo. Heshbon (near Amman, Jordan) was the capital city of the Amorites.

Josh. 13:12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

The goddess Ashtaroth had her origin in this region.

Josh. 13:13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

Josh. 13:14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

The Levites got no inheritance in the land. The tribe of Levi was mentioned because the land occupied by the 9 1/2 tribes and the 2 1/2 tribes (the 12 tribes) west and east of the Jordan River had just been described. (Ephraim and Manasseh were substituted.)

Josh. 13:15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

Josh. 13:16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

Josh. 13:17 Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

Josh. 13:18 And Jahaza, and Kedemoth, and Mephaath,

Josh. 13:19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

Josh. 13:20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,

Josh. 13:21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

Verses 15-21 describe the inheritance of the tribe of Reuben. (More detail comes now, starting with the land given to the 2 1/2 tribes on the east side of Jordan.) Generally speaking, Reuben's territory was the land north of the Arnon River up to the plain of Medeba (across from Jericho), but not including Gilead. On the Transjordan side, the King's Highway (built by the Romans) is a mountainous road. The desert road, which is much lower in elevation, is on the desert floor. Most of the towns named were in the mountainous area where the fertile land produced grain and provided pasturage for sheep and cattle. In contrast, the desert was occupied chiefly by bedouins.

Josh. 13:22 Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

The Israelites had killed Balaam under Moses, thus freeing land for the 2 1/2 tribes (Num. 31:8).

Josh. 13:23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

Reuben's western border was the Jordan River and the Dead Sea.

Josh. 13:24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

Josh. 13:25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah;

Josh. 13:26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

Josh. 13:27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.

Josh. 13:28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

Verses 24-28 describe the inheritance of the tribe of Gad, which was north of the river Aroer and was mainly Gilead. It extended north to the Sea of Galilee (Chinnereth means "harp"). The Jordan River was the western boundary. The eastern boundary is not definitively given here, but the later description of the inheritance of the half tribe of Manasseh in Transjordan furnishes the information.

Josh. 13:29 And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

Josh. 13:30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities:

Josh. 13:31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

Josh. 13:32 These are the countries which Moses did distribute for inheritance in the plains

of Moab, on the other side Jordan, by Jericho, eastward.

Josh. 13:33 But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

Verses 29-33 describe the inheritance of the half tribe of Manasseh east of Jordan, which was one half of Gilead (in a north to south division) and the land of Bashan. This inheritance was east of the land given to Gad, and the Ammonites were to the east and south of Manasseh. West to east they were Gad, Manasseh, and then the Ammonites.

Verse 32 tells that Moses had distributed the land to the 2 1/2 tribes. Verse 33 *again* mentions that the tribe of Levi had no inheritance in the land.

Josh. 14:1 And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

Josh. 14:2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

Josh. 14:3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

Josh. 14:4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

Josh. 14:5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

A *third* time it is mentioned that the tribe of Levi had no inheritance in the land, but now there is an added detail: *except* cities to live in and suburbs for their cattle and their substance.

Josh. 14:6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

Josh. 14:7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

Josh. 14:8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

Josh. 14:9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

Josh. 14:10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

Why was Caleb brought into the Joshua account here? (1) Verses 6-10 prove that the division of the land took six years, as listed in the chronology of the *Second Volume* on pages 47-48.

Caleb was 40 years old when he spied out the land (i.e., he was 39 years old at the time of the Exodus, which lasted 40 years). At age 85 (39 years + 40 years + 6 years to divide and conquer the land), he spoke. (2) Although Caleb was *not* an Israelite but a proselyte, he got an inheritance for being *faithful* in giving an *encouraging* report when sent to spy out the land.

Numbers 13:17-33 and 14:24 give the account of the spies and Caleb's faithfulness, as follows:

"And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:

"And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

"And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

"And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

"So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

"And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

"And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

"The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

"And they returned from searching of the land after forty days.

"And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

"And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

"Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

"The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

“But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

“And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

“And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight....

“But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.”

Caleb was given land at Hebron, which is near Eshcol (Caleb had brought back grapes from Eshcol when spying out the land). Caleb asked for this choice land for an inheritance, feeling he deserved it.

Josh. 14:11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

Josh. 14:12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

Josh. 14:13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

Josh. 14:14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

Josh. 14:15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

Again the account mentions that Caleb “*wholly* followed the LORD.” And again the statement is made that “the land had rest from war” (Josh. 11:23).

In Hebron is the cave of Machpelah where Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah are buried.

General Observations for Chapters 13-19

The 2 1/2 tribes east of Jordan got their land by “lot,” or *plot*. In other words, there was no dice rolling—a plot of land was just given to them. The following observations provide guidelines and a framework for studying chapters 13-19.

Chapters 13-17 give several ways of looking at Israel. We have already read the general description of the 9 1/2 tribes and the 2 1/2 tribes with a little detail, but up through chapter 14, the inheritance for each of the 9 1/2 tribes was not specifically spelled out. Just a general description was given of all the land that was embraced by Israel proper on the west side of Jordan. Now the Joshua account will give a specific description in two different ways. Israel will be divided in half, into northern (Israel) and southern (Judah) portions. The reality of this

division was not seen until later, in the days of the kings. However, *before* the nation was actually divided into these two component parts in the days of the kings, the Joshua account described two divisions of the land, and one of the parts had a subdivision. The part that did *not* have a subdivision and that occupied almost half of Israel was Judah, the *southern* part. A later chapter will give the boundaries. Roughly speaking, the land of Israel *north* of Jerusalem was given to Joseph's children, Ephraim and Manasseh; i.e., the northern part was Joseph's, but it was divided between his two sons, Ephraim and Manasseh. In summary, in earlier chapters, the land was shown to be divided into 9 1/2 tribes and 2 1/2 tribes. Now, subsequently, the land will be shown to be divided into the northern part for Joseph's children and the southern part for Judah. (Because of Joseph's faithfulness, God gave him a double portion through his two sons.)

Generally speaking, the 7 1/2 tribes of northern Israel were sprinkled in or occupied the Ephraim-Manasseh area. Although the 7 1/2 tribes each had individual land assigned to them, this land was actually in the general territory of Ephraim and Manasseh, who were the most populous tribes by far according to the promise.

Chapters 15, 16, and 17 describe Judah, Ephraim, and Manasseh—*three* parts. But Joshua 18:6 says the land was divided into *seven* parts. Judah, Ephraim, Manasseh (the two halves), Gad, and Reuben were excepted because they had already been described. Chapter 13 tells about the inheritance of Reuben, Gad, and Manasseh. Chapter 15 gives the boundaries and cities of Judah and Caleb's portion. Chapters 16 and 17 describe the boundaries of Ephraim and Manasseh. Chapters 18 and 19 then tell about the other seven tribes' inheritance: Benjamin, Simeon, Zebulun, Issachar, Asshur, Naphtali, and Dan. The account tells what portion each of the seven tribes occupied in the land of Joseph, the northern part of Israel. In other words, the seven occupied the general boundary of Ephraim and Manasseh as *islands* of property. In some cases, just cities were assigned to a tribe. In other cases, cities plus a land area were occupied.

Of course, as history developed, the boundary lines changed from the *original* land deeded—and the changes were not according to the scriptural boundaries. That is why there are so many Bible maps: the period of the kings, the time of the conquest of the land, the time of Christ, etc. The maps try to define the changes from the original deed.

Israel's *future* boundaries will be larger than what is described here in Joshua—and also different. Ezekiel 48 gives the disposition of the tribes in the future. At that time, the tribes will occupy parallel strips of land of unequal lengths. The parallels run west to east, so the tribes are enumerated from north to south. The land will not all be given when the Kingdom is first established. The boundaries will expand after the resurrection process has been going on for some time. The territory will enlarge up to the Euphrates River in the north, as in the days of Solomon, and will expand farther south than in the past.

Josh. 15:1 This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

Josh. 15:2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

Josh. 15:3 And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

Josh. 15:4 From thence it passed toward Azmon, and went out unto the river of Egypt; and

the goings out of that coast were at the sea: this shall be your south coast.

Josh. 15:5 And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

Josh. 15:6 And the border went up to Beth-hoglah, and passed along by the north by Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

Josh. 15:7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:

Josh. 15:8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward:

Josh. 15:9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim:

Josh. 15:10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

Josh. 15:11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

Josh. 15:12 And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

Josh. 15:13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron.

Josh. 15:14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

Josh. 15:15 And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

Josh. 15:16 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

Josh. 15:17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

Josh. 15:18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou?

Josh. 15:19 Who answered, Give me a blessing; for thou hast given me a south land; give me

also springs of water. And he gave her the upper springs, and the nether springs.

Josh. 15:20 This is the inheritance of the tribe of the children of Judah according to their families.

Josh. 15:21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

Josh. 15:22 And Kinah, and Dimonah, and Adadah,

Josh. 15:23 And Kedesh, and Hazor, and Ithnan,

Josh. 15:24 Ziph, and Telem, and Bealoth,

Josh. 15:25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

Josh. 15:26 Amam, and Shema, and Moladah,

Josh. 15:27 And Hazar-gaddah, and Heshmon, and Beth-palet,

Josh. 15:28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

Josh. 15:29 Baalah, and Iim, and Azem,

Josh. 15:30 And Eltolad, and Chesil, and Hormah,

Josh. 15:31 And Ziklag, and Madmannah, and Sansannah,

Josh. 15:32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages:

Josh. 15:33 And in the valley, Eshtaol, and Zoreah, and Ashnah,

Josh. 15:34 And Zanoah, and En-gannim, Tappuah, and Enam,

Josh. 15:35 Jarmuth, and Adullam, Socoh, and Azekah,

Josh. 15:36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:

Josh. 15:37 Zenan, and Hadashah, and Migdal-gad,

Josh. 15:38 And Dilean, and Mizpeh, and Joktheel,

Josh. 15:39 Lachish, and Bozkath, and Eglon,

Josh. 15:40 And Cabbon, and Lahmam, and Kithlish,

Josh. 15:41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

Josh. 15:42 Libnah, and Ether, and Ashan,

Josh. 15:43 And Jiphtah, and Ashnah, and Nezib,

Josh. 15:44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

Josh. 15:45 Ekron, with her towns and her villages:

Josh. 15:46 From Ekron even unto the sea, all that lay near Ashdod, with their villages:

Josh. 15:47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof:

Josh. 15:48 And in the mountains, Shamir, and Jattir, and Socoh,

Josh. 15:49 And Dannah, and Kirjath-sannah, which is Debir,

Josh. 15:50 And Anab, and Eshtemoh, and Anim,

Josh. 15:51 And Goshen, and Holon, and Giloh; eleven cities with their villages:

Josh. 15:52 Arab, and Dumah, and Eshean,

Josh. 15:53 And Janum, and Beth-tappuah, and Aphekah,

Josh. 15:54 And Humtah, and Kirjath-arba, which is Hebron, and Zior; nine cities with their villages:

Josh. 15:55 Maon, Carmel, and Ziph, and Juttah,

Josh. 15:56 And Jezreel, and Jokdeam, and Zanoah,

Josh. 15:57 Cain, Gibeah, and Timnah; ten cities with their villages:

Josh. 15:58 Halhul, Beth-zur, and Gedor,

Josh. 15:59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

Josh. 15:60 Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:

Josh. 15:61 In the wilderness, Beth-arabah, Middin, and Secacah,

Josh. 15:62 And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

Josh. 15:63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Josh. 16:1 And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

Josh. 16:2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

Josh. 16:3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon

the nether, and to Gezer: and the goings out thereof are at the sea.

Josh. 16:4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

Josh. 16:5 And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

Josh. 16:6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

Josh. 16:7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

Josh. 16:8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

Josh. 16:9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

Josh. 16:10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

Josh. 17:1 There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

Josh. 17:2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.

Josh. 17:3 But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

Josh. 17:4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

Josh. 17:5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

Josh. 17:6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

Josh. 17:7 And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

Josh. 17:8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim;

Josh. 17:9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:

Josh. 17:10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

Josh. 17:11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

Josh. 17:12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

Josh. 17:13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

Josh. 17:14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?

Josh. 17:15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

Josh. 17:16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

Josh. 17:17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only:

Josh. 17:18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

Josh. 18:1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

Josh. 18:2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

Josh. 18:3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?

Josh. 18:4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

Josh. 18:5 And they shall divide it into seven parts: Judah shall abide in their coast on the

south, and the house of Joseph shall abide in their coasts on the north.

Generally speaking, the land had been subdued before Joshua and the children of Israel, but seven tribes had not yet received their land allotments with definite boundaries. The Israelites were now at Shiloh, and here they set up the Tabernacle. (They had been at Gilgal before.) The five tribes who had already gotten land were Reuben, Gad, Manasseh, Ephraim, and Judah. Three men of each of the seven remaining tribes were to be selected to go out and mark the remaining land into seven portions. Joshua's question (verse 3) implies the seven tribes were slothful in getting land.

In verse 5, Judah was told to continue in the previously marked-out boundaries in the south; Manasseh and Ephraim (the "house of Joseph") were north of Judah. Of all the tribes, Judah got the greatest amount of land by far. Judah was recognized as the most important tribe because of the prophecy that Messiah the Prince would come from there (Gen. 49:10).

Josh. 18:6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.

Josh. 18:7 But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

"That I may cast lots for you here before the LORD our God." *Definite* land had already been assigned to five tribes: Reuben, Gad, and half the tribe of Manasseh east of Jordan, as well as Judah, Ephraim, and half the tribe of Manasseh west of Jordan. But for the remaining seven tribes, the arrangement would be different: Joshua would cast lots to determine which tribe would get which portion. Incidentally, the peculiar division of the remaining land into seven parts suggests a spiritual or prophetic application unknown at this time.

Earlier Reuben, Gad, and one half of Manasseh had made a preferential request that their inheritance be east of the Jordan River, but they had agreed to help the other tribes defeat enemies west of Jordan in the Promised Land. In the spiritual picture, the three classes represented by the 2 1/2 tribes will get a *heavenly* inheritance ultimately: Little Flock, Great Company, and Ancient Worthies. The 2 1/2 tribes (three classes) made their consecrations, as it were, and received their inheritance *prior* to the remaining tribes. As symbolized by the land east of Jordan, they all desired a better resurrection, a heavenly city, i.e., a *heavenly* inheritance.

The Levites had no inheritance in the land, but they did get cities of refuge.

Josh. 18:8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

Josh. 18:9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

Josh. 18:10 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

Generally speaking, on the west side of the Jordan River, Manasseh was to the north, and Ephraim was below it, to the south. But prior to the seven other tribes' getting their land, there were unoccupied gaps: (1) a gap between the northern boundary of Judah and the southern boundary of Ephraim, and (2) a big gap from Manasseh up to the Euphrates River. (There was

no gap between Ephraim and Manasseh.) These gaps would be divided up into seven portions.

Later on, Ephraim and Manasseh noted how populous they were and said that for this reason, the land division was unfair and they needed more territory. Accordingly, God allowed them to expand beyond the borders already described in Joshua.

The three men from each of the seven tribes (7 x 3) were a committee of 21 men to divide the land into seven portions. After viewing the land, they came back with records in a book describing the unoccupied land portions and noting natural boundaries, such as brooks, rivers, and ravines. Then a decision would be made by the casting of lots to see which portion each tribe would get. Six portions of land would be to the north, and one land portion would be between Judah and Ephraim. Of course God overruled how the seven tribes were apportioned “by lot.”

“And the men went and passed through the land, and described it by *cities*” (verse 9). Routes traversed the various valleys and ravines so that people could get from place to place. The towns in these routes helped to define the boundaries and thus were noted in the book. In the description of land allotments to the tribes, sometimes two, three, or four tribes had the same name identified with their border. That happened when their borders shared common routes and cities.

Josh. 18:11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

Josh. 18:12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

Josh. 18:13 And the border went over from thence toward Luz, to the side of Luz, which is Bethel, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon.

Josh. 18:14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

Josh. 18:15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

Josh. 18:16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

Josh. 18:17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

Josh. 18:18 And passed along toward the side over against Arabah northward, and went down unto Arabah:

Josh. 18:19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea [Dead Sea] at the south end of Jordan: this was the south coast.

Josh. 18:20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

Josh. 18:21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

Josh. 18:22 And Beth-arabah, and Zemaraim, and Bethel,

Josh. 18:23 And Avim, and Parah, and Ophrah,

Josh. 18:24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

Josh. 18:25 Gibeon, and Ramah, and Beeroth,

Josh. 18:26 And Mizpeh, and Chephirah, and Mozah,

Josh. 18:27 And Rekem, and Irpeel, and Taralah,

Josh. 18:28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

Verses 11-28 describe Benjamin's land, or territory, with specific detail verse after verse after verse—much more than the earlier tribe descriptions. The detail is helpful for those who study Jerusalem and its relationship to the tribes of Judah and Benjamin. Jerusalem was on the border between these two tribes; hence Judah and Benjamin had the most favored land portions. Several names in these verses apply to the Jerusalem area: Valley of Hinnom, Enrogel, etc.

Judah, Benjamin, Ephraim, and Manasseh all had the river Jordan as a boundary. Hence the Jordan was important in parceling out these territories. At this time, Jerusalem was called Jebusi and was occupied by the Jebusites (verse 16).

Some of the *same* town names are repeated for *different* tribes, but they are not necessarily the same place. Therefore, when such a place name appears elsewhere in Scripture, one has to know *which town* is meant.

Josh. 19:1 And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

Josh. 19:2 And they had in their inheritance Beer-sheba, or Sheba, and Moladah,

Josh. 19:3 And Hazar-shual, and Balah, and Azem,

Josh. 19:4 And Eltolad, and Bethul, and Hormah,

Josh. 19:5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

Josh. 19:6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

Josh. 19:7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

Josh. 19:8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

Josh. 19:9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them [Judah].

Verses 1-9 tell of Simeon's land. It is unusual that Simeon's portion was *within* Judah's inheritance. And it is unusual that Simeon was apportioned just *cities and villages* rather than a definable territory with boundaries.

It would have been difficult for the 21-man "committee" to decide which cities in Judah would be the inheritance for Simeon. Therefore, Joshua must have intervened to select the cities within Judah.

Josh. 19:10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

Josh. 19:11 And their border went up toward the sea [Sea of Galilee], and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;

Josh. 19:12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

Josh. 19:13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

Josh. 19:14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

Josh. 19:15 And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem [not the usual Bethlehem]: twelve cities with their villages.

Josh. 19:16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

Verses 10-16 describe the inheritance of Zebulun. A land *area* is described—a route is traced (as opposed to *just* cities for Simeon). In other words, in addition to a few cities, Zebulun got a *territory*.

Josh. 19:17 And the fourth lot came out to Issachar, for the children of Issachar according to their families.

Josh. 19:18 And their border was toward Jezreel, and Chesulloth, and Shunem,

Josh. 19:19 And Haphraim, and Shion, and Anaharath,

Josh. 19:20 And Rabbith, and Kishion, and Abez,

Josh. 19:21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

Josh. 19:22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

Josh. 19:23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

Verses 17-23 describe Issachar's territory. (Some of the land divisions of the 12 tribes changed later, especially in Jesus' day.) Familiar designations within Issachar are the Valley of Jezreel, Bethshemesh near the Valley of Megiddo, and Tabor. The description also mentions the Jordan River, which shows how irregular the land division was.

Josh. 19:24 And the fifth lot came out for the tribe of the children of Asher according to their families.

Josh. 19:25 And their border was Helkath, and Hali, and Beten, and Achshaph,

Josh. 19:26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

Josh. 19:27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand;

Josh. 19:28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon;

Josh. 19:29 And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

Josh. 19:30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

Josh. 19:31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

Verses 24-31 tell about Asher's land, which was west of Zebulun and bordered the Mediterranean Sea. Carmel, Tyre, and Zidon (Sidon) were all on the Mediterranean (the latter two being in Lebanon today). This Ramah is different from the usual Ramah in Benjamin.

Josh. 19:32 The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

Josh. 19:33 And their coast was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

Josh. 19:34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

Josh. 19:35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

Josh. 19:36 And Adamah, and Ramah, and Hazor,

Josh. 19:37 And Kedesh, and Edrei, and En-hazor,

Josh. 19:38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

Josh. 19:39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

Verses 32-39 describe Naphtali's territory, which was partly north of Zebulun. Again the Jordan River was on the east. Chinneroth pertains to the Sea of Galilee. Hazor was an important fortified city in history. This Kadesh is not Kadesh-Barnea; however, Egypt invaded Israel and fought at this Kadesh subsequently. Hammath was near Haran.

Josh. 19:40 And the seventh lot came out for the tribe of the children of Dan according to their families.

Josh. 19:41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

Josh. 19:42 And Shaalabbin, and Ajalon, and Jethlah,

Josh. 19:43 And Elon, and Thimnathah, and Ekron,

Josh. 19:44 And Eltekeh, and Gibbethon, and Baalath,

Josh. 19:45 And Jehud, and Bene-berak, and Gath-rimmon,

Josh. 19:46 And Me-jarkon, and Rakkon, with the border before Japho.

Josh. 19:47 And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

Josh. 19:48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Verses 40-48 tell of Dan's territory, which included Ekron and Eshtaol (Philistine cities). Japho (Joppa) was on the Mediterranean Sea. The next generation fought a battle and captured Leshem (Laish) at the extreme north to get more land. (Laish became the more important territory to Dan later in history, and the southern territory just dissolved.) Because Laish became Dan's, the expression was "from Dan to Beersheba," meaning "from north to south." Dan's territory originally consisted of clustered towns (in part of Benjamin's territory).

Josh. 19:49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

Josh. 19:50 According to the word of the LORD they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

Josh. 19:51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they

made an end of dividing the country.

The Israelites gave Joshua and the priesthood a special dispensation of land in Mount Ephraim where Joshua built the city of Timnathserah.

In the Kingdom and beyond, documentaries will be shown tracing these deeded boundaries, as *they were back there*, on a three-dimensional map. All history has been photographed not only for the archives of this planet but also for future inhabitants elsewhere in the universe.

Josh. 20:1 The LORD also spake unto Joshua, saying,

Josh. 20:2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

Josh. 20:3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

Josh. 20:4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

Josh. 20:5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

Josh. 20:6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

Verses 1-6 refer to the cities of refuge set up in Israel after the 12 tribes were all appointed land. The purpose of the cities of refuge was to give the slayer who *accidentally* killed someone a place where he could flee (verse 3). He could flee to one of six cities (to be named later). However, before the slayer could enter the city of refuge, he had to declare his cause, or reason, for wanting to enter the city to the “elders” at the gate.

The city gate was *thick* with a chamber in it. The gate was open during daylight hours, and a judge sat in the gate. Hence the gate was like a courthouse, and decisions were often made there. Lot and Absalom were such judges.

If the slayer fled to the city and stated at the gate that he had killed someone accidentally, he was granted entry. (Strangers could not just enter a city of refuge—they had to give a valid reason.) The slayer’s word was taken at face value at first, and entry was allowed. However, a pursuer might arrive subsequently and tell a completely different account. Later there would be a hearing, or “judgment,” by the congregation *back at the scene of the crime* so that all witnesses could be heard. The slayer would get safe conduct back to the judgment scene.

Comment: In other words, if the slayer was lying, that would be revealed when the case was heard later and witnesses were obtained. The city of refuge was a temporary shelter based on the slayer’s own word until the case could be heard fully.

The case is stated positively here—the slayer told the *truth* and murder was *not premeditated*. In this circumstance, the slayer had to return to the city of refuge after the favorable judgment

and stay there until the death of the high priest. Note: Joshua 20 is slanted to *protect the innocent*.

The lessons and principles apply to both the Gospel Age and the Kingdom Age. What are some of them? (1) Do not judge anything except by the mouth of two or three witnesses. (2) There should be a hearing. (3) Premeditated murder and hating one “beforetime” incur guilt.

Comment: The New Testament calls hatred murder.

Reply: The Gospels advise that one who has ought against his brother should go to him and tell the grievance or complaint. Or vice versa: If a brother has ought against us, we should go to him and try to come to an understanding whereby the grievance is settled.

In Matthew 18:15-17, where one brother trespasses against another, the party who is finding the fault goes to the other brother and states what the fault is. If that brother will not listen and make amends, the accusing brother can then take two or three witnesses with him to confirm whether or not the original accusation was valid. If so, and if the trespassing brother still refuses to hear, the case is brought to the ecclesia for a decision.

An ecclesia decision in the Gospel Age may be incorrect. If so, the matter will be corrected when the high priest “dies”—that is, when the Gospel Age ends and one’s destiny is known. Hence “when the high priest dies” means when the office of high priest ceases. In other words, Jesus is our High Priest in this age, but he will no longer be our High Priest when the age ends. Our trial period is now; when the age *ends*, all decisions regarding Christians will have been rendered. Then the “innocent,” the true Christians, will be exonerated. Hence, in the final analysis, an arrangement has been made to clear the names of those who are falsely accused. For example, in the past, the nominal Church often rendered wrong decisions and falsely condemned true Christians as heretics.

There is also a Kingdom Age application. The people have been doing evil during the present evil world. In the Kingdom, corrective judgments and punishments will be rendered based on acts and crimes committed now, even though the people were not consecrated and thus were not on trial at that time. Certainly a savage murderer will be judged and dealt with differently from one who has tried to live morally and honestly. In the Kingdom Age, the Church (the “congregation” of verse 6) will be the judges of the world. The death of the “high priest” will occur at the end of the Kingdom; that is, the office of The Christ will cease for the world at that time. (“Know ye not that the saints shall judge men and angels?”—1 Cor. 6:2,3 paraphrase.) After the Kingdom Age, the “slayers,” fully restored, will be free to enter the ages beyond. Note: The death of the high priest refers to the cessation of *office* at the end of *either age*.

Q: How can a brother unwittingly slay a brother in the Gospel Age?

A: He can do so by ruining the reputation of another with false statements. Sometimes this is done deliberately and sometimes unwittingly. Many things are said with second- and third-hand information, which can be erroneous. Joshua 20 considers the favorable standpoint—that the one who is fleeing is innocent. In the Book of Deuteronomy, both ways are stated: favorable and unfavorable. If the accused was found guilty at the trial, he was punished by being put to death.

Here is a scenario: A person may be innocent, but another brother may wish to do him injury and thus tell a false rumor to a third party. The third party could be convinced he has the facts, which is not the case, and then tell them to others. There are so many variables, that each case has to be considered separately to establish the validity or nonvalidity of the charge.

In the Old Testament, the “slaying” was a literal death. In the Gospel Age, figurative or spiritual “slaying” is the picture. The high priest’s office will cease at the end of the Kingdom Age. In this age, the judgment of the ecclesia is the antitype of judgment by the congregation, or people, in a certain locale. A matter had to be established by the mouth of two or three witnesses.

In the Old Testament study on leprosy, the leprous party had to be brought to the priest at particular periods of time for examination. The priest then pronounced him clean or unclean. In another instance, when an injury to property or another person occurred, the priest often assigned the penalties. Generally speaking, the Old Testament accounts apply to the Kingdom Age, in which the Church, Head and body, will render proper decisions. Therefore, the earlier chapters of Leviticus, with trespass offerings, etc., pertain to the world in the Kingdom Age. In a separate chapter in *Tabernacle Shadows*, the Pastor called them “Sacrifices *Subsequent to the Day of Atonement*” and just gave a brief description and enunciated certain principles. Because these sacrifices apply to the world in the future, he concentrated on Leviticus 8, 9, and 16, which pertain to the Gospel Age. For example, in Leviticus 16 on the Day of Atonement, the high priest wore white sacrificial garments (as opposed to garments of glory and beauty). In the Gospel Age, the high priest and underpriests are pictured as wearing white sacrificial garments. The robes of glory and beauty pertain to the Kingdom Age when The Christ will judge the world of mankind. The Church is being judged *now* so that they can be judges *later*. The Melchisedec priesthood in the Kingdom Age will be *actual* kings and priests, whereas in this age, Christians are *called* to be kings and priests.

Josh. 20:7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

Josh. 20:8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

Josh. 20:9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Of the *six* cities of refuge, three were east of Jordan, and three were west of Jordan. This division suggests a *twofold* application—one to spiritual classes and the other to earthly classes.

Three Cities West of Jordan (Earthly)
Kedesh in Galilee (tribe of Naphtali)
Shechem, or Nablus (tribe of Ephraim)
Hebron, or Kirjath-arba (tribe of Judah)

Three Cities East of Jordan (Spiritual)
Bezer (tribe of Reuben)
Ramoth in Gilead (tribe of Gad)
Golan in Bashan (tribe of Manasseh)

Bezer was near Jericho but to the east, across Jordan in Reuben’s territory. Golan was a *town*, whereas the Golan Heights are an *area*, a long stretch of territory east of Jordan that begins on the heights above the Sea of Galilee and extends northward quite a distance. Thus the Golan of verse 8 is different.

Josh. 21:1 Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

Josh. 21:2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD

commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

Josh. 21:3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

The Levites reminded Joshua of God's command, through Moses, that cities be given to them to dwell in, plus suburbs, out of the land inherited by the 12 tribes. Forty-eight cities in all were to be given to the Levites, with six of them being cities of refuge (Num. 35:1-8).

Josh. 21:4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

Josh. 21:5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

Josh. 21:6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

Josh. 21:7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

The Levites were divided into four groups according to their service in the Tabernacle: (1) Kohathites, (2) Gershonites, (3) Merarites, and (4) Amramites. The Amramites were also descendants of Kohath, but they were a special category out of the Kohathites.

Levi — Kohath — Amram —	/	Aaron	(Jochebed was the wife of Amram and the
	—	Moses	mother of Aaron, Moses, and Miriam.)
	\	Miriam	

This chapter deals with only three of the four Levite encampments around the Tabernacle because the Kohathites included the Amramites. The chapter not only names the cities but also tells which cities from which tribes (and how many) went to Kohath, to Gershon, and to Merari. The Kohathites are listed twice (verses 4 and 5). The Kohathites who got cities out of Judah, Simeon, and Benjamin—13 cities in all—were really the Amramites on the east side of the Tabernacle, the most honored place. Since Judah, Simeon, and Benjamin had a more honorable position than the other tribes, it was appropriate that the Amramites got cities from these tribes. Verse 5 mentions what is usually thought of as Kohathites, who got ten cities in Ephraim, Dan, and one half of Manasseh. The Merarites and the Gershonites were of lesser importance. The Gershonites were given 13 cities out of Issachar, Asher, Naphtali, and one half of Manasseh. The Merarites were given 12 cities out of Reuben, Gad, and Zebulun. Notice that each tribe is listed only *once* (except Manasseh because of its two divisions). All of these cities (13 + 10 + 13 + 12) add up to 48.

Josh. 21:8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

Josh. 21:9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name,

Josh. 21:10 Which the children of Aaron, being of the families of the Kohathites, who were

of the children of Levi, had: for theirs was the first lot.

Josh. 21:11 And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

Josh. 21:12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

Josh. 21:13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs,

Q: According to Joshua 15:13, Hebron was given to Caleb, a non-Israelite. Here verses 11-13 state that Caleb got the fields and villages of Hebron, but that Hebron was a city of refuge. How can these thoughts be harmonized?

A: Hebron was a city of refuge, a city of the Levites, and also the city of Caleb. In other words, nothing said earlier about Caleb's inheritance was changed. When cities were given to the Levites out of the inheritance of the 12 tribes, the thought is *not* that *only* Levites were in those cities. A *part* of these cities was apportioned to the Levites, and in addition, property in the suburbs was given to them to grow crops. In the Third Temple chapters of Ezekiel, the future land arrangement around the Holy City for the princes, the Levites, and the priests is spelled out.

Josh. 21:14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

Josh. 21:15 And Holon with her suburbs, and Debir with her suburbs,

Josh. 21:16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

Josh. 21:17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

Josh. 21:18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

Anathoth was Jeremiah's home city.

Josh. 21:19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

Josh. 21:20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

Josh. 21:21 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs,

Josh. 21:22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

Josh. 21:23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

Josh. 21:24 Aijalon with her suburbs, Gathrimmon with her suburbs; four cities.

Josh. 21:25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

Josh. 21:26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

Josh. 21:27 And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.

Josh. 21:28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

Josh. 21:29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

Josh. 21:30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

Josh. 21:31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

Josh. 21:32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

Josh. 21:33 All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

Josh. 21:34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

Josh. 21:35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

Josh. 21:36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

Josh. 21:37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

Josh. 21:38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

Josh. 21:39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

Josh. 21:40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

Josh. 21:41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

Josh. 21:42 These cities were every one with their suburbs round about them: thus were all these cities.

Josh. 21:43 And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

Josh. 21:44 And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

Josh. 21:45 There failed not aught of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

Josh. 22:1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

Josh. 22:2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

Josh. 22:3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

Josh. 22:4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

Josh. 22:5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

Josh. 22:6 So Joshua blessed them, and sent them away: and they went unto their tents.

The land had been divided, so Joshua told the 2 1/2 tribes (Reuben, Gad, and one half of Manasseh) they could return to their allotted land east of Jordan. Joshua said they had properly obeyed in fighting Israel's battles. Then he blessed them and exhorted them to heed the word of the Lord.

Josh. 22:7 Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

Josh. 22:8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

Josh. 22:9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

War booty was to be *divided* among the *two* one-half portions of Manasseh: "Divide the spoil of your enemies with your brethren." In other words, "Split the goods between you."

When Moses spoke of the division of the land, he was east of the Jordan River. Hence when he said "this side Jordan," he meant east of Jordan. Now that the Israelites had crossed Jordan, Joshua meant west of Jordan when he said "this side Jordan." The perspective changed once the Israelites crossed the Jordan River.

Josh. 22:10 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

Josh. 22:11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

When Joshua was dismissing the 2 1/2 tribes to go to their allotted land east of Jordan, he blessed them and admonished them to faithfulness, but what happened? When Reuben, Gad, and one half of Manasseh got to the border at the Jordan River, they built “a *great altar*.” It was erected at a very prominent spot (“at the passage of the children of Israel”) and thus was *easily apparent*.

Josh. 22:12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

Josh. 22:13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

Josh. 22:14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel.

Josh. 22:15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

Josh. 22:16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

Josh. 22:17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

Josh. 22:18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel today against the LORD, that tomorrow he will be wroth with the whole congregation of Israel.

Josh. 22:19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

Josh. 22:20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

The 9 1/2 tribes were angry when they heard about the altar built by the 2 1/2 tribes, and they prepared an assembly for war. However, as was proper, they felt that at least they should bring the charge to the 2 1/2 tribes *before* acting. Therefore, the 9 1/2 tribes sent Phinehas, the son of the high priest Eleazar, and the princes (or heads) of the 9 1/2 tribes (called “ten” because of the half tribe of Manasseh)—a high delegation. They said to the 2 1/2 tribes, “What have you done? Do you not know what will happen as a result? The altar is dishonoring to

God, and punishment will come on *all* of us. Remember the iniquity of Peor (fornication) and of Achan?" This was a self-righteous attitude, but the 9 1/2 tribes were zealous to keep the people pure. So that they would not have to go to war, they tried to reason with the 2 1/2 tribes. "If you feel you need an altar to cleanse the land, you are trying to do something in a dreadfully wrong way, for your altar is challenging the altar in Shiloh with the Tabernacle, which you just left." (Joshua had spoken to the Israelites in the religious center of the nation at that time, which was Shiloh.) The 9 1/2 tribes continued, "If we let you use this altar, the wrath of God will come on *all* of us. If you feel the land has to be cleansed, come back to us, and we will give you of our property. We will assimilate you lest you do this blasphemous thing." It was wrong to construct a rival altar.

However, the 9 1/2 tribes misinterpreted what the 2 1/2 tribes had in mind. They thought the 2 1/2 tribes planned to use the "great altar" to sacrifice burnt, meal, and peace offerings.

Josh. 22:21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

Josh. 22:22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day,)

Josh. 22:23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it;

Josh. 22:24 And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

Josh. 22:25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

Josh. 22:26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

Josh. 22:27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

The 2 1/2 tribes replied, "We did not build the altar to make offerings. We are not challenging the sanctity of the Tabernacle altar in Shiloh, for this is an altar of *witness*." Their explanation was interesting because the Great Pyramid, which is called an altar, is not for burnt offerings (Isa. 19:19). Thus an altar can be just a pillar monument, a *witness*. The 2 1/2 tribes continued, "We placed the altar in a prominent position so that it would be seen easily and our children and succeeding generations would be constantly reminded that we are brethren of the 9 1/2 tribes. We have the same God. And we want you to remember too." Thus the structure was to be a *memorial* altar that God's promises were made to all 12 tribes. This wise strategy served a twofold purpose: to remind (1) the 2 1/2 tribes and (2) the 9 1/2 tribes that they all worshipped the same God.

Q: With Reuben, Gad, and one half of Manasseh representing spiritual classes, wouldn't this altar incident show antitypically that those whom God considers faithful are often

misunderstood by the world, by those who will be of the earthly class?

A: Yes. The *majority* 9 1/2 tribes did not think much of the motives of the *minority* 2 1/2 tribes. This has been true all down the age.

Josh. 22:28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

Josh. 22:29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.

Josh. 22:30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.

Josh. 22:31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

Josh. 22:32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

Josh. 22:33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

Josh. 22:34 And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.

“Ed” means “witness.” The explanation of the 2 1/2 tribes averted the suspicion and united all 12 tribes even more wholeheartedly. Phinehas was pleased to come back with the good news. Otherwise, there would have been civil war, brother fighting brother (Manasseh against Manasseh, as well as 9 1/2 tribes fighting 2 1/2 tribes). Note: This incident shows the necessity of searching out a matter before acting. And a matter should be searched out *right away*, with no procrastination.

Josh. 23:1 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

The setting was shortly before Joshua’s death. What does “a long time after” signify? Joshua died at age 110 (Josh. 24:29). Since he was 80 years old when the Israelites left Sinai, it was about 24 years later at this point, allowing six years for the dividing of the land.

Josh. 23:2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

Joshua called the heads of Israel together and announced his aged condition.

Josh. 23:3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

Josh. 23:4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

Moses had given land to the 2 1/2 tribes east of Jordan. Joshua divided the land to the remaining 9 1/2 tribes in the territory west of Jordan; that is, Joshua divided the land once the Israelites crossed Jordan—from the Jordan River westward to the Mediterranean Sea.

Josh. 23:5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

The Israelites had a firm footing in the land, but a “mopping up” of stragglers remained.

Josh. 23:6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

Joshua’s words are a reminder of Moses’ exhortation to the nation of Israel just before his death to keep all that had been written in the Law. Now Joshua did the same thing. Notice how he gave deference to Moses. The Law of *God* had come through *Moses* in a very striking manner (the tables of the Law, etc.). Joshua recognized Moses as his earthly superior.

Josh. 23:7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

Peoples (“nations”), that is, *remnants* of nations, remained in parts of Israel. The Philistines were quite numerous and caused problems later on. The Gibeonites were another example. They had made a covenant with Israel through deceit and now would be hewers of wood and drawers of water. There was danger of being contaminated by heathen religions through contact with these peoples.

Josh. 23:8 But cleave unto the LORD your God, as ye have done unto this day.

“Cleave” means to “cling” or “sever” depending on context. Here the thought was *cling*.

“As ye have done unto this day.” Verse 8 is fairly complimentary. The Israelites had cleaved unto God because those who were unfaithful had been weeded out, especially in Moses’ day.

Josh. 23:9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

God had driven out from before the Israelites nations great, strong, and more numerous. Enemies greater in stature (“giants”) had been defeated.

Josh. 23:10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.

Josh. 23:11 Take good heed therefore unto yourselves, that ye love the LORD your God.

Success was proportionate to obedience and love for God.

Josh. 23:12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

Josh. 23:13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

Moses had spoken similarly. God warned that intermarriage with the heathen would be a snare and a trap, scourges, and thorns—and would lead to the Israelites' destruction.

Josh. 23:14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

Up to this time, “not one thing” had failed of what God had promised. Examples of “good things” were enough food, victory over enemies, and not being harmed by wild animals. God would reward the Israelites for every step of faith they took, but they had to take the initial step.

Josh. 23:15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

Israel was a land of milk and honey—a “good land” that was much more fruitful than at the present time.

Josh. 23:16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

God gave the Israelites “good land” and “good things,” but these would cease if the people disobeyed and served other gods. Like Moses, Joshua knew that disobedience *would come*.

Josh. 24:1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

Joshua had gathered all heads, elders, judges, and officers of Israel together in Shechem to exhort them and give a little historical account (Josh. 23:2). In other words, the account again mentioned the gathering but this time told that the location was Shechem.

Josh. 24:2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

Terah was the father of Abraham, Nahor, and Haran, who died. “The other side of the *flood*” meant beyond the river *Euphrates*, for “flood” indicated a *large* river. Terah and Abraham came

from the east side (far side) of the Euphrates. The Abrahamic Covenant was secured when Abraham not merely forsook his father's land but *entered* the Promised Land after Terah died.

Both Abraham and Nahor were mentioned because they (including their father Terah) “served other gods” before Abraham was called. Lot and Nahor did not get specific invitations to leave like Abraham, but Lot followed Abraham anyway. As a nephew, Lot cleaved to Abraham. Terah became a believer and also followed Abraham. (In the type, Terah represents the old nature, which must die before one enters “Canaan.”)

Josh. 24:3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Josh. 24:4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

It is interesting that Jacob *and Esau* are both mentioned. Jacob went down to Egypt, but Esau stayed at Mount Seir (Edom) near Petra. Hence Esau got his inheritance, but Abraham died without receiving his. The promise will be fulfilled in the Kingdom. Not until Joshua's day did the Israelites begin to get into the land promised to Abraham and his seed.

Esau can picture (1) natural Israel; (2) the nominal Church (Babylon), which sold the birthright; (3) a Second Death class; and (4) the Arab nations of the Muslim religion. The nominal Church was given promises of the Kingdom (the opportunity of possessing the land, as it were) but tried to institute them *now* down here—whereas the Lord's true people are pilgrims and strangers in a foreign land in the present life. They are aliens on earth, for their home is in heaven. (If Esau had not sold his birthright, it would not have gone to Jacob.) The nominal Church has reigned as kings *ahead* of time.

In verse 4, the contrast is between (1) *pilgrims and strangers* (Jacob) who had hard experiences in Egypt and the Wilderness of Sinai and (2) those who were *settled* (Esau/Edom/Idumea) in a high mountain (Mount Seir). It is like contrasting the nominal Church in the city with the true Church in the wilderness.

Josh. 24:5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

Josh. 24:6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

Joshua was saying that Terah and Abraham *were* ungodly *unbelievers* in the *world*, but they were called out. God took Abraham, the Israelites' forefather, out of that environment and made him a *believer*. Abraham was brought through the “flood” (across the Euphrates) just as the Israelites were brought through the Red Sea and across the river Jordan. The spiritual lesson is that the heritage of the old man, which is ingrained in our human nature, will again conquer us if we do not *fight*. We must *resist* the world, the flesh, and the devil. Joshua was telling the Israelites to *resist* temptations—to *remain* obedient. By tracing this history, Joshua showed how God led the Israelites.

Josh. 24:7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

Joshua continued to trace the Israelites' history from the days of Abraham up to Joshua's day.

(Moses also did this in the Book of Deuteronomy.) When the Israelites cried, God put darkness between them and the Egyptians and closed the sea over the latter. Many Israelites (Joshua, Caleb, the young below a certain age, and the priesthood) had literally seen this happen; they were *eyewitnesses* of the miraculous deliverance. What at first seemed to the Israelites to be utter annihilation with no way out at the Red Sea turned into a miraculous deliverance. The cream of the crop of Egypt—the country’s best fighting men including Pharaoh—all perished in the Red Sea. The “long season” in the wilderness was a time period of 40 years.

Josh. 24:8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

Josh. 24:9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

The land of Moab was originally about twice the size, that is, before the Israelites went through and Reuben got his inheritance there. Moab retained the remaining half of the land because the inhabitants were children of *Lot*, and that was an everlasting inheritance until the Kingdom. And the Edomites retained Mount Seir because that was Esau’s inheritance. However, the Amorites did not “legally” possess the land because God never gave it to them. The Israelites got the land when the iniquity of the Amorites came to the full (Gen. 15:16).

Josh. 24:10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

Notice that the Lord interfered with Balaam: “I would not hearken unto Balaam. Therefore, he blessed you, and I delivered you out of his hand.” God also helped and/or rescued the Israelites from the pursuing Egyptians, in battles with nations stronger and mightier than they (Josh. 23:9), with the Amorites, etc.

Balaam had quite a history and reputation of which little is known. Because he had manifested great powers and was called a prophet of the Lord, Balak summoned him. Balaam subsequently showed his weakness for money, power, and prestige.

The fact God had to deliver the Israelites out of Balaam’s hand shows that Balaam possessed some uncanny power. Seers’ counsel was usually very penetrating and often full of wisdom (like Ahithophel at the time of Absalom’s rebellion).

Josh. 24:11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

Seven nationalities are mentioned. Verse 8 said the Amorites were defeated across Jordan, but some were in Israel too, on this side of the Jordan River. The Jebusites were also defeated, but their capital, Jerusalem, was not captured until David’s day more than 500 years later. In other words, the Jebusites were defeated in Joshua’s day except for the Jerusalem mountain stronghold. The situation, therefore, was that while the enemies of Israel were defeated, enough remnants of power were left to cause problems later on (for example, Canaanites, Jebusites, Philistines, and Hittites).

Josh. 24:12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

The King James Version is worded poorly in saying that God would send “the hornet” (singular). How were the two Amorite kings driven out? In some cases, literal hornets were used, but we think the “hornet” is figurative or spiritual here. If conditions were quiet and a hornet came along, we would hear the buzz. That sound would put us on guard, for we would not want to be stung. Here “the hornet” represents the *fear* that preceded the actual encounter between Israel and the enemy. In other words, one can be paralyzed with *fear* before an attack actually occurs. The enemies were so disconcerted about how to fight Israel that they were sitting ducks for the smaller Israelite forces to conquer them. The *news* of the impending attack unnerved the enemy. Exodus 23:27,28 reads, “I will send my *fear* before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.” An example was the inhabitants of Jericho. The Israelites were being circumcised and hence were helpless, yet the Jerichoites did not attack. They were unnerved, knowing what had happened to the Egyptians when the Israelites crossed the Red Sea and also that the Jordan had miraculously dried up. Despite the walls falling down, *fear* had much to do with the defeat of Jericho. Therefore, in regard to the hornet, God was saying, “The *news* of what I have done for you in defeating other peoples precedes you and causes great *fear*.”

Josh. 24:13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not[,] do ye eat.

At times when the Israelites conquered an area or city, they went in and occupied the very houses vacated by the enemy, the vineyards, the fortresses, etc. In fact, when they entered the Promised Land, it was spring, so the Israelites got the barley and wheat harvest, and later the vines. They just harvested—they did not have to sow. Since it took six years for the Israelites to conquer and divide the land, they did not have time to plant crops and were providentially provided for by the “vineyards and oliveyards” planted by others.

Josh. 24:14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

“Fathers ... on the other side of the flood [Euphrates]” were Abraham, Terah, and Nahor.

Josh. 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

This verse is a reminder of Moses and the Levites. Moses drew a figurative line and asked, “Who is on the Lord’s side?” Joshua was impressed with Moses as a great leader and hence adopted many of his thoughts and words. Here Joshua also drew a figurative line. It is interesting to see how the Israelites responded in succeeding verses.

Josh. 24:16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

Josh. 24:17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

Josh. 24:18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God.

Josh. 24:19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

Josh. 24:20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

Josh. 24:21 And the people said unto Joshua, Nay; but we will serve the LORD.

In verses 15-21, Joshua used a psychological method that was effective and forceful. “As for me and my house, we are determined to serve the Lord. Now what about you?” The people repeated, in an abbreviated form, what Joshua had said in verses 2-13. “Yes, all along the way, God has worked on our behalf. We are going to serve Him!” Joshua interjected, “You *cannot* serve the Lord God, for He is a *holy* God.” Joshua had just said that he and his house would serve the Lord. Now he was pressing the Israelites in order to bring out more resolution of determination to serve the Lord. With vows, many people loosely blabber what they will and will not do. Here Joshua was trying to impress upon the Israelites the seriousness of taking a stand for the Lord. He was not trying to discourage them but wanted them to say, “Yes! Yes! We will serve the Lord!” And the people did so respond: “Nay; but we *will* serve the LORD!” Although Israel did go astray, Joshua’s effect on the people no doubt lasted awhile.

Josh. 24:22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

Josh. 24:23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.

Josh. 24:24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

Josh. 24:25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

Josh. 24:26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

Josh. 24:27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

Josh. 24:28 So Joshua let the people depart, every man unto his inheritance.

The Israelites’ responses were repetitive—like a chorus. A number of the people shouted like a chant, which is only partly recorded here, “The Lord our God we will serve! We will serve! We will serve!” Then Joshua made a covenant and solemnized the occasion in writing. Next he set a great stone near the sanctuary in Shechem (now called Nablus). Notice that Joshua *spoke to the stone*. Thus the stone *bore witness*. We think the stone could *actually hear* the covenant that was made and at a later time will be able to bring the recording out. In other words, the words were *stored* in the stone. The principle is the same when words are put into memory on magnetic computer tapes and then played back later. Jesus said the very *stones* would cry out if

the people held their peace (Luke 19:40).

Josh. 24:29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

Josh. 24:30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

Josh. 24:31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

Josh. 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

Josh. 24:33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

Joshua was 110 at his death. The bones of Joseph were finally interred in Shechem.