

## Joshua Notes

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### Introduction:

On at least two occasions the text reports writing at Joshua's command or by Joshua himself. (Josh. 18:8; 24:25)

- Some think that Samuel may have had a hand in shaping or compiling the materials of the book, but in fact we are unsure who the final author or editor was.

Joshua is the first book of the Bible named after a person.

The major theme of Joshua is: "Possessing the Promised Land." For us, Canaan is not a picture of heaven, but a picture of the fullness of life here on earth that is possible through fellowship with Jesus Christ. (Rom. 15:4; 1 Cor. 10:1-11; Eph. 2:10; Heb. 3:16-4:11; John 10:10)

- Joshua could get the people into the promised land, but he couldn't give them complete rest. (Heb. 4:8)

Canaan is not a picture of heaven. It is full of giants, walled cities, ungodly strongholds, war, death, and at least 31 kings to be dethroned. Instead, Canaan serves as a picture of the promises of God being fully received by the people of God.

- This land was promised to Abraham in Gen. 15. The iniquity of the Amorites is now full.

Joshua will lead Israel into battle to take of the things that God has freely given to them.

- It is better to fight the battles of the promised land than to wander in the wasteland of the wilderness.
- The battles of Canaan: Gilgal was a battle of consecration; Jericho was a battle of faith; Achan/Ai was a battle of compromise; Gibeon was a battle of prayerlessness; and Adoni-Zedek was a battle of endurance and perseverance.

### Chapter 1:

1:1 – "death of Moses" – It is a time of great transition in Israel. They have lost an excellent leader who had been leading them for 40 years. Soon, the manna will stop for the first time in 40 years. And before long, they will no longer be led by the visible presence of God as the pillar of fire and cloud will cease.

- "Joshua" – means "Jehovah is salvation." Joshua and Jesus are equivalent names.
  - The picture is of Moses, the lawgiver, passing off the scene so that Joshua, the type of Jesus, can lead God's people to the fullness of what God has for them.
  - Joshua was man who had been through quite a lot. He belonged to the tribe of Ephraim and was the firstborn son of Nun. (1 Chron. 7:20-27) This meant that his life was spared the night of the Passover by the applying of the blood of the lamb. Joshua was doubtlessly abused as a child and slave in Egypt. His parents likely died at some point in the wilderness after being beaten and misused in Egypt. He saw God deliver his nation through the Passover and through the Red Sea. Joshua's first battle was with the Amalekites in Exod. 17. He saw victory as long as Moses' hands were lifted. And he served alongside Moses for about 40 years. Joshua was 60 years old at the exodus and will be 100 years old as the nation enters Canaan.
  - Joshua was known as "a man in whom is the Spirit." (Num. 27:18)

- “Moses’ assistant” – Joshua had been Moses’ servant for many years. (Exod. 24:13)
  - Now God begins to speak directly and give commands to Joshua.
  - Joshua goes from being Moses’ servant to being Israel’s servant. Those faithful in the small things will be given greater things to be faithful in.
  
- 1:2 – “Jordan” – The river is usually about 10-15 ft wide and very muddy. But at this time it is at flood stage. (Josh. 3:15; 4:18)
  - Before the dams were built at the south of the Sea of Galilee, when the Jordan overflowed it spread out to ¼-½ mile wide in places.
  - “land” – The word “land” is used 87 times in the book of Joshua.
  
- 1:3 – “Every place that the sole of your foot will tread” – Their possessing of the land will be the natural by-product of their obedience to God’s step-by-step commands.
  - “I have given you” – This is spoken as already having been given. They must fight to take that which God has already given to them.
    - It takes work in obedience to possess the promises of God given to us. “Possess the land...God is giving you to possess.” (Josh. 1:11)
    - Like Ephesians, everything the nation of Israel is to possess has already been given to them.
    - “Work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.” (Phil. 2:12-13)
  
- 1:4 – “as far as the great river...to the Great Sea” – The promised land extends from the Euphrates to the Mediterranean, an area of over 300,000 square miles.
  - Under David and Solomon, the most the nation ever possessed was only about 30,000 sq. mi.
  - It seems that these will be the parameters of Israel during the millennium.
  
- 1:5 – “as I was with Moses” – This can be both very encouraging and a great warning at the same time.
  - “not leave you nor forsake you” – This promised holds even in the longest of battles. (Josh. 10)
  
- 1:6 – “Be strong and of good courage” – God encourages Joshua to be strong and take courage 4 times in this chapter. No doubt, it was a struggle to do so. He was leading a nation of 2-3 million people into new territory after Moses, who had led them for 40 years, died.
  - Many of us are “too strong and too courageous” with too high an estimation of ourselves.
  
- 1:7 – “that you may observe to do” – The strength is to walk in obedience to God’s Word.
  - The battle to walk in the promises of God is not primarily defeating giants or taking the land, but is first and foremost seeking fellowship with the Lord.
  - “to the right hand or to the left” – That is to become a Pharisee (adding to the word of God) or a Sadducee (taking from the word of God).

- 1:8 – “This Book” – Unlike Abraham, Isaac, Jacob, Joseph, and Moses, Joshua has the Scriptures. He is not led so much by appearances of God, but by the Word of God.
- This Book, the Bible, is the handbook and guide. (Ps. 119:105; 138:2, Isa. 55:10-11; Jer. 23:28-29; John 17:17; Heb. 4:12)
  - God will not have a relationship with us outside the parameters of His Word.
- “meditate” – Lit. “to mutter.” This is to slow down and think about the Word and what you are reading. It is not enough to simply read over it as fast as you can. There is so much there to glean that we must take time and focus on it.
- Jesus said “out of the abundance of the heart the mouth speaks.” (Matt. 12:34) For Joshua to meditate on the Word, it must super-saturate his life and flow from his heart.
  - Joshua, with all his responsibility and busyness, was still asked to slow down and meditate. There are no short-cuts, formulas, or instant remedies.
- “observe to do” – The purpose of meditating on the Word is to do what it says.
- “do according to all that is written” – Joshua’s strength comes as he walks in obedience to the Scriptures.
- “you will have good success” – This is why God asks for obedience from us. He wants to see us flourish.
- “Blessed is the man...in His law he meditates day and night...whatever he does shall prosper.” (Ps. 1:1-3)
  - The world’s estimation of success is askew; all the world ever did was enslave us.
- 1:11 – “within three days you will cross over” – No information is given. He simply asks them to store up food and get ready to depart.
- “three days” – This gives time for the spies to contact Rahab and get back to camp.
- 1:12 – “Reubenites...Gadites...half the tribe of Manasseh” – These are the trans-Jordan tribes, which settled outside of Canaan. As they agreed with Moses, they were still required to go into Canaan and fight to take the land with the rest of the nation.
- In Judges, Reuben is said to have great searching of heart and will be the first to be carried away by the Assyrians.
- 1:13 – “rest” – Hebrews tells us to “be diligent to enter into that rest.” (Heb. 4:11)
- 1:16 – “All that you command us we will do” – They swear their allegiance and availability to Joshua as they had agreed with Moses.
- 1:18 – “Only be strong and of good courage” – Joshua may look (or be) nervous as he talks with them.

## Chapter 2:

- 2:1 – “secretly” – Obviously, they were to remain secret in Jericho. But it could be Joshua wanted them to remain secretive to Israel as well.
- Joshua may have been a little apprehensive about this spying activity.
  - “God, view the land” – God doesn’t immediately send Israel in to take the land. He still has some things to teach the people before they will be able to receive the promises.
    - They will learn much of this, especially concerning their God, from a Canaanite prostitute.
  - “Jericho” – probably means “moon city, or fragrant place.” It was also called “the city of palm trees.”
    - Jericho was an important and wealthy city in Canaan, sitting along two major trade routes. The city was about 9-10 acres inside a double-wall standing 30-40 ft high and 10-15 ft thick.
    - Jericho would have been an imposing military challenge.
    - Jericho is modern-day Tell es-Sultan.
  - “harlot” – Josephus and other early sources have this as “innkeeper,” but the NT tells us that Rahab was a prostitute. (Heb. 11:31; James 2:25)
    - In those days, it was common for travelers to stay at inns which were often run by prostitutes, like the saloons of the wild west of America.
    - This entire chapter is written about a prostitute living on a wall in Jericho. As Israel plans to enter the land, the thing God seems most concerned about is the life of this prostitute in the midst of a people full of iniquity.
    - A prostitute is simply one who sells part of themselves for a price. In a way, we’ve all done that.
- 2:3 – “the king of Jericho sent to Rahab” – The king is acting very scared/paranoid. (Josh. 2:9-11)
- It was less than 5 miles from Jericho to the edge of the Jordan River. And with 2-3 million people, in addition to the pillar of fire and cloud, they could probably be seen quite easily from the walls of Jericho.
- 2:5 – “the men went out” – Rahab lied. This is probably not the first time she has lied about a man who has come into her house.
- She puts her life on the line to protect these two men. A prostitute in Jericho would mean nothing to the king, and she would’ve been killed if she was found out.
- 2:6 – “flax” – This was a laborious job. It was harvested in flood season, soaked and let split open, woven into rope and dyed red with the dye from the rocks of Petra/Jordan.
- 2:9 – “I know” – She is certain. She doesn’t say “I think,” but “I know.”
- “Lord” – (Heb. “Yahweh”) She is calling on the covenant keeping God is Israel.
- 2:10 – “we have heard” – She is acting based on the testimony she heard of the Lord and His work among His people. The word of God has touched her heart and changed the course of her life.
- This is a tremendous rebuke to any in the nation of Israel who would doubt God’s deliverance of this land as this prostitute of Jericho is so convinced of it. She is so sure that she asks them to swear an oath.
- 2:12 – “kindness” – The Hebrew for “kindness” (Heb. “chesed”) is frequently translated “love” or “unfailing love” and often summarizes God’s covenant favor toward His people or the love that people are to show to others.

- 2:14 – “when” – The spies are now talking confidently of taking this land.
- 2:15 – “cord” – This would be quite a heavy rope to let these men down out of the window.
- 2:16 – “go to the mountain” – She tells the spies to go west and wait out the men of Jericho who went east.
- 2:18 – “scarlet cord in the window” – The only thing she can do is hang this cord and trust. The cord is evidence of her faith.
- This is very similar to the nation of Israel putting the blood of the Passover lamb on their doorposts so that the destroyer would pass over their firstborn children. (Exod. 12)
- 2:21 – “so be it” – Rahab would eventually be of the line of the Messiah. (Matt. 1:5)
- Rahab will be saved. (Josh. 6:25)
  - What would the spies think when Joshua told them that the wall was going to fall? When the wall falls, only one pillar is left standing...the one with the scarlet cord hanging from the window.
  - In Heb. 11, Rahab is only one of two women held up as being women of faith. (Heb. 11:31)
  - “Likewise, was not Rahab the harlot also justified by works...” (James 2:25).
- 2:24 – “Truly the Lord has delivered” – The testimony of Rahab has strengthened the faith of the spies and, through them, all the nation of Israel. Instead of coming back with military plans and city layouts, they tell Joshua of the faith of the prostitute.

### **Chapter 3:**

There are many things necessary to be found in us to take our promised land (an understanding of the parameters of the land, willingness to work and fight for it, fellowship with God through it all, a steadfastness in the Scriptures, and faith), but there is also one thing very necessary outside of us for us to walk into that land – open doors.

- “I know your works. See I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.” (Rev. 3:8)
- 3:1 – “Joshua rose early in the morning” – This is said of Joshua at least 4 times in Joshua. (Josh. 3:1; 6:12; 7:16; 8:10)
- “Jordan” – means “to flow down.”
- 3:3 – “ark of the covenant” – This is the central figure in chapters 3-4: referred to as “ark...” 16 times and as “it” 5 times. This ark is the picture of the manifest presence of God.
- “the priests, the Levites, bearing it” – These are not the Kohathites who typically packed up and carried the ark.
    - The priests also carry the ark around Jericho in Joshua 6 and when it is brought into the Temple in 1 Kings 8.
    - The impossibility of crossing the Jordan is God’s work and therefore must be led by the presence of God. This is the way we all will be led into the life God has for us to receive the promises He has given to us.

- 3:4 – “two thousand cubits” – This is about 3,000 ft. or 1/2-mile.
- This space will allow the whole nation to see the ark for themselves.
  - “not passed this way before” – They are now for the first time following the ark rather than the pillar of cloud and fire.
  - This generation didn’t walk through the Red Sea and yet they are to follow the manifest Presence of the Lord represented in the ark of the covenant as it goes into the Jordan.
  - The Jordan will pile up as 2-3 million people pass through on dry ground. If they walk across 1½-2 miles abreast, it would take 8 hours for all to pass through.
- 3:5 – “Sanctify” – Lit. “set apart.” This is being set apart from the world and to the Lord.
- They are not instructed to do military maneuvers or take target practice, but simply set themselves apart to the Lord.
  - There cannot be confrontation without sanctification. Many people never even get to see Jericho because they are unwilling to be sanctified.
- 3:7 – “that they may know” – God is going to establish Joshua as their leader. It will help him to have credibility when he proposes to walk around Jericho to take it.
- This is important as God changes the manner in which He works. The manna will cease and the pillar of fire will go out. Moses is dead. But God is the same and the work is continuing.
- 3:10 – “by this you shall know...He will without fail drive out from before you” – God’s power and faithfulness in beginning the work is evidence that he will finish it too.
- “Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.” (Phil. 1:6)
  - They are coming into Canaan: God is fulfilling His promise to bring them out and to bring them in. (Exod. 3:8; Deut. 6:23)
- 3:11 – “crossing over before you” – God is leading the way.
- 3:13 – “the feet of the priests who bear the ark...in the waters of the Jordan” – Those who bear the presence of the Lord, must take the step of faith for the waters to part.
- Moses struck the Red Sea with his rod. Joshua is to step into the water.
  - “stand as a heap” – This is a half-mile wide river going straight up without becoming any wider.
- 3:15 – “overflows all its banks” – The Jordan would swell from 90 ft. wide to 1-1½ miles wide as the spring rains came with the melting of the snow on Mount Hermon.
- To learn real faith, God has to put us in a situation that is humanly impossible. God takes some time, before bringing His people into the promised land, to teach them through the wilderness what they will need to learn by experience so they can walk in the experience of the promised land.
  - Some scholars try to attribute this to an earthquake or a landslide.
  - “time of harvest” – Grain harvest took place in April-May.
- 3:16 – “Adam” – This is the only mention of this city in the Bible and modern scholars do not know exactly where it is located.
- This may be a picture of the Adam-life of the old nature that stands in the way of the fullness of life in the Spirit and receiving His promises.
  - “Zaretan” – This town was located 19 miles upstream from Jericho.
  - What would the people of Jericho think when they saw this?

3:17 – “dry ground” – This is just like at the Red Sea.

- This is training for them. It is not the people striving in the flesh and in their strength to take what God has for them. But people simply following the lead of the Lord as He miraculously delivers His people into the fullness of life.

#### **Chapter 4:**

4:5 – “stone on his shoulder” – These seem like good size stones.

4:6 – “a sign” – This is not to honor Joshua, but as a testimony to the Lord.

- “when your children ask” – Children ask a lot of questions. These stones will be a great teaching tool to the following generations
  - These stones mark a new beginning.
  - God is not content with merely doing a miracle. He wants to set it up as a memorial because His heart is concerned with the next generation.
  - Judges 2:6-10 speaks of the following generation that forgot the work of God in bringing them into the land.

4:9 – “Joshua set up twelve stones” – This seems to be in addition to the command to set up the stones at Gilgal.

- The memorial placed at Gilgal was public for all to see. The memorial Joshua sets up in the Jordan is private, just between God, Joshua, and the people standing there.
- In John 1:28 John the Baptist is baptizing at Bethabarra (which means “house of passage”) and said to the religious people of Israel that “God is able to raise up children to Abraham from these stones.” (Matt. 3:9)

4:10 – “the people hurried” – I’d hurry past a river standing up without a dam too.

4:13 – “forty thousand” – At their last numbering, these tribes had about 136,000 fighting men. Less than 30% actually go to fight.

- Settling east of the Jordan keeps the full army from fighting for the land and prevents the women and children from walking through the Jordan.
- If all we leave our children is something a lawyer can settle, then we really have left them nothing at all.

4:15 – “the Lord spoke to Joshua” – There are times God speaks to one man for the people. God’s instructions to take Jericho would never have gotten an audience at a committee meeting.

4:18 – “the waters of the Jordan returned” – This may have sounded like Niagara Falls.

4:19 – “tenth day of the first month” – This was the day the Passover lambs were to be examined and prepared for sacrifice; Palm Sunday. (Exod. 12:3) It was four days until Passover.

- “Gilgal” – means “rolling;” coming from the root word which means “wheel.”
  - Gilgal is located on the plains of the Jordan on the west side of the river about 8 miles from the Jordan, about 2 miles from Jericho, and will serve as Israel’s base of operations for the next couple of generations. They will return to Gilgal after victories and defeats (Josh. 9:6; 10:6, 15, 43; 14:6), through Judges and Samuel (1 Sam. 7:16 and chapter 11; 2 Sam. 19; and 2 Kings 2:1-2; 4:38), and will be mentioned in some of the minor prophets (Hosea 4:15; 9:15; 12:11 and Amos 4:4; 5:5).

4:21 – “ask their fathers” – Godly instruction is to begin with the fathers.  
- “I don’t know if our kids have a future in America, but I know America doesn’t have a future without our kids” – Joe Focht.

4:22 – “let your children know” – This is not just a testimony of their salvation, as if it was fire insurance, but a present testimony of experiencing the promised life of God.

4:24 – “all the peoples of the earth may know” – This is for us too.

## **Chapter 5:**

5:1 – “the sea” – That is the Mediterranean Sea.

- “we had crossed over” – Joshua is writing this.
- “their heart melted” – Jericho expected to have a few more months before Israel could ford the Jordan.

5:2 – “at that time” – Israel is now in Canaan, but there is one thing they must do before fighting to take the land.

- Jericho is not a problem to God. The greater difficulty is finding and having a people that are fully consecrated to Him and His way.
- God is looking for a heart that is toward Him, so that He can show Himself strong (2 Chron. 16:9). And a heart toward Him will be one with the flesh trimmed away.

5:3 – “circumcise” – Lit. means “to cut around.” This is the removal of the flesh.

- Circumcision was the sign of the covenant that Israel was under (Gen. 17). God brings them into the promised land based on the covenant and by the Spirit, not as a result of the flesh and its wisdom and strength. (Deut. 10:16; Rom. 2:29; Phil. 3:3; Col. 2:11)

5:6 – “did not obey” – This is referring to Israel at Kadesh Barnea over 38 years earlier. (Num. 14)

5:8 – “till they were healed” – The circumcision made them vulnerable for a time.

- Simeon and Levi used the time needed to heal from circumcision as an opportunity to annihilate an entire city. (Gen. 34)

5:9 – “Gilgal” – means “rolling.” Gilgal is a place of consecration.

5:10 – “kept the Passover” – The deliverance through the death of an innocent substitute is remembered before moving ahead to take the land.

- There have only been 2 observances of the Passover to this point: the first in Exod. 12 on the night of the deliverance from Egypt, and the second in Num 9 while the nation was still at Sinai. Most of the nation has never observed a Passover.
- The Passover was looking forward to the death of Jesus Christ on the cross. (Matt. 26:26-29)
- The promises of God, the release of the Spirit, and the fullness of life are all purchased and released to us through the death of Jesus Christ. The sacrificed Lamb will be forever at the center of it all.
- “on the plains of Jericho” – They stop to observe Passover right in the midst of the battle. Renewal takes place in the journey.

- 5:12 – “manna ceased” – This is after being sustained in this way for the past 40 years.
- They will now be living off of the fruit of the land.
  - They had waited to eat of the food of the promised land for well over 400 years. (Gen. 15:16; Acts 7:6)
- 5:13 – “when Joshua was by Jericho” – Joshua, the leader of God’s army, went to scout the nearest Canaanite stronghold, but another warrior was already on the scene.
- “for us or for our adversaries?” – Joshua wants God to pick a side.
- 5:14 – “No” – God is not picking a side. He is altogether different.
- God is always “for us” in the ultimate sense, but not always in the specific incidents.
  - In fighting the wars of the Lord, it is not in trying to get God to be on our side but in making sure that we are on His side. God has a greater plan than simply being on Joshua’s side.
  - “worshipped” – This is clearly Jesus pre-incarnate. An angel would not have allowed himself to be worshipped.
    - This Commander is called “Yahweh” in Josh. 6:2.
  - “my Lord say to His servant” – Joshua surrenders to the Lord and His way.
    - Joshua will die at 110 years old as “the servant of the Lord.” (Josh. 24:29)
    - Joshua recognizes that there is another host. He is truly second in command to the Lord. This is the picture of true leadership, where the leader is led by one greater.
- 5:15 – “take your sandal off your foot” – This is the same thing that God told Moses at the burning bush. (Exod. 3:5) Earlier, God told Joshua that He was going to be with him as He was with Moses (Josh. 1:5) and here it begins.
- Orthodox Jewish teachers have trouble with the personage here saying the same thing that Yahweh spoke at the burning bush.

## **Chapter 6:**

- 6:1 – “Now Jericho” – This is the first battle of Canaan.
- “none went out, and none came in” – The city is paralyzed by fear.
- 6:2 – “I have given” – God speaks of this in the past tense.
- There is an interesting combination of God’s sovereignty and human responsibility in the taking of Jericho.
  - “mighty men of valor” – Jericho is no pushover for Israel, but it will be for God.
- 6:3 – “march around the city” – In their marching, they were demonstrating their faith in God and His word. (Heb. 11:30)
- This is strange war strategy. Joshua is a seasoned soldier and this would go against all of his natural tendencies and training.
  - Joshua would have to take this plan back to his commanders and the people. Their response would have been interesting. This plan would never have survived a committee or board meeting.
  - This is God’s battle. And when the battles are fought God’s way, then He gets the glory. The only work for Israel in this is to yield and obey.
  - “six days” – God is giving Jericho ample time to repent and come to Him as Rahab did.

- 6:4 – “ram’s horns” – These were the “shophars” which were associated with the Jubilee.
- “the ark” – The ark of the Lord is central to this plan, as the presence of the Lord is essential to see the walls fall in our life.
  - “march around the city” – They would have to confront the utter impossibility of this situation.
- 6:5 – “the wall of the city will fall down flat” – Lit. “fall down under it.” That is “they will collapse.”
- There are walled cities in all our journeys. Because of pain earlier in life, we have built walls. And we will have to go through the walls to get into our promised land.
- 6:10 – “nor shall a word proceed out of your mouth” – This would force them to communicate with God alone as they walk around this impossible situation.
- 6:11 – “the ark of the Lord circle the city” – There is no mention of the people here, but merely the Lord’s presence.
- “came to the camp” – The nation returns to Gilgal at the end of every day.
- 6:17 – “doomed by the Lord to destruction” – Because the “iniquity of the Amorites” is now full. (Gen. 15:16)
- 6:19 – “consecrates to the Lord” – This victory is so dramatic that it is undeniable that God has brought it to pass. It is a lesson for the rest of the wars of Canaan.
- Our lives are to be marked by the supernatural.
  - The people are to take none of the credit for this victory.
- 6:20 – “they took the city” – The battle for Jericho is summed up in 2 verses. The rest of the chapter regards the instruction to the people. The primary victory is between the people and the Lord long before the walls fell.
- 6:22 – “bring out the woman” – This is not an indiscriminate destruction. God knows how to separate the righteous from the wicked.
- 6:23 – “Rahab, her father, her mother, her brothers” – Rahab’s family listened to her (unlike Lot’s family in Gen. 19).
- “outside the camp” – There would have been a period of separation and cleansing before they would have been fully accepted into the nation of Israel.
- 6:25 – “Joshua spared Rahab” – This demonstration of God’s love and mercy to Rahab as she turned her heart to the Lord is evidence that anyone else in Jericho could’ve done the same. God was just and fair with Jericho.
- 6:26 – “Cursed be the man” – In the days of Ahab, Hiel of Bethel rebuilt Jericho and it cost him his oldest and youngest sons. (1 Kings 16:34)
- The city of Jericho, in Jesus’ day, was not built on the ancient ruins. The ancient city was left as an oasis city. The Romans built Jericho next to the ancient city.

## Chapter 7:

Joshua 7 teaches us the lesson of Compromise in the Camp and Prayerlessness among the Leadership. Joshua doesn't seek the Lord in this chapter, as he does in chapters 6 and 8.

7:1 – “trespass” – Lit. “to deliberately step across the line.”

- The word “sin” means “to miss the mark” and “iniquity” means “bent, or twisted.”
- “Achan” – means “troubler.”
- “against the children of Israel” – One person's trespass effects the entire congregation. (Acts 5; 1 Cor. 5, 12; Gal. 6:1)

7:2 – “from Jericho” – There is no record of their return to Gilgal and also no record of Joshua seeking the Lord. They seem proud of their victory at Jericho and are now moving forward in momentum and self-confidence.

- Israel has forgotten that they didn't have anything to do with the victory at Jericho. They need to be reminded that we are just as dependant on God after the victory as we were before the battle. God is the one who fights for us and grants us victory.
- “from Jericho to Ai” – This was an uphill march of some 15 miles through a ravine to the top of the central Palestinian ridge.
- “Jericho” – means “fragrant place, or moon city.”
- “Ai” – means “heap of ruins, or dump.”
- “Beth-Aven” – means “house of wickedness.”
- “Bethel” – means “house of God.”
  - Jericho lies 1200 ft. below sea level while Bethel sits 2800 ft. above sea level.

7:3 – “they returned to Joshua and said” – Joshua listens to the advice of the men, but fails to seek direction from the Lord. (Num. 27:21)

- “about two or three thousand men” – In their minds, this is a little battle. It seems to be human nature to run to God in “big” battles, but to try to take on the little ones by ourselves.
  - Without God, the smallest battles are too big for us. And yet in God's eyes, the biggest of battles are always small.

7:4 – “they fled before the men of Ai” – This was Israel's first and only military defeat in Canaan.

7:5 – “Ai struck down” – Joshua chapters 6 and 8 begin with “Now the Lord said” and both chapters end in victory. But here there is no mention of the Lord leading them in any way.

- Defeat can help to produce a humility in His people that will lead them to depend on Him.
- “I have the confidence that if this fellowship moved away from a dependence on the Lord, the whole thing would go up in smoke in weeks” – Damian Kyle.
- “struck down about thirty-six” – 36 men die because of the selfishness of one man.
  - Nobody lives in a vacuum. The sin of one affects the whole.
  - This is the only military defeat of Joshua in the conquest of Canaan.

7:6 – “before the ark of the Lord” – Now Joshua is praying.

7:7 – “Alas” – This is a word of complete despair.

- “why have You brought this people over” – Joshua seems to be blaming God for Israel's presence in Canaan and for the humiliating defeat they had just experienced. He sounds like the children of Israel while they were in the wilderness.

- 7:9 – “what will you do for your great name” – Joshua is reminding God of His reputation. But it seems as if he is guilt-tripping God in the process.
- 7:11 – “Israel has sinned” – The greatest failure of any church is the failure to yield to the Holy Spirit every step of the way.
- Nothing of the victory at Jericho was to be theirs. It was a picture of all the other victories in Canaan. And Achan did physically what Israel had already done spiritually by taking this victory to themselves.
- 7:13 – “sanctify the people” – They were no longer set apart to the Lord and had to be re-sanctified.
- “you cannot stand before your enemies until you take away the accursed thing” – God would not let the people have the victory they would’ve had if they did not have sin in the camp. God cannot endorse our sin in that way.
    - We are deceived if we believe that we can live in sin and have fellowship with God outside the parameters of His Word. (1 John 1:8-9)
    - External defeat follows internal failure. They cannot stand before their enemies because they have fallen short before God.
- 7:16 – “the tribe of Judah was taken” – They may be using the Urim and the Thummim. (Num. 27:21)
- 7:18 – “he brought his household man by man” – God is giving Achan space to repent.
- “Achan...was taken” – There was no hiding at all. God knew his family and his address.
    - Heb. 4:13 – “all things are naked and open to the eyes of Him to whom we must give account.” (Num. 32:23; Ps. 51:4)
- 7:19 – “My son” – There is tenderness here.
- “I beg you” – Joshua is beseeching Achan to come clean.
  - “do not hide it from me” – David wrote that while he was silent about his sin, his bones cried out. (Ps. 32:3)
- 7:21 – “I saw...I coveted...and took them” – This is the progression of sin.
- Satan knows well to attack at the eye-gate. Eve, David, and others have fallen there.
  - “spoils” – Lit. “that which is given to the winning soldiers.”
    - These weren’t spoils; these were the accursed and devoted things.
  - “coveted” – Paul said this was the commandment that slew him because it cut to his heart. (Rom. 7:7-12)
    - Jesus said that if you have lusted in your heart, then you have already committed adultery. (Matt. 5:28)
    - “Keep your heart with all diligence, for out of it spring the issues of life.” (Prov. 4:23)
    - “...bringing every thought into captivity to the obedience of Christ.” (2 Cor. 10:5)
  - “two hundred shekels...fifty shekels” – About 5 lbs and 1¼ lbs respectively.
  - “hidden in the earth” – They were not really hidden at all.
- 7:23 – “from the midst of the tent” – Achan was deceived to think that he could hide his sin.
- There is no hidden sin. “Be sure your sin will find you out.” (Num. 32:23)

7:24 – “his sons, his daughters” – Deut. 24 says that an innocent child was not to die for the sins of their parent. But Deut. 13 says that a family was to turn in another family member involved in idolatrous or accursed things. Apparently, they knew but refused to tell anyone and are therefore punished as if they had done it.

7:25 – “stoned him with stones” – God is just. Achan’s sin led to the death of 36 others.

- There is a harshness to this. The NT Church appreciates God’s grace and patience, but He is the same toward sin today. It is just that now the punishment has been poured out on Jesus instead.

7:26 – “heap of stones” – This is the second monument, along with the one at Gilgal, of rocks in the land to the events of the conquest.

- “Valley of Achor” – means “the valley of trouble.”
- God will turn the “valley of trouble” into a “door of hope.” (Hosea 2:14-15; Isa. 65:10)

### **Chapter 8:**

8:1 – “do not be afraid” – This is after Joshua’s failure. God is asking Joshua to pick himself up once again.

- It is God’s grace that allows us to continue on after failure and defeat.
- “take all the people” – This is in contrast to the 3,000 they took the first time.

8:2 – “take as booty for yourselves” – If only Achan had waited a few more days, it would have been given to him. He didn’t have to step outside of God’s word to take for himself what God wanted to give him.

- The reasoning of the cross is, if God gave you His Son which was the best He could give, what other good thing will He withhold from us?
- “lay an ambush” – The victory will be the same in every battle, but the means much different each time.

8:3 – “thirty thousand” – Joshua tried to take the city with 3,000. He had grossly underestimated this battle.

8:4 – “lie in ambush” – This battle plan is much more complex than that of Jericho, even though Jericho was much larger and more powerful than Ai.

- They need to obey in battle as much in the small wars as in the big ones. Sometimes the small battles even require more obedience, so as to not cause us to think that the victory belongs to us.

8:8 – “you have taken the city” – Despite the involvement and responsibility given to Israel to take Ai, God is as much in this victory as He was in Jericho.

8:6 – “fleeing before us as at the first” – God is using the self-confidence of Ai and the previous failure at Ai for their benefit now. He redeems even our mistakes. (Rom. 8:28)

- The defeat of God’s people is never final.

8:16 – “all the people” – This was a complete victory.

8:17 – “not a man left in Ai or Bethel” – The people of Bethel join the battle.

- 8:18 – “stretch out the spear” – This is similar to Joshua’s first battle with Amalek (Exod. 17). Joshua has been prepared for this.
- Did Joshua have an Aaron and Hur help him hold up his hands too?
- 8:28 – “a desolation to this day” – So great was the destruction of Ai that archeologists are still unsure of its location today.
- 8:29 – “the king of Ai he hanged” – So much of life is about finding the right king. To do that we must crucify the old kings, for no man can serve two masters.
- “hanged on a tree” – The Israelites did not generally execute by hanging. The “tree” may refer to a pole on which the king’s body was impaled after execution.
  - “great heap of stones” – This is the third monument of stones in the land.
- 8:30 – “built an altar to the Lord” – Joshua and Israel re-consecrate their lives to the Lord. Victory is won by the Lord only through the death of an innocent substitute.
- They are acknowledging God in victory.
  - “Mount Ebal” – This mountain stands about 300-400 ft above Jerusalem.
    - From Mount Gerizim, you can see almost all the promised land. Shechem, where Abraham entered the land in Gen. 12:6-7, is located between the two mountains.
    - The instructions for this assembly were given in Deut. 11:29,30 and Deut. 27 and had them split the tribes between the two mountains, pronouncing curses from Ebal and blessings from Gerizim while the people stood in the valley below.
- 8:32 – “he wrote on the stones” – Joshua was to whitewash one side of the altar and write the words of the law on it.
- 8:33 – “the ark” – This is the last time we see the ark in the book of Joshua.
- “Gerizim” – means “beautiful, or blessing.”
- 8:34 – “the words of the law” – This is Deuteronomy, where they were repeatedly instructed that victory would be had in obedience to God and His word; while disobedience would yield only defeat.
- They are looking to the Word after victory. They were to keep the Word central in their lives.

## **Chapter 9:**

Chapter 9 gives us the Battle of Compromise.

- Abraham, David, and Samson compromised as well. God doesn’t hide the failures of His servants from us. The OT was written to us as examples. (Rom. 15:4; 1 Cor. 10:6)
- 9:1 – “the Hittite, the Amorites...” – These are also listed in Genesis 15:19.
- 9:2 – “gathered together to fight” – Up to this point, the people of Canaan have acted defensively. But now Canaan consults and confederates to go on the attack.
- This will provide Joshua the opportunity to cut out the heart of the Canaanite opposition.
  - The Canaanite tribes don’t unite entirely. There will be another confederation of Canaanite kings assembling against Israel in Joshua 11.

- 9:4 – “they worked craftily” – Gibeon did everything but repent (as Rahab had done).
- Gibeon realizes that Israel is going to take them and seems to understand that Israel is not to make peace with any tribes of Canaan.
  - “craftily” – They work with deceit and hypocrisy.
    - Eph. 6:13 – “the wiles (or ‘methods’) of the devil.”
- 9:6 – “make a covenant with us” – If you can’t beat them, join them. If Satan cannot get us as a roaring lion, he will approach us as an angel of light.
- The Gibeonites look harmless, but are in fact quite dangerous because of what they will lead Israel into.
  - We can’t make a deal with the enemies of our promised life. We are to crucify the old man, not make a deal or compromise with it. There is no settling for second best in the promised land.
- 9:7 – “perhaps you dwell among us” – The Israelites seem suspicious and question the Gibeonites. But they will soon move past their own suspicion and receive this fraud.
- God gives us a conscience, but a conscience is easy to kill if we ignore it. (“Their consciences are seared...” – 1 Tim. 4:2.)
- 9:9 – “because of the name of the Lord your God” – They deceitfully appeal to God and His work. Compromise knows the God-talk and religious lingo.
- 9:10 – “the Amorites who were beyond the Jordan” – They don’t mention Jericho and Ai to keep from appearing to be from the land.
- 9:11 – “make a covenant with us” – Compromise presses us to make quick decisions, and tries to keep us from seeking or waiting on the Lord.
- 9:13 – “old” – God’s Israel has often been deceived and imposed upon with a show of antiquity. But just because something or someone is old doesn’t mean they are good or Godly.
- 9:14 – “took some of their provisions” – They examine the evidence presented to them.
- “they did not ask counsel of the Lord” – They look to the stuff, but not to the Lord.
    - This will be the second failure in the promised land (Ai being the first)...both are a result of prayerlessness.
    - Israel was unable to determine truth based on external circumstances. We, too, are to walk by faith and not by sight. (2 Cor. 5:7)
    - God’s leading will never contradict His Word.
- 9:15 – “covenant” – Also translated “league” and “peace” in this passage. It is the same Hebrew word throughout.
- “to let them live” – This was the covenant, directly opposing the Word of God.
- 9:16 – “at the end of three days” – If they just would’ve waited three days.
- The key to walking in peace is to seek the Lord first, then go where He directs. It is not seeking the Lord and going at the same time, only to wonder later if that was really His leading.

9:18 – “the congregation complained” – Gibeon was “like a royal city.” (Josh. 10:2) There was a lot of spoil that they would never get to have because of the compromise granted by the leadership of their nation.

- One of the prices of prayerlessness in the life of the leader is the loss of the confidence of the people.
- “Israel did not attack them” – God expects them to keep their word now. Saul’s family was punished for Saul’s breaking this covenant with the Gibeonites. (2 Sam. 21:1)
  - Simeon and Levi slaughtered Shechem by deceit in the mountain range centuries earlier.
  - In our society, if fraud is involved in a covenant, the pact can be annulled after the fraud has been found out.
  - The Gibeonites are deceivers, but they are safe because of God’s word. How much greater, then, is our covenant with God?

9:23 – “slaves” – Joshua made his mistake work for him. He didn’t go back on his word and he didn’t forsake his responsibility to God and His word. (Rom. 8:28)

- Deut. 20:10 instructed the Israelites that they could take a foreign enemy as slaves rather than destroying them if they surrendered at the opportunity for peace and chose not to fight Israel.
- “woodcutters and water carriers” – The Gibeonites will help to rebuild the wall with Nehemiah and Ezra. (1 Chron. 9:2; Ezra 2:43,58; Neh. 3:26)
- “the house of my God” – When Solomon became king, the tabernacle and altar were at Gibeon. (1 Chron. 1:3,5)

9:25 – “do with us as seems good” – Gibeon is willing to be subservient.

- After compromise, we cannot take it back. So then we must admit our mistake, stand up to it, and make it subservient to us. We don’t keep handling it. If we keep messing with it, it will take more from us in the long run.

9:27 – “woodcutters and water carriers for the congregation and for the altar of the Lord” – We can let the Gibeonites, those mistakes and failures, be what adds wood to the fire of our love of the Lord and bring the water of the Word and the Holy Spirit to our relationship with Him.

## **Chapter 10:**

10:1 – “Jerusalem” – The first mention in the Bible.

- Jerusalem touches the heart of God. This battle is for the heart.
- The book of Joshua overlays the book of Revelation in interesting ways. Both cover 7 years, both have 7 trumpets, there are 2 spies/prophets in both, there are kings hiding in caves in both books, and Adoni-Zedek of Joshua is very similar to the anti-Christ of Revelation.
- “Adoni-Zedek” – means “lord of righteousness.” He is the king of Jerusalem.
  - This is the first name of a king of Canaan in Joshua.
  - Melchizedek, another king of Salem, means “king of righteousness.” (Gen. 14:18-24)

10:2 – “Gibeon” – That mighty city surrendered shamefully and joined Israel’s side.

- Adoni-Zedek responds to the surrender of Gibeon by calling for an alliance to come against Gibeon and Israel.

- 10:3 – “Adoni-Zedek king of Jerusalem” – Adoni-Zedek is an imposter, a usurper to the throne of Jerusalem and pictures the self-righteousness that opposes the people of God walking in the promises of God.
- Hypocrisy and self-righteousness are always at the heart of the battle.
  - “Hoham” – means “to force, or compel.”
  - “Hebron” – means “alliance, or fellowship.”
  - “Piram” – means “to run wild, or wild donkey.”
  - “Jarmuth” – means “height, or pride.”
  - “Japhia” – means “splendid, or splendor” and carries the idea of “showing off.”
  - “Lachish” – means “impregnable.”
  - “Debir” – means “to talk incessantly.”
  - “Eglon” – means “circular.”
    - Self-righteousness is involved in all these kings.
- 10:4 – “attack Gibeon” – These allied kings want to make war with Gibeon who has made peace with Israel.
- 10:5 – “Gibeon sent to Joshua” – Gibeon turns to Israel and now Israel has to go to war to fight for those they compromised with.
- God will redeem this failure by bringing all the kings together to be defeated at one time.
- 10:7 – “Joshua ascended from Gilgal” – The army of Israel will travel through the night over 25 miles making a climb of 4,000 ft. Then they fight in an extended day.
- 10:8 – “have delivered” – God sees this as already done and speaks in the past tense.
- 10:10 – “the Lord routed them” – God wins the war while Joshua leads his army through a 12 hour march to fight in a prolonged war. Both God’s sovereignty and human free will go together.
- “Azekah” – means “to fence in.”
  - “Makkedah” – means “to herd.”
- 10:11 – “on the descent of Beth Horon” – This is an 800 ft descent over the ridge and set of terraces to go down slope.
- “large hailstones” – Like the 90lb+ hailstones at Armageddon. (Rev. 16:21)
    - The hailstones only hit the enemies of Israel.
- 10:12 – “Joshua spoke to the Lord” – What made Joshua say this? It is the middle of a battle and this has never happened before.
- 10:13 – “so the sun stood still” – God will give us the time to take our land if we are willing to fight until the complete victory. He will take away our excuse that we don’t have enough time.
- Scientifically, what this meant was that the earth would have had to slow down in its rotation under the sun.
  - Israel traveled all night, chased the enemies over the ridge, and fought through the prolonged day so they could see God give them great victories.
  - There is going to be war in our lives anyway; we might as well be in the wars that allow us to see stuff like this.
  - “did not hasten to go down” – The Hebrew indicates “a retardation of the movement” and not a complete cessation.

- 10:15 – “Joshua returned...to the camp at Gilgal” – It must have been an interesting march back to Gilgal.
- 10:16 – “these five kings had fled” – These brave guys run away.  
 - Our self-righteousness is very quick to run away under pressure.
- 10:21 – “No one moved his tongue” – The nations were awestruck at Israel’s victory.
- 10:25 – “do not be afraid” – Joshua encourages his men with the encouragement given to him numerous times previously.  
 - “your feet on the necks of these kings” – This is a picture of God’s dominance over the enemies. The strength is God’s, not ours.  
 - “And the God of peace will crush Satan under your feet shortly.” (Rom. 16:20)
- 10:26 – “hanged them on five trees” – This is what we need to do with self-righteousness; bring it into the light, put it under our feet, cut its head off, and hang it on a tree.  
 - Jesus, who hung on a tree in our stead, is willing to impute His righteousness onto us if we are willing to turn from our self-righteousness and receive of His.  
 - “Cursed is everyone who hangs on a tree.” (Gal. 3:13)
- 10:28-43 – The wars through the south happen in quick succession and are taken quite easily, because the heart of the war has been won for righteousness opening up the rest of the land.
- 10:32 – “on the second day” – Lachish means “impregnable,” so it takes two days rather than just one.
- 10:36 – “Hebron” – This was the site of the tombs of Abraham and Sarah and Jacob and Leah. It must have been an interesting battle as they fight for the ground promised to Abraham well over 400 years earlier.
- 10:41 – “Kadesh Barnea” – Joshua and Caleb are back at Kadesh Barnea. (Num. 13-14)  
 - “Goshen” – This is the Goshen of Canaan at the southern part of Israel.
- 10:42 – “the Lord God of Israel fought for Israel” – God grants victory to Israel. (See also 10:30, 32, 42; 11:6, 8.)
- 10:43 – “Gilgal” – Israel returns to camp at Gilgal before turning to fight in the north.

### **Chapter 11:**

Two of the main themes of chapters 10 and 11 are: 1. It was the Lord who gave the victory (10:30,32,42; 11:6,8), and 2. Joshua obeyed the Lord by utterly destroying the enemy (11:9,12,15,20).

- 11:1 – “Jabin” – He is afraid of the Israelites’ ease of movement through Canaan, so he musters a large confederacy to come out against Israel together.  
 - “Hazor” – This is the largest city in the north, covering about 200 acres inside the city. (In comparison, Jericho covered 8-10 acres and Megiddo covered 10-15 acres.)

- 11:2 – “the plain south of Chinneroth” – This is the Jordan Valley.
- “Chinneroth” – means “harp.” This is also known as the Sea of Galilee.
  - “Dor” – This was located near the Mediterranean.
    - This alliance covers the entire breadth of Canaan.
- 11:4 – “as many people as the sand that is on the seashore” – Josephus records that this army contained 300,000 footmen, 10,000 horsemen, and 20,000 chariots.
- The fiercest battles are fought just before the war is over.
- 11:6 – “do not be afraid” – God is again calling for Joshua to have faith in the face of overwhelming odds.
- “I will deliver” – The Lord grants the victory. (10:30,32,42; 11:6,8)
  - “burn their chariots” – God doesn’t want them to trust in the weapons of the enemy. Why should they take their weapons if they weren’t good enough to defeat them?
    - These advanced implements of war were not used by the armies of Israel until the time of Solomon. (1 Kings 9:22; 10:26-29)
    - “Some trust in chariots, and some in horses; But we will remember the name of the Lord our God.” (Ps. 20:7)
- 11:7 – “came against them suddenly” – They move in boldness because of the promises of God.
- “Merom” – This was a lake, and now stands dry. It is located in the Valley of Megiddo.
- 11:9 – “as the Lord had told him” – Joshua obeys God’s instructions. (11:9,12,15,20)
- 11:11 – “burnt Hazor” – There is a thick layer of ash there to this day.
- Hazor is mentioned again in Judges 4:2.
- 11:13 – “the cities that stood on their mounds” – The cities that “stood still” were taken and spoiled, but not burned. But they burned Hazor because of its opposition and size, so they could make an example of it.
- 11:15 – “As the Lord had commanded” – Their victory is a result of complete obedience to the Lord’s commands.
- “He left nothing undone” – Joshua fights to the end.
- 11:16 – “Goshen” – This is not the Goshen in Egypt, but the one located in south Israel.
- 11:17 – “Mount Halak” – This was a desert peak to the east of Kadesh Barnea marking Israel’s southern extremity.
- 11:18 – “Joshua made war a long time” – This is at least 7 years (because Caleb is 78 years old in Deut. 2:14 and Josh. 14:7, and is 85 years old in Josh. 14:10). And Joshua was 90-100 years old at the time of entering Canaan.
- “‘Blessed are the dead who die in the Lord from now on.’ ‘Yes,’ says the Spirit, ‘that they may rest from their labors, and their works follow them.’”

11:20 – “of the Lord to harden their hearts” – The inhabitants of Canaan had enough evidence for Rahab to turn and the Gibeonites to fear and make peace. The rest chose instead to stubbornly oppose God, so God solidified their decision.  
- “God gave them over...” (Rom. 1:24,26,28)

11:21 – “at that time” – We are not sure this is all given in chronological order, but it seems to be written as a conclusion to the conquests of Canaan in summary form.

11:22 – “Anakim” – Forty years earlier, the Anakim placed such great fear in the people that they turned from the promised land. Israel seemed like grasshoppers in their sight. Now the Anakim fall as they take the land.

- “Gath” – This is where Goliath was from.
  - Their failure to completely drive out the inhabitants of Canaan as God had directed would trouble them later.

11:23 – “according to all that the Lord had said” – God’s word is fulfilled.

- The major part of Canaan was defeated. But there are pockets of Canaanite villages left to be driven out by Israel.

### **Chapter 12:**

12:1-6 – “the other side of the Jordan” – Joshua recaps the land taken by Moses east of the Jordan. This land will be given to Reuben, Gad, and ½ the tribe of Manasseh.

12:4 – “Og” – Og is often mentioned when the wars of Israel are recounted. (Ps. 135:11; 136:20)

12:6 – “a possession” – Israel is finally settling down after 40 years in the wilderness.

12:7-8 – “on the west” – Joshua now recounts the land taken west of the Jordan.

- The land of Canaan is a very diverse and beautiful land.

12:24 – “all the kings, thirty-one” – Sometimes it is just good to look back at the battles we have won in Christ. His past faithfulness is evidence of His future faithfulness..

- We don’t hear of many of these battles. But Joshua and Israel went through all of them with the Lord and now they stand as a testimony of God’s faithfulness.

### **Chapter 13:**

13:1 – “Joshua was old” – He is likely about 107 years old at this time.

- One would think that you’d be done with your work by 100 years of age. But when most others his age are retired, Joshua is still fighting.
- “you are old” – The war doesn’t end when we run out of strength.
  - “Blessed are the dead who die in the Lord from now on...that they may rest from their labors.” (Rev. 14:13)
  - “Little by little I will drive them out from before you, until you have increased, and you inherit the land.” (Exod. 23:30)
- “much land yet to be possessed” – There is a great difference between inheritance and possession. We are to grow to complete in us what He has already given to us.

- 13:2 – “the land that yet remains” – The overall war has been won, but there are still small battles to finish out and a land to be fully possessed. Up to this point, they were conquering corporately, but now they are becoming more independently responsible.
- There are some battles we can fight corporately as the body of Christ. But there are also come battles that no other person can help us in. We fight those battles alone.
  - God now turns His (and their) attention to the smaller, peripheral villages. They weren’t even worried about this small stuff when they first came into the land. But God has a way of continuing until even the smallest pieces of the enemy are rooted out of the territory.
  - “the Philistines” – David will have to deal with these people later.
    - Their failure to completely possess the land will be a problem for Israel later.
- 13:6 – “inheritance” – The word ‘inheritance’ is used over 50 times in chapters 13-21.
- The inheritance is received only after “Joshua made was a long time” (Josh. 11:18). It is God’s gift, and comes from His hand, while at the same time, Joshua has some work and responsibility to do toward it.
  - “divide it by lot” – This phrase is used over 22 times in chapters 13-21.
    - The lot will fall out just as Jacob prophesied in Gen. 49.
    - Tradition says they had two pots, one with the territories and the other with the tribes. The priest would take one item out of each pot and that would be their portion.
    - Ephraim will get the major portion of the northern territory because of its size. And Judah will get the major portion of the southern territory because of its size. But the rest of the tribes will get their portion by lot.
    - The Israelites were content with their lots, taking them as from the Lord. They had seen the major miracles. They could then accept that these details would be from God’s hand too. (Prov. 16:33)
    - In each of our promised lands, there are mountains and valleys, enemies and wars, etc. But the land is given from the hand of God and can therefore be accepted.
- 13:8-13 – “beyond the Jordan eastward” – These are the boundaries of the land taken east of the Jordan River.
- 13:14,33 – “no inheritance” – Levi didn’t get a land inheritance. Instead they would be spread throughout the promised land in the 38 cities of the Levites. (Num. 18; Deut. 18:1-8; 10:8-9; Josh. 13:14,33; 14:3-4; 18:7)
- At last count in Numbers, there were 23,000 Levites in Israel.
  - The headquarters for Levitical service is in Shiloh (and will later move to Jerusalem).
- 13:15-23 – “to the tribe of...Reuben” – These are the boundaries of Reuben’s inheritance.
- This tribe, with that of Gad, was surely shaken by Hazael, king of Syria (2 Kings 10:33), and afterwards dislodged and carried into captivity, twenty years before the general captivity of the ten tribes by the king of Assyria (1 Chron. 5:26).
- 13:22 – “Balaam” – This recaps the account of Balaam given in Num. 22:18; 24:25-25:3.
- 13:24-28 – “to the tribe of Gad” – These are the boundaries of Gad’s inheritance.
- 13:29-31 – “half the tribe of Manasseh” – The boundaries to Manasseh/Machir’s inheritance.

## Chapter 14:

14:4 – “the children of Joseph were two tribes” – Levi didn’t receive an inheritance. So to make up for the 12<sup>th</sup> tribe, Joseph was divided into 2 tribes with separate inheritances.

14:5 – “they divided the land” – These are the allotments for their inheritance in Canaan.

14:6-15 – “And Caleb” – The account of Caleb taking Hebron. (The account continues in 15:13-19.)

- We want to be completely open to God; willing to move into all the good works He has for us. Let us not limit God by our unbelief.

14:6 – “Caleb” – means “dog.” He is now 85 years old and has spent the last 40 years in the wilderness after spending the previous 40 years in Egypt.

- “the Kenizzite” – Caleb is a proselyte. His family was from a Canaanite tribe. (Gen. 15:19)
  - Caleb represented Judah at Kadesh Barnea. (Num. 13:6)
  - Nobody is restricted from the inheritance because of circumstances.
- “the Lord said” – This phrase is repeated 5 times in vv. 6-15.
  - Caleb has trusted the Word of the Lord wholeheartedly for 45 years. Because the Lord said so, he can receive the promises of God.

14:7 – “spy” – The word for “spy” is also the word for “tourist” in the Hebrew.

- “as it was in my heart” – The NIV translates that “according to my convictions.”

14:8 – “I wholly followed the Lord my God” – And he still is; at 85 years old and despite spending 40 years in the wilderness due to the unbelief of the others. He is not afraid of war because he follows the Lord wholeheartedly. (Num. 14:24; 32:12; Deut. 1:36; Josh. 14:8,9,14)

- Caleb takes the mountain and the giants so that he can get the fellowship.
- Caleb could have been bitter at God for having to go through the wilderness because of the unbelief of others, but instead he holds to the promises of God and walks in faith.
- Caleb was willing to stand alone, even in the congregation of God’s people.

14:9 – “the land where your foot has trodden” – Caleb doesn’t let Joshua cast lots for him. He wants the land God promised to him over 45 years ago.

- “Imitate those who through faith and patience inherit the promises.” (Heb. 6:12)

14:11 – “just as my strength was then” – He has been waiting for this day for 45 years.

- “for war” – This 85 year old man is the only one to drive out all the Canaanites of his territory.
  - Caleb is the only one we hear of completely driving out the inhabitants of his inheritance. Yet he demonstrates to us that ‘it can be done.’
  - “The greatest battles are fought just before the war is over” – Alan Redpath.

14:13 – “Hebron” – means “fellowship, or association.”

- Hebron is where Sarah and Abraham were buried. (Gen. 23:2)

14:15 – “Kirjath Arba” – means “the walled city of Arba.”

## **Chapter 15:**

15:1-12, 20-63 – The boundaries and cities of Judah.

- The boundaries aren't limitations as much as areas of responsibility.

15:8 – “Hinnom” – This is the valley just south of Jerusalem.

15:13-19 – “Now to Caleb” – This is the account of Caleb taking Hebron.

15:14 – “Caleb drove out the sons of Anak” – These are the giants that turned Israel back to the wilderness at Kadesh Barnea. (Num. 13-14) Now the giants finally fall at Caleb's hand.

- Caleb finished his course; he fought his fight.

15:16 – “Kirjath Sepher” – means “the walled city or fortress of Sepher.”

- “to him I will give Achsah my daughter as wife” – This is a strange screening process for your daughter's husband.
  - Achsah must have been attractive enough to motivate a young man to go to war in an attempt to win her as his wife.
  - Caleb is guaranteeing that his son-in-law will be a man of faith and willing to fight for the promised land.

15:17 – “Othniel” – means “lion of God.” He would later become the first judge of Israel.

(Judges 1:12-15; 3:7-11)

- Othniel is a beautiful picture of a man, the “lion of God,” who fought to take a bride and defeated the enemy. The bride later goes to her father for water and he gives her two springs.

15:19 – “upper springs and the lower springs” – Caleb gives her more than she asked for.

- “springs” – These are also called “living water.” (Luke 11:9-13; John 7:37-39)

15:20-62 – “the cities” – Over 100 cities in Judah seem to be taken with very little difficulty.

- Only Jerusalem stands untaken. (Josh. 15:63)

15:63 – “Judah could not drive them out” – The battle for Jerusalem is seen in Josh. 10:3;

Judges 1:8,21; 2 Sam. 5:6-10.

## **Chapter 16:**

16:1-4 – The boundaries of the allotment of the tribes of the sons of Joseph (Ephraim and Manasseh).

16:5-10 – The boundaries of Ephraim.

- Joshua was from Ephraim.

16:10 – “they did not drive out the Canaanites” – They have been told to completely destroy and drive out the Canaanites. Ephraim is failing to drive them out completely and is instead choosing to let them stay in Canaan in exchange for tribute money and labor. This will be a problem to them in the future.

- If they were powerful enough to make them slaves, they could've driven them out as well.
- Ephraim is taking the beautiful Jordan Valley and the enemies have no desire to leave. They would rather be slaves in the Jordan Valley than to leave and be free.

## **Chapter 17:**

17:1-13 – The boundaries of Manasseh (West Manasseh).

- This allotment is interesting in light of Jacob’s prophecy for Ephraim and Manasseh given in Gen. 48:13-20. In the second census of Numbers 26:34 and 37, Manasseh outnumbered Ephraim by over 20,000 men. But because half of Manasseh is remaining on the other side of the Jordan, Ephraim now outnumbers Manasseh just as the prophecy foretold.

17:3 – “Zelophehad...daughters” – They come to receive the land promised to them by Moses in Num. 27. (See also Num. 36.)

- These women stand in stark contrast to the compromising brethren of Manasseh remaining on the other side of the Jordan. These women have had the privilege of walking through the parted Jordan, seeing Jericho fall, etc.
- This ruling allows the genealogy of Jesus to be taken through Mary given in Luke 3.

17:13 – “did not utterly drive them out” – Here we see the compromise again. They “grew strong” and still chose to leave the Canaanites in the land.

- It seems they are compromising to receive some financial benefit for leaving the Canaanites in the land.

17:14 – “given us only one lot” – They want more when they haven’t taken what has been given to them already.

- “we are a great people” – They have no lack of positive self-esteem. They claim to be great and powerful, but don’t want to fight for their land.

17:15 – “if you are a great people” – They want a place and position handed to them. But Joshua shows them a land to be taken and they must go take it for themselves.

- In Christian ministry, we must work ourselves into our position. It is not to be given based on education, connections, human promotion, or any other natural advantage.

17:18 – “mountain country shall be yours” – They are complaining about their lot rather than driving out the enemy taking up space in their lot. There was plenty of room in this lot, if they would just be busy about their business.

- They must be faithful to take the land.

## **Chapter 18:**

18:1 – “Shiloh” – means “rest” and was a city located in the West Bank area of Israel. Being more central to the land now taken, the tabernacle and headquarters move from Gilgal to Shiloh and will remain there until the time of Samuel. (1 Sam. 4:3; 2 Sam. 6)

- Excavations of Shiloh have found a small mound (about 30 ft. high) above a series of ridges. This would have made the tabernacle visible to all around. The nation would travel there on feast days, eating their meals with the tabernacle in view. So they have found layers of broken pottery all around Shiloh where this mound was visible because after the nation ate their meals they would break their dishes.

- 18:3 – “neglect to go and possess the land which the Lord God of your father has given you” – They fail to possess what God has already given to them by neglect.
- They are asked to do much the same thing we are asked to do. God has given us an inheritance, but possessing it is our responsibility.
  - “neglect” – (Heb. “raphah”) Lit. “to relax, to sink, to let drop, or to be disheartened.” This word carries the idea of “lazy, or irresponsible.”
  - Any presumption that things will always continue as they are currently will cause us to relax and neglect what God has called us to possess.
  - “go and possess” – Conquest had to be followed by settlement. A distinction must therefore be made between the national wars of conquest (found in Joshua) and the tribal wars of occupation (seen in Judges 1-2).

18:4 – “survey” – Josephus reports that these men are experts in geometry having been educated in Egypt.

- 18:8 – “before the Lord” – This is not gambling. There is no chance involved. These lots are falling out the way God desired and predicted in Genesis 49.
- Historians say that they used two pots; one with the descriptions of the land and the other with the names of the tribes. They would pull one out of each pot and that would be the inheritance for that tribe.

18:11-28 – The boundaries of Benjamin.

18:28 – “Jebus (which is Jerusalem)” – The tribe of Benjamin contains the city of Jerusalem.

### **Chapter 19:**

These lots fall out just as Jacob prophesied over 400 years earlier. (Gen. 49)

- “The lot is cast into the lap, but its every decision is from the Lord.” (Prov. 16:33)
- There is no mystery of address to God. He knows our lot, our portion, our walled cities, our giants, our boundaries, our milk and honey, our families, etc.
- It is important for us to know as we go to possess our land that, no matter what our lot entails, rewards are based on faithfulness not scope of impact.

19:1-9 – The boundaries of Simeon.

19:1 – “within the inheritance of Judah” – It was prophesied that Simeon would be scattered in Israel (Gen. 49:7). Eventually that will be fulfilled as Simeon will be subsumed into the surrounding tribe of Judah.

19:10-16 – The boundaries of Zebulun.

- Matt. 4:12-16 speaks of Jesus Christ walking through the regions of Naphtali and Zebulun and fulfilling an OT prophesy from Isaiah 9:1-2.

19:17-23 – The boundaries of Issachar.

19:24-31 – The boundaries of Asher.

- Asher contains the most productive olive vineyards in Israel.

19:32-39 – The boundaries of Naphtali.

19:40-48 – The boundaries of Dan.

19:47 – “Dan went beyond these” – Dan failed to fully possess their land in Canaan proper, so they look for easier land to take in the north. What is easier to them currently will prove more difficult in the future. (Judges 18:2-10, 27-29)

- In their refusal to take their lot, they were in idolatry. Dan, along with Bethel, will be one of the two idolatrous centers of Israel.
- “dwelt in it” – This won’t happen for 50 years after the casting of lots.
  - The region of Israel will consistently be known from Dan to Beersheba. (Gen. 14:14; Deut. 34:1)

19:49 – “Israel gave an inheritance” – Joshua doesn’t make demands for his land, but they give it to him anyway.

- While some tribes are upset with their lots, Joshua is willing to take his lot last and receive whatever is given to him from the Lord.
- Joshua is nearly 110 years old at this time.
- “an inheritance among them to Joshua” – Joshua takes his land last.

19:50 – “Timnath-Serah” – means “abundant portion.”

- Here Joshua was also buried. (Josh. 24:30)
- “he built the city and dwelt in it” – Joshua, as a leader, is willing to fight to possess the land as the people were expected to do.
  - Leaders have their own land to take, even as they help to oversee the people’s taking their land as well.

## **Chapter 20:**

The Holy Land is about the size of the state of Maryland, so you can see that nobody was very far from a city of refuge.

20:1-6 – The instructions for the Cities of Refuge were also given in Numbers 35.

20:3 – “the avenger of blood” – (Heb. “gaal”) Lit. “the kinsman-redeemer, the near of kin.” The avenger was a near relative with the obligation of exacting retribution. (Lev. 24:17; Num. 35:16-28)

- In this ancient Jewish society functioning without a police force, voluntary manslaughter was punishable by death at the hands of the nearest male relative who was called the avenger of blood. Involuntary manslaughter was not a capital crime, so cities of refuge were provided to escape the avenger of blood.
- Avengers of blood are still used in some Asian and Middle Eastern societies. Much of what we see as terrorism today is this attitude working out today.
- The “avenger of blood” is also called the “kinsman-redeemer” (Ruth 3:9) and “redeemer” (Ps. 19:14). The avenger of blood and the kinsman-redeemer are therefore the same person and a whole picture of the dual role of Jesus Christ.

- 20:7-8 – The Cities of Refuge: Kedesh in Naphtali, Shechem in Manasseh (West), Hebron in Judah, Golan in Manasseh (East), Ramoth in Gad, and Bezer in Reuben.
- There were 3 cities of refuge on either side of the Jordan. The gates of the cities were to be open 24 hrs/day. The cities of refuge were Levite cities. The Levites were to maintain road signs at all crossroads pointing to the nearest city of refuge. The nearby bridges were to be maintained. And there were even runners stationed a certain distance from the city of refuge to encourage the one fleeing from the avenger of blood. The person's case was heard the gate of the city and if it was determined that the murder was involuntary, they could remain in that city and be protected. However, if they left the city they could be killed by the avenger of blood. And only at the death of the current high priest could the manslayer be released.
  - We “have fled for refuge to lay hold of the hope set before us” in Christ. (Heb. 6:18)

20:7 – “appointed” – Lit. “sanctified, or set apart.”

- “Kedesh” – means “holy, sanctuary.”
- “Shechem” – means “shoulder.”
- “Hebron” – means “fellowship.”

20:8 – “Bezer” – means “fortified place.”

- “Ramoth” – means “the heights.”
- “Golan” – means “exaltation, rejoicing.”

### **Chapter 21:**

1 Chron. 6:54-81 also lists the Levitical cities (with place and spelling changes).

21:4 – This was the lot of the Kohathites.

21:6 – This was the lot of the Gershonites.

21:7 – This was the lot of the Merarites.

21:9-42 – “forty-eight cities” – With 48 Levitical cities, they would never have to travel more than 10 miles to reach one of these cities.

- Jacob's prophesy of Gen. 49:5-7 said that Levi would be scattered in Israel. But God took Levi to Himself in Exod. 32:26. Both prophecies are fulfilled in Levi's allotment of land in Israel.
- The Lord scatters His ministers as salt throughout the land. This keeps them from inbreeding and isolation.

21:43 – “the Lord gave to Israel all the land” – He gave it all, but they failed to possess parts of it.

21:45 – “not a word failed” – God upholds His Word and His promises to His people.

- God is faithful. He always keeps His promises (given enough time).

## Chapter 22:

22:2 – “you have kept all” – They are commended by Joshua and honorably discharged to return home to their families east of the Jordan.

- This must be tough to some degree. These guys have been fighting side-by-side in Canaan for nearly 7 years.

22:5 – “take careful heed” – Their obligation now and always is to stay close to the Lord. Their military obligations are over, but their spiritual obligations remain.

- “do the commandment and the law” – To heed and to do the Word of God are to be the norm among the people of God.
- “love the Lord” – This always comes first.

22:8 – “divide the spoil” – Those who “stay with the stuff” get an equal reward. (See also 1 Sam. 30.)

- “Whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.” (Matt. 10:42) Those who participate in the support of a missionary receive the missionary’s reward.

22:10 – “the Jordan” – The Jordan River is now a natural boundary between the 9½ tribes in Canaan and the 2½ tribes in the area of Gilead.

- The last time they went through the Jordan, the priests were standing in the middle. After all they have seen and been through, maybe there are some who wished they had not settled on the other side of the Jordan.
- “in the land of Canaan” – They build the altar west of the Jordan. It was to be a memorial to the tribes in Canaan that the trans-Jordan tribes were of Israel too.
- “impressive altar” – The intent may be correct, but it seems wrong of them to build such an impressive thing. (Exod. 20:22-26)

22:12 – “heard of it” – The nation is ready to go to war over hear say.

- The information is correct, even though the implication is wrong. They weren’t defecting.
- We cannot judge a heart based merely on external observation.
- “He who answers a matter before he hears it, it will be folly to him.” (Prov. 18:13)
- “Judge not, that you be not judged...First remove the plank from your own eye...” (Matt. 7:1,5) The plank is the judgmental attitude itself.
- “to go to war” – Snap reaction. The whole situation flares up quickly.
  - James 1:19 – “let every man be swift to hear, slow to speak, slow to wrath.”
  - They were about to do to themselves what none of their enemies could do. Satan couldn’t stop Israel in the wars of Canaan, so he will attempt to start a civil war.
  - It seems to be a pretty common temptation that as a people settle their land and the wars of the Lord come to an end, they will often turn on each other and fight one another.

22:13 – “Israel sent Phinehas” – Israel sends a delegation over the Jordan to understand what is happening.

- It is wisdom is to get all the information before making a decision, especially before going to war with your fellow brothers.

22:16 – “Thus says the whole congregation” – Gossip travels fast.

- “What treachery is this?” – This is more an accusation than a question.
- “to turn away” – They didn’t turn away.

22:18 – “He will be angry with the whole congregation” – The motives may be somewhat selfish. They don’t want to get punished for someone else’s disobedience.

22:19 – “take possession among us” – This is a pretty generous offer.

22:20 – “Achan...that man did not perish alone” – Achan’s sin affected the entire congregation.

22:25 – “your descendants would make our descendants cease fearing the Lord” – This is their reasoning in building the altar. They weren’t doing this out of improper motives.

22:27 – “it may be a witness between you and us and our generations after us” – They built this memorial for themselves, the other tribes, and their children.

22:29 – “far be it from us” – How much conflict in the body of Christ would be alleviated through simple communication? (Matt. 18:15)

- Jesus told His followers not to judge by external circumstances, but to judge a righteous judgment. (John 7:24)

22:31 – “you have not acted unfaithfully” – Both sides are wrong...in a way. The trans-Jordan tribes shouldn’t have settled outside of Canaan to begin with. And the tribes within the land greatly overreacted to this altar that was to be a reminder to the trans-Jordan tribes. Although what the trans-Jordan tribes did was not the best, it was still permitted by God and was to be permitted in Israel as well.

22:33 – “the thing pleased the children of Israel” – Church history is replete with agreements and accords that magnified unity over purity and truth, and therefore never lasted. Whether in our personal relationships in our homes and churches, or in our nation, the only peace that lasts is a peace that is based on truth and purity.

- “they spoke no more of going against them in battle” – The delegation clears up the misunderstanding and prevents bloodshed.
- “Blessed are the peacemakers, for they shall be called sons of God.” (Matt. 5:9)

22:34 – “Witness” – The Hebrew for this is “Ed.”

- “a witness between us that the Lord is God” – And it’s His opinion that matters.

### **Chapter 23:**

23:1 – “a long time” – This is about 13-17 years.

- “advanced in age” – This speaks of a physical feebleness that comes as a result of age.

23:3 – “I am old” – This is Joshua’s final exhortation to the nation of Israel. (Josh. 13:1) As he prepares to die, he looks back over his life and God’s faithfulness to him and looks forward to Israel’s future relationship with God.

- And Joshua knows that God predicted the turning of the nation away from the Lord after the death of Moses and Joshua. (Deut. 31:14-29)

23:6 – “be very courageous to keep and to do all that is written” – This is the same instruction God gave to Joshua at the beginning of the book. (Josh. 1:7-8)

- The struggle in possessing the land is first and foremost a struggle of devotion to God in our own hearts.

23:8 – “hold fast” – (KJV “cleave”) It is the word used in Gen. 2:24 to describe a husband’s relationship to his wife.

23:9 – “the Lord has driven out” – God will do the work if we remain devoted to Him.

23:11 – “love the Lord” – Joshua is appealing to their hearts and calling them to personally and individually love God.

23:12 – “make marriages with them” – Telling them to not be unequally yoked with the unbelievers around them.

- This goes against the ecumenical movement that tries to find fellowship with those things that are not of God.

23:13 – “snares and traps to you” – This is speaking of a trap set with the bait on it.

- Canaan has bait.
- “scourges” – This speaks of the wounds rebellion with Canaan can inflict.
- “thorns in your eyes” – This would produce an inability to see.
- “the good land” – Three times in this brief address Joshua called Canaan “the good land.” (v. 13, 15-16)
  - For more references to Canaan as “the good land,” see Exod. 3:8; Num. 14:7; Deut. 1:25,35; 3:25; 4:21-22; 6:18; 8:7,10; 9:6; and 11:17.

23:14 – “going the way of all the earth” – David would say the exact same thing to Solomon before his death.

- Death is bearable because of the destination.
- “not one word of them has failed” – Joshua’s entire life is a testimony to the faithfulness of God.

23:15 – “until He has destroyed you” – “The way of transgressors is hard.” (Prov. 13:5)

- Just as God is faithful to bless us as we walk according to His Word, so He is also faithful to punish and chasten those who turn away from that same Word.

## **Chapter 24:**

24:1 – “all the tribes” – This is a representation of all the leaders and people of Israel.

- “Shechem” – This is the location of Abraham’s first altar in Canaan which was built as God first appeared to him there. Now those promises given to Abraham are being fulfilled nearly 600 years later.

24:2 – “Thus says the Lord” – This is the first time Joshua has said this. He is putting on the mantle of the prophet.

- “they served other gods” – Abraham, who will later be revered by the Jew, was an idolatrous Gentile living in Mesopotamia before God reached him. (Acts 7:2-8)

24:3 – “Then I” – God is now speaking to the people through Joshua.

- “the River” – This is the Euphrates River.

24:12 – “not with your sword or with your bow” – They wouldn’t even exist if it wasn’t for the Lord. God had to call Abraham so they could come into existence in the first place. Now their deliverance and possessing of the land are not their doing either.

- 24:14 – “Now therefore” – Joshua is asking for a response in light of all that God has done for them.
- “serve” – This word is used 13 times in this chapter.
  - “sincerity and truth” – Both are needed to properly serve the Lord.
- 24:15 – “choose for yourselves” – Joshua is calling them to make a decision.
- “choose” – God amazingly honors our ability to make a decision.
    - In Eden, the first choice given to Adam and Eve dealt with whether they would take of the forbidden tree.
  - “whom” – Joshua doesn’t say “if.” We all serve somebody or something.
  - “as for me and my house” – This is a father’s prerogative.
  - “we will serve the Lord” – There is certainty in this statement.
- 24:16 – “the people answered” – There is a conviction here; the people answer immediately.
- 24:19 – “you cannot serve the Lord” – Joshua absolutely rejects their easy words of commitment and is attempting to make them aware of the difficulty in their choice.
- Joshua knows what God sees when He looks at these people. (Deut. 31:14-29)
- 24:19 – “the servant of the Lord” – This is a great way to be remembered.
- 24:13 – “put away the foreign gods” – It is hypocrisy to claim to serve the Lord, yet at the same time be keeping and worshipping idols.
- Evidently, idol worship had already begun in Israel despite them having recently defeated the people who served those gods. And in Joshua 22, Phinehas just instructed a part of the nation to abstain from idol worship at all costs.
- 24:27 – “this stone shall be a witness” – The rock is listening.
- Jesus said that every idle word we have ever spoken is recorded. (Matt. 12:36)
  - Audio tapes are only crushed carbon and plastic in its crudest form.
- 24:29 – “the servant of the Lord” – That is a great epitaph for a tombstone.
- The same thing was said of Moses. (Deut. 34:5)
- 24:31 – “Israel served the Lord all the days of Joshua” – Very rarely does a work of God extend into a 2<sup>nd</sup> generation.
- Many times, the 2<sup>nd</sup> generation hasn’t had to go through the testings of faith that induced growth in the previous generation, and therefore they cannot or do not receive the same blessings of faith.
- 24:32 – “the bones of Joseph” – This was probably Joseph’s mummy.
- This is in fulfillment of Joseph’s prophecy in Genesis 50:25.
- 24:31-33 – “Joshua” – means “Jehovah is salvation.”
- “Joseph” – means “He shall add.”
  - “Eleazar” – means “God is my helper.”
    - Their names alone are a testimony to God’s faithfulness.