

Joshua:

Conquering in the Name of Christ

*An Outline Study
of the Biblical Book of Joshua*

Edited by

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Introduction to the Study of the Book of Joshua

Welcome to a challenging review of the biblical book of Joshua! The man, Joshua, is a sterling example of Christian leadership. Joshua was a man of integrity, of strength, of courage, and decisiveness. He was among the bravest of men, yet at the same time, the humblest of men. His life is one that is certainly worthy of consideration for all modern Christians, and in some ways, I think, especially men.

The book of Joshua covers a period of Israel's history that is eventful and challenging. Many similarities exist between the times of Joshua and the church of today. Today's church stands at the waters of Jordan, in anticipation of entrance into the Promised Land. The same tests applied to Israel of old apply to the modern church. Enormous issues similar to those presented to Joshua and Israel stand before every modern Christian as well.

In addition, the times of Joshua find further application to the church of today. In Joshua's life and times, and in the times of the elders that outlived Joshua, the church of Israel faced the challenges of maintaining their spiritual fervor and making advancement in the time after the original pioneers of their movement had passed on. Moses and Aaron were dead. The living, prophetic voice was comparatively silent. Prosperity and ease replaced the stringent, Spartan existence of the wilderness wanderings. In a similar way the "remnant" church finds itself carrying on its mission while the original pioneers of the movement have largely passed. The third, fourth, and fifth generations of an historic movement are now living, who have perhaps a diminished interest compared to the fervor and excitement of the foundational, revolutionary events of the past. How the church is to carry on in such circumstances, without losing the vision of the early pioneers, is a challenge that beckons the contemporary Israelite.

The safest and best learning comes directly from the pages of the Scripture itself. This small book is not intended to compete against the biblical book or even directly influence how the book of Joshua should be understood. Its purpose is to organize for the purpose of group, or individual study, a line of investigation that will lead to personal, spiritual, instruction. It is merely a tool to provide a little aid, perhaps, to the searcher of the Scriptures. It is a workbook, not a textbook. As with anything human, it will contain typographical slips and shortcomings in knowledge.

In the interest of encouraging personal investigation of the Bible a certain triple format is offered in the following pages. Each chapter (10) begins with a few study questions that the reader may opt to use in his quest through the book. Next will follow notes and commentary that focus on the original questions. The commentary portion can generally be used as ancillary material for unified class discussion or for help in answering the original questions. If the book is used for a class, it is preferred that this material not be read until it is presented or reviewed in the class, or at least until the reader has done his or her own investigation of the passage. The third part of each lesson gives the reading assignment for the next class appointment.

It is the sincere prayer of the editor that this small guide will be instrumental in opening to the reader the powerful message of the Book of Joshua. May each searcher choose to follow in the steps of Joshua, to faithfully serve and know the awesome God of Israel.

Study Guide, Lesson 1

Reading Assignment for this lesson: Joshua 1, Review *Joshua's Training in Exodus to Deuteronomy*

List at least seven similarities between Jesus and the biblical Joshua:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

List at least seven lessons that Joshua had to learn and that all leaders have to learn:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

7.

Reading assignment for next time: Joshua 2

Lesson 1: Joshua's Preparation

Joshua's Life: A Study of How We Can Prepare
To Enter Canaan

INTRODUCTION

Who was Joshua?

Joshua was the servant of Moses through the forty years of wilderness wanderings. Joshua was a prominent member of the tribe of Ephraim. He served as general of the Israelite army and distinguished himself as a leader of men in such settings as the battle with Amelek, and perhaps in the events surrounding the crossing of the Red Sea. He was one of the spies that were originally sent into the land of Canaan. Upon the death of Moses he was promoted to the leadership of the camp of Israel, and later was commander in chief of the military operations in Canaan or Palestine.

Genealogical records indicate that he was a direct descendant of the biblical Joseph, perhaps his great grandson. His lineage is given in 1 Chronicles 7:20-27. There he is reckoned as about the tenth generation. However, reading an ancient genealogy can be perilous, because sometimes a name can mean a father/son, and sometimes it can mean a father and several brothers—all sons of the same father.

Why should one study the book of Joshua?

The book of Joshua is in some ways a neglected book because it stands in the shadow of the Pentateuch (the first five books of the Bible). The Pentateuch, later known as the Torah, took of premier position in later Jewish thought. Everything that came after it was often considered less inspired and less important. Joshua is like a postlude to the Exodus experience and the primacy of Moses. He stands in Moses' shadow still today.

This is, however, an unfortunate view to take of the life and times of Joshua. Joshua was a spiritual giant of his own in many ways. Indeed, not everyone can be a Moses. God has needed faithful Joshuas and Calebs in every age. The book of Joshua contains valuable information about living for God in a secular world, as well as in an established church. There are too many powerful lessons in the book of Joshua to be ignored by the modern reader of the Bible.

Theme and Purpose

Joshua records many exciting demonstrations of the power of God. In many ways the book of Joshua is a textbook about God's strength and power. This is perhaps the principal theme of the book of Joshua. The story of Joshua demonstrates a God who is active in history. He works for the salvation of his people. He makes promises and keeps them. He is real and tangible. He demands a choice about him.

When Written

The dating of the book's writing is a subject of debate. At least part of it was written during the lifetime of Rahab (6:25). Yet parts of the later conquest that are recorded happened after the death of Joshua, therefore it is doubtful that Joshua could have written the entire book. Some believe it must have been written or compiled by a priest sometime during the judgeship of Othniel (Judges 3:8-11), at about 1370-1330 B.C.

Joshua likely was primarily the writer himself, and probably was the actual *emamuensis*, or secretary- writer, of some of the books of Moses. Joshua 1:8 indicates Joshua was intimately familiar with the books of the law written during Moses' time.

Some traditions make Samuel the prophet the final editor of *Joshua and Judges*, which were initially reckoned as one book. According to some scenarios this is quite possible.

Joshua's Name

Joshua's name in Numbers 13:16 is "Hoshea," meaning: "he saves." Moses changed his name to: "Joshua," meaning, "Jehovah Saves." It is permissible to believe that Moses did this under the influence of inspiration. The name since then has become popular. Several other Joshuas appear in the Scripture and in the ancient Jewish writings. According to one source it is still at least the third most popular name in ancient and modern Jewry.

The Greek form of the name Joshua is Jesus. The phrase----"Jesus Saves" ---is actually redundant. For the name Joshua means "Savior." Therefore, Joshua by virtue of his name becomes a spiritual "type" of Jesus Christ. In fact Jesus was only called Jesus by later Christianity. The name that Jesus took by special direction at his birth was really Joshua.

The story we are studying in the book of Joshua is really about Jesus. Joshua is the Jesus of the Old Testament. If this fact is ignored, an enormous gulf of meaning and understanding will be lost in the Christian study of the book.

Below is a list of a few of the similarities between the two Joshuas.

Joshua

Saved his people
Captain of the host
“Perfect life”
Began ministry after 40 years
 in the wilderness
Came out of Egypt
Began his ministry at the Jordan
Led God's people
 into the Promised Land

Jesus

Saved his people
Captain of the Host
Perfect life
Began min. after 40 days
 in the wilderness
Came out of Egypt
Began His ministry at the Jordan
Is leading God's people
 to the Pr. Land

Joshua's Preparation

Where does the story of Joshua begin? It actually begins in Exodus. Chronologically, Joshua would have been about 54 years old when the Exodus occurred. Therefore it is reasonable to assume that he experienced the slavery and bondage in Egypt. Being even perhaps Joseph's great grandson, this experience would have been particularly bitter. Pharaohs arose that did not know Joseph, and the family of Ephraim had quickly slipped from nobility to alien slaves.

Before he could be entrusted with the leadership of Israel there were enormous lessons that Joshua had to learn. Among them would have been patience. As Joshua appears from time to time in the wilderness narrative we too can witness the events that formed Joshua's learning experience. These same qualities and characteristics that were shaped and sharpened by Joshua's experience must also shape the modern leader of a home, business, corporation, army, and church.

WHAT WERE THE LESSONS JOSHUA HAD TO LEARN AND ALL LEADERS HAVE TO LEARN?

Let's look at ten of these. Doubtless there were many more in Joshua's experience:

1 } The first of these is that power is not in the general and the sword, but the **power is in God**.

Joshua was General of the Army when Israel came out of Egypt. In a qualified sense Joshua really didn't have an army. He had a group of rag-tag recruits, slaves with no battle experience and a lackluster amount of faith and ardor. The Israelites were equipped with virtually no weapons to fight with, having been slaves. They were laden with their helpless families; nomadically camping with women, children, old and young, flocks and herds. They were in total wilderness, without adequate stores of water, food, and supplies. No army has ever been at a worse disadvantage.

Soon they were challenged by the disgruntled and better-equipped Amelekite army. The story comes in Exodus 17. As Joshua takes his ragged fledgling army out against the Amelekites it is easy to surmise that he may have thought he was going to his own execution. Except for the fact that he had already learned to trust God and his servant Moses, it is doubtful that he or any man with even average intelligence would have normally gone forth to battle at all.

Moses understood the same odds. This is why he had his hands lifted up to God. This is why God had Moses lift up his hands. This is why Moses needed Aaron and Hur (Miriam's husband, by the way) to help Moses. The entire lesson is about dependence, together with others, on God. It is this author's opinion that Moses lifted up his hands in a certain way, and not the way some people do in public worship. His attitude was one of supplication and helplessness, not one of ecstasy and worship.

The amazing result was that not one Israelite life was lost in battle. The angels miraculously protected Israel. In this experience came a huge lesson of

dependence upon God for Joshua. Most men don't like the idea of dependence of any kind. But the lesson Joshua learned is that dependence upon God is actually a very "manly" attitude, if not a very smart one as well.

Washington

This is the lesson that George Washington, the young general of the American Revolution, had to learn also:

Few realize that Washington was a very godly man himself. Deism was the religious mode of the day. Deism was the notion that God was not personally involved with the affairs of men. However 'Washington's diaries, life, and experience indicate that he was convinced that God was ordering his life. Following are examples of his private prayers from amongst the many that are recorded---Few people realize the spiritual depth of this Father of our country:

Out of his little book called "Daily Sacrifice," a journal. Sunday morning, his first words are recorded:

"Let my heart, therefore, gracious God, be so affected with the glory and majesty of (Thine honor) that I may no do mine own works, but wait on Thee, and discharge those weighty duties which Thou requirest of me."

And in the next entry, *Sunday Evening*, are these words:

"O most glorious God ...I acknowledge and confess my faults, in the weak and imperfect performance of the duties of this day. I have called on Thee for pardon and forgiveness of sins, but so coldly and carelessly that my prayers are become my sin and stand in need of pardon."

"I have heard Thy holy word, but with such deadness of spirit that I have been an unprofitable and forgetful hearer... But, O God, who art rich in mercy and plenteous in redemption, mark not, I beseech Thee, what I have done amiss; remember that I am but dust, and remit my transgressions, negligences and ignorances, and cover them all with absolute obedience of Thy dear Son, that those sacrifices (of sin, praise and thanksgiving) which I have offered

may be accepted by Thee, in and for the sacrifice of Jesus Christ offered upon the Cross for me."

In *Monday Morning's* entry, young Washington had written:

"Direct my thoughts, words and work, wash away my sins in the immaculate Blood of the Lamb, and purge my heart by Thy Holy Spirit... daily frame me more and more into the likeness of Thy Son Jesus Christ."

And in *Monday Evening's*:

"Thou gavest Thy Son to die for me; and hast given me assurance of salvation, upon my repentance and sincerely endeavoring to conform my life to His holy precepts and example."

Say the authors of the book, **The Light and the Glory**: "The man who wrote these words was no Deist, but a very devout Christian." His mother had been a strong source of spiritual life in his early years. On the day he left home to begin a lifetime of serving his country, she said to him: "Remember that God only is our sure trust. To Him, I commend you," and then she added,

"My son, neglect not the duty of secret prayer."

"The extensive notes on the margins of his prayer-filled notebook indicate that Washington heeded this advice. His discipline of private prayer was to stand him in good stead in the years to come.

Entering the Virginia militia as a young officer, Washington distinguished himself in combat during the French and Indian Wars. One of the campaigns in which he served included the Battle of the Monongahela, July 9, 1755. In this action, the British forces were decimated, and his commanding officer, General Edward Braddock, was killed. Fifteen years after this battle, Washington and his life-long friend Dr. Craik were exploring wilderness territory in the Western Reserve. Near the Junction of the Kanawha and Ohio Rivers, a band of Indians came to them with an interpreter. The leader of the band was an old and venerable chief, who wished to have words with Washington. A council fire was kindled, and this is what the chief said:"

“I am a chief and ruler over my tribes. My influence extends to the waters of the Great Lakes, and to the far blue mountains. I have traveled a long and weary path, that I might see the young warrior of the great battle. It was on the day when the white man's blood mixed with the streams of our forest, that I first beheld this chief. I called to my young men and said, "Mark yon tall and daring warrior? He is not of the red-coat tribe-he hath an Indian's wisdom, and his warriors fight as we do-himself alone is exposed. Quick let your aim be certain, and he dies." Our rifles were leveled, rifles which, but for him, knew not how to miss. . . 'Twas all in vain, a power mightier far than we shielded him from harm. He cannot die in battle, I am old, and soon shall be gathered to the great council fire of my fathers in the land of shades, but ere I go, there is something that bids me speak in the voice of prophecy: Listen! The Great Spirit protects that man, and guides his destinies-he will become the chief of nations, and a people yet unborn will hail him as the founder of a mighty empire." Taken from The Light and the Glory, p. 284-286.

In this incident, in fact, two horses were shot out from under Washington, and several musket balls passed through his coat. The Indians were good marksmen. He should have been hit.

In my (the author of this book) files are testimonies from various people about the particular relationship Washington had with God. One is, interestingly, a the record of a vision that Washington received while at Valley Forge outlining God's future purpose for America. While some say its validity is doubtful, I find it intensely fascinating. It is a known fact that Washington did go into the thickets to pray, and that he represented to many that God was responsible for his successes and for the sparing of his life during many incidents. The life of Washington has many parallels with the life of Joshua. Both men learned early on that to be truly successful, you need to have God on your side.

The second lesson perhaps learned by Joshua was that:

2) Preparation comes in recognizing **God and His greatness**. Ex. 24:9-11

At the giving of the law on Sinai, Joshua saw God in his reality and awesome grandeur. With the Seventy Elders he had what many call: "A God sighting." The author of this text has adopted this saying for many experiences that he has had. While building a home up in the Blue Mountains he was once prayerfully gazing at the heavens above him. It was the dead of night and he was wondering about God and his greatness, even feeling separated a little from the personhood of God. As he was cogitating on this theme his eyes were drawn toward the sword in Orion's belt. He did not see a vision or a theophany, but he could see the nebula in Orion very clearly with the naked eye. It was as if it zoomed in and out a little as he gazed at it. He was overwhelmed with the awesome greatness, the magnificent grandeur of God. It was wonderful. It was a "God-sighting."

Humility before God is a very important step for every Christian leader to take. Its not about us, its about God. God is big. We are small. Jesus is Lord, we are his servants. Every Christian leader needs to understand that complete submission to the holiness and supremacy of God is essential. God cannot work with loose canons. He cannot use men and women who think they are sufficient. He needs loyal subjects. It was important for Joshua and it is important for us to always acknowledge the Lordship of Christ.

3) The third lesson that was to be learned in "Joshua's School" is found in Exodus 32:17-19. Here Joshua saw the seriousness of sin and the **seriousness of breaking of God's law**. In Israel's experience of the golden calf, Joshua recognized how important OBEDIENCE to God's requirements is.

According to tradition, the children of Israel actually placed the most holy name of God-the Tetragrammaton-on the golden calf (*Joshua*: Francis B. Schaeffer, p. 14). They were not serving a different God. But they were serving him in a way that he particularly instructed them not to worship, and for good reason. This experience was, no doubt, a huge one for Joshua; for even Aaron and the majority of Israel participated in this terrible departure from God's plan. Here was one place where I believe Joshua learned that you don't always side with the majority. Rather, you side with God and his law, if you are to be a successful leader.

4) The fourth lesson is found in Exodus 33:9,11 : Guidance comes from God - found when **lingering in God's presence**.

It was said of Joshua that he would not leave the tent of meeting. The intent of this report is probably to recognize that Joshua was a church-goer and that he enjoyed meeting with God. David's version of this was: "And I will dwell in the house of the Lord forever" Psalm 23. Joshua, even though he was a leader in Israel felt a tremendous sense that that he needed instruction and counsel from God. He knew that this didn't happen in five-minute worship sessions, but that it required alone time with God. So as a matter of course, Joshua hung out where God's presence was most likely to be manifest. This lesson of success is clearly obvious.

Said one witness of George Washington:

"Ah, I have often seen the tears coursing down our dear commander's care-worn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it is not only true, but he used to pray in secret for aid and comfort. And God brought us safely through the darkest days of tribulation." R. Noorbergen, The Death Cry of an Eagle, p. 21.

- 5) **Humility** and deference toward other men and women is needed in a leader. This is another pre-requisite to spiritual leadership.

In one instance it was reported to Moses that two other Israelites, Eldad and Medad were prophesying in the camp (Numbers 11:24-29). We are not told whether these men were actually sent by God to share their "gospel," or not. What is interesting is what Moses said about them. While it appears that they may have actually been competing against Moses, carrying on an independent, unauthorized ministry, so to speak, Moses did not react with an order to have them silenced. Instead he left it up to God, even intimating that if the Spirit seems to be poured out on another perhaps we should listen to what they have to say. Even Jesus reacted the same way when it was reported to him that some were baptizing in his name. Rather than condemning them he claimed a solidarity with them.

Humility is important in any leader. It is more impressive than shouted orders. Being a leader does not mean that you control others. A true leader leads by

example. A true leader uses his God given skills to get men to follow him, not because he orders them to, but because they respect him for who he is.

HMS Richards tells a story about George Whitefield and John Wesley: The two great preachers grew up together in the Christian faith. They both went to Oxford University, were members of the Holy Club, were in the early Methodist movement, and both were great preachers. They loved each other very much, but theological differences grew up between them.

Wesley was an uncompromising Arminian in his theology, and George Whitefield became a strong Calvinist. That tended to separate them not so much from their own standpoint as from that of their friends and enemies, who tried to pry them apart and make trouble. They drifted apart for a time, but later they loved each other again and remained friends right to the end of their lives even though they did have honest differences of opinion on some things.

They were both godly Christian men, and did not permit even theological disagreement to break their fellowship. Whitefield traveled back and forth across the Atlantic in the old sailing ships of the day. On his last trip to America he was taken ill, and died at Newbury, Massachusetts. He had preached a sermon that night, although barely able to stand in the pulpit. He went to his inn all worn out, but scores of people followed him. He couldn't get away from his audience. He started up the stairs to his room with a candle in his hand, but turned around and preached to the people until the candle burned down. Then he went up to bed and died in his sleep.

When the news reached England, a memorial service was held at which thousands of people gathered and wept as Wesley preached a memorial sermon. At the close of the sermon a woman who had tried to stir up trouble between the two preachers came forward. She was a good church member-but she was also busy making trouble between these two men. She asked, "Mr. Wesley, do you think you will see George Whitefield in heaven?" He dropped his head as he replied, "No, I don't think I will." Immediately, the woman replied: "I knew it; I just knew it; in spite of all the things you said, I just knew it. I knew you didn't think he was saved. I knew you thought he wouldn't ever go to heaven!"

Then Wesley said, "Wait a minute. Do not put words in my mouth which I have not said. I did say that I do not expect to see George Whitefield in heaven, and here is why. When I get to heaven I expect that George Whitefield will be so close to the throne in all its blaze of glory that I will not get near enough even to see him."

Leonard Bernstein, the famous orchestra conductor, once illustrated the position of Joshua well according to the following story: During an informal time of discussion on the evening's program, one witness recalls how one admirer asked: "Mr. Bernstein, what is the most difficult instrument to play?" He responded with quick wit:

"Second fiddle. I can get plenty of first violinists, but to find one who plays *second* violin with as much enthusiasm or *second* French horn or *second* flute, now that's a problem. And yet if no one plays *second*, we have no harmony." C. Swindoll, *Improving Your Serve*, p. 34

Leaders must be humble toward other men.

- 6) The sixth quality of Joshua-like leaders is found in Numbers 14:6-9: This is the famous story of Caleb's and Joshua's part in spying out the land of Canaan. In this instance Joshua exhibited a quality of leadership that is sadly lacking even today. This leadership rule demands that **it is best to stand with what is morally right**, regardless of the majority or the minority.

Two political opponents of early America were Daniel Webster and Henry Clay. They were both running for president, and it was said to Mr. Clay that he had best surrender a certain political view if he were to win the presidency, or at least the nomination to the presidency. Unmoved, Mr. Clay said: "I would rather be right, than president."

Caleb and Joshua took what was at the time, the unpopular choice, and sided with God and with Moses. Caleb and Joshua were in the vast minority. They were of the small group that would rather be "right" before God and wait on him, than to enter the Promised Land immediately in the way that was wrong." As it turned out, they were the only ones of their generation to enter Canaan. The price of true leadership is absolute integrity.

7) A seventh lesson that Joshua seems to have learned is that the **true call to God's service is from God** and not men (Numbers 27:18-23).

This was the case in Joshua's ordination: Never does Joshua ever assume the office of leader in Israel was to be his. Moses even does not make this choice. It is God who makes the choice and informs Moses of his will. God had been preparing Joshua all along for this moment, but it remained up to God to notify Moses and Joshua of HIS final choice. Many men assume their own worthiness and politic to gain positions, even in the church. But is this how God would have it?

It says that Joshua was first Moses' "minister." A minister is one who serves. This is the same lesson that Jesus taught, that if any would be great let him first be a "minister." Joshua learned leadership in service. The lesson is huge. There is good evidence that Joshua may have been the actual one who laboriously wrote down the words of Moses, for there are parts of the Pentateuch where it is impossible that Moses could have written it. All of this prepared Joshua and taught him another enormous lesson:

(8) **There is always preparation before leadership.**

Some, of course, especially in their younger years, wish to jump immediately into positions of power and responsibility. Joshua did not reach his highest position of leadership until late in life. For much of his early life he may have been nothing but a slave, as was his forbear, Joseph. Those who are first faithful in the little things, will be given responsibilities that require them to be faithful in much.

(9) In the end, Joshua learned that **no man is indispensable.**

Joshua watched as Moses climbed Mt. Nebo to die. Moses, as great as he was, passed on, as we all must. God only needs us to show others that we need him. The show will go on whether we will or not. Every would be spiritual leader must recognize this.

(10) A final thing Joshua realized is that **patience** is indeed a virtue. Patient faith is perhaps the greatest test that God will ever send to his servants. No impatient man or woman will ever enter the heavenly Canaan.

Today we must learn the same lessons as did Joshua:

1. We must rely on God's Power
2. We must recognize God's Greatness
3. We must keep God's Law
4. We must spend time in God's presence
5. We must exercise humility
6. We must follow our convictions and not the crowd
7. We must look to God for our true calling
8. We must allow preparation in our lives
9. We must realize our indispensability
10. We must be patient and faithful workers

Somewhere the editor of this lesson book picked up the following clipping:

“WANTED: A WORKER!

God never goes to the lazy or the idle when He needs men and women for His service. When God needs a worker, He calls a WORKER!

When He has work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy person.

Scripture and history attest to this truth:

- Moses was busy with his flocks at Horeb.
- Gideon was busy threshing wheat by the winepress.
- Saul was busy searching for his father's lost beasts.
- David was busy caring for his father's sheep.

- Elisha was busy plowing with twelve yoke of oxen.
- Nehemiah was busy bearing the king's wine cup.
- Amos was busy following the flock.
- Peter and Andrew were busy casting a net into the sea.
- James & John were busy mending their nets.
- Matthew was busy collecting customs.
- Saul was busy persecuting the friends of Jesus.
- William Carey was busy mending and making shoes.”

(Reading assignment for next time: Joshua 2)

Study Guide, Lesson 2

Rahab

Joshua 2

(Which answer is closest to your understanding? Why? Which is farthest afield? Why?)

1. The plan to spy out the land was:
 - a. necessary for the successful conquest of Canaan
 - b. an act betraying a lack of faith
 - c. key to the taking of Jericho
 - d. ordained of God

2. Israel is now ready to go into the Promised Land because:
 - a. they are more prepared than the previous generation
 - b. God says it is time
 - c. The wickedness of the inhabitants is complete
 - d. Nearly all of the previous generation have died

3. Rahab was saved because she:
 - a. is an example of a righteous life (Heb. 11)
 - b. was fortunate to be in the right place at the right time
 - c. was clever enough to save her own neck
 - d. believed in Israel's God

4. The scarlet cord:
 - a. has no biblically recorded significance
 - b. is a clear reference to the blood of Christ

5. The fact that Rahab was probably an immoral person who believed and was saved demonstrates that:
- a. we who are not have even a better chance at being saved
 - b. it is not the behavior as much as the heart that God is interested in
 - c. Christ's blood is necessary for all of us regardless of how we live
 - d. God often favors those who the world thinks are the most "wicked."
 - e. Other

For Further Thought:

- What other OT stories have parallels to the story of Rahab, the scarlet cord, and the gathering of her family into her house?
- What is represented by Rahab's house?
- What does Rahab have in common with the other women mentioned in Christ's genealogy in Matthew 1?
- What was different about the two spies as compared to the 12 spies sent into Canaan 38 years before?

Lesson 2: Rahab--- Spies & Spying

Decoded Enemy Orders

On a spring day in 1943 the commanding officer of a Japanese destroyer flotilla climbed the boarding ramp of the battleship *Musashi*, announced himself, and then requested an audience with Admiral Yamamoto. To his astonishment, the officer of the deck looked at him as though his request made no sense at all. Embarrassed moments passed; finally the deck officer regained his composure and asked the visitor to follow him through the labyrinth of passageways and ladders that led to the flag officer's quarters. There, for the first time, the visitor learned that something had gone tragically wrong. Inside Admiral Yamamoto's dimly lighted cabin was a long table, on which were arranged seven coffins, wreathed in incense. Admiral Yamamoto, supreme commander of the navy was dead.

A few days earlier the admiral had decided to visit Japanese installations in the Solomon Islands. Militarily, it was probably a wise decision. The fighting around Guadalcanal was approaching a climactic phase. The outcome of the war might hinge on what happened along this gemlike chain of tropical islands, and Yamamoto made characteristically thorough plans for his tour. A detailed itinerary was encoded and sent by radio to every Japanese base, thus enabling each one to give the admiral all necessary assistance. That too was militarily correct. Nothing that Yamamoto had done was technically wrong; yet all this was leading him straight into tragedy.

For, unknown to the high command in Tokyo, the Americans had laboriously reconstructed the Japanese code machine and had broken the code. As Yamamoto's secret message went out, American communications officers were also listening, taking down details that would vitally affect the course of World War II.

Not long afterward, on an April day, a young fighter pilot by the name of Tom Lanphier climbed into his P-38, started the engines, and taxied onto the active runway at Guadalcanal. For several hours his

squadron bored northwestward, scanning the sky for the first glimpse of Yamamoto's flight, and near the island of Bougainville they saw his planes. Throttles and propellers were adjusted, arming switches went to the "on" position, and the American fighters peeled into a firing turn, Lanphier squeezing out bullets at the speck that was growing in his gunsight. And for a superb Japanese pilot there was the agony of a plane no longer responding to control, the right wing coming off, and a windscreen filled with jungle just before the blackness. The supreme commander of the Japanese Navy was dead. Why?

Simply because an enemy had decoded his operation order.

-----L. Walton, *Decision at the Jordan*, p. 15-17.

"Knowing your enemy" and spying has always been militarily important. Spies must be watched for. Especially in the era of "Terrorism," it is important to have intelligence gathering operations in full working order.

The Coast Guard Beach Patrol

The Coast Guard Beach Patrol, which helped protect our (American) shores during World War II, was discontinued at the war's end. But it played a vital role in the nation's security.

A lone man was pacing his midnight patrol along a six-mile stretch of Amagansett Beach, Long Island. Suddenly, through the fog, he spotted three men, two in bathing suits and one in civilian clothes. When he approached them, they refused to answer his queries until he grabbed for his flashlight to throw a beam of light on their faces. Evidently the three men thought he was grabbing for a gun, for they began to talk. "We're a couple of fishermen from Southampton," said one, "who have run aground."

Then, after threatening him, the Nazi spies, for that is what they were, offered the Coast Guardsman, John C. Cullen, one hundred dollars to "to forget the whole thing." When Cullen refused, the spies offered him three hundred dollars. Cagily he accepted it and turned to leave. "Just a

minute," said one, and he ordered Cullen to "Look him in the eyes." Reluctantly Cullen obeyed, afraid that the man meant to hypnotize him, but instead the man snarled out: "You won't recognize me again, will you?"

Cullen assured the man that he wouldn't and casually walked away. As soon as he was covered by the fog, he raced to the Coast Guard Station. The alarm was given and within a few minutes several men were armed and ordered to search the beach for any further signs of the invaders. No signs were found, however, until fifteen minutes afterwards, when Chief Boatswain's Mate Barnes saw "a long, thin object, about 70 feet long, about 150 feet offshore."

The men were ordered to hide in the sand dunes in case of a landing, but the submarine disappeared in the fog. The men searched all night, with reinforcements from nearby Army and Navy stations. Around dawn, four wooden boxes, with a tin case enclosed in each, were found in the sand. One of the tins contained a large number of pen and pencil sets. Another box was filled with loose powder and glass tubes. Material for bombs!

From that point FBI men under J. Edgar Hoover took up the chase until the group of men *who* had landed off Amagansett Beach and also a group *who* landed in Florida were caught.

That was how the Beach Patrol was instrumental in the capture of German spies landed by submarine on American coasts during World War II--Wonderful World.

Spies and Butterflies

"During the years previous to the war of 1914-18, when every secret service in the world was occupied in trying to discover the strength and weakness of the others, a number of German naturalists appeared on the French frontier, examining the plant and animal life of the district and collecting specimens. Some of these young men were active with butterfly nets, and all of them were adept at making beautiful drawings of leaves

and butterflies' wings. The French, however, were quick to observe peculiar markings on some of the butterfly wings, and the young scientists were quickly suppressed." *Ibid*, p. 201

What was happening was that the butterfly wings were actually maps showing the strategic placement of bridges and fortifications. The scientists were actually spies.

The writer of this book knows a story of how his own grandfather was accused of being a spy. Being a spy is a dangerous business.

- Why did the spies go to a harlot's house (Joshua 2:1) ? It is important to mention that her house was also an Inn or motel. This was a common circumstance in Palestine at this time.

Rahab gave the spies two things they needed:

1. intelligence information
2. lodging, or shelter

It is important to mention that the purpose of the spying mission was not so much to gain military advantage, since God has the power to break down walls and help his people in a thousand other ways. No stratagem on our part will *help* God. The spying mission was mainly for the purpose of encouragement to Israel. God wanted them to find rest from their wilderness wanderings. He wanted them to anticipate the joys ahead. He wanted them to know that their enemy stood in fear of them and that they could be successful in overcoming what looked impossible and difficult.

Gideon had a similar experience to these spies found in Judges 7:13-15. The spies and Gideon were given encouragement through the words of an enemy.

- The spies had real faith. In Joshua 2:14 they say: "When we take the land... we will protect you."

Rahab was undoubtedly a "harlot." We will miss the point of the whole story if we try to soften or avoid this issue.

But she had something going for her: In all of the tension she "BELIEVED" (Joshua 2:9,11). She said: "I know that the Lord had given you the land," and, "The Lord your god, he is God in heaven above, and in earth beneath."

Hebrews 11:31---- Notice that Rahab is in the faith chapter!! Was Rahab saved by faith alone? Read James 2:21,25. Rahab's faith was a "faith that works."

- The Scarlet cord represents the blood of Christ. ----It compares with the blood over the door at the Passover.

What would Rahab's house represent to the Christian? Would it not represent the church, the ark of safety?

Rahab was interestingly a direct ancestor of Christ!! She is particularly noted (along with three other foreign women) in the genealogy of Jesus. She receives particular mention in several Bible passages:

(Matthew 1:4-6---vs. 21 Ruth 4:18-22
Num 7:12, Hebrews 11:31)

“We all stand in Rahab's place in the sight of a Holy God.”--(Schaeffer) p. 81.

We are all “Gentiles” that need his Grace.

Reading Assignment:

For Next Time Read Chapters 3 -5 of Joshua.

Study Guide, Lesson 3

Two Memorials Joshua 3,4, and 5

1. The spying mission carried out in the previous chapter was mainly for the purpose of _____ to the Israelites.
2. The Crossing of the Jordan River was reminiscent of the crossing of the _____.
3. God doesn't always remove the _____ but shows us a way _____ the _____.
4. The first great _____ in this chapter are the _____ piles of _____. One pile was placed in the _____ and the second pile was placed on the _____ of the _____.
5. The Ark of the Covenant was a symbol of God's _____.
6. The second _____ in this chapter is the keeping of the _____ and the rite of _____.
7. The modern counterparts of these two memorials are _____ and the _____.
8. Mentally list the memorials God has placed in your life, especially at the beginning of your walk with him:

Lesson 3: Two Memorials/Crossing the Jordan

Wanted. . . Men!

There is a story to the effect that a certain society in South Africa once wrote to David Livingston. "Have you found a good road to where you are? If so, we want to know how to send other men to join you."

Livingston replied, "If you have men who will come ONLY if they know there is a good road, I *don't want them*. I want men who will come even if there is no road at all. (*Truth for Youth*)

God seldom removes the obstacles that are in a Christian leaders path. Rather he helps them to overcome the obstacles that are there. The Jordan River, though not a large river, stood in the way of a large crowd that needed to pass through--- even at flood stage. There was no bridge, or decent materials for a bridge. God ordained this circumstance for a reason.

By trusting in God's power and stepping forth into the Jordan by faith, the barrier was immediately removed.

Re-read Joshua 4:1-11:

1. Two piles of stones were constructed:
 - a. one in the midst of the Jordan
 - b. one on the bank or in the camp

The purpose of memorials is "to remember." Obviously two memorials were made because while the pile of stones in the river marked the actual spot, the stones would eventually be undermined and washed away by the force of the river.

This author once pastored a church not far from Mt. Rainer, in 'Washington State. One of the rivers of the area is called the "Bumping River." I often wondered why it was called the "Bumping River," and the lake it drains was called "Bumping Lake." Finally I asked someone why, and they said if you listened, you could hear rocks bumping and shifting against each other as the rushing river flowed. I knew this phenomenon was true, because I have heard it many times in the mountains, and I had heard the same sound in that particular river.

God had an altar erected on the banks of the Jordan (Gilgal) so that Israel would have a marker to memorialize the miraculous crossing of the river.

This is one reason we can believe this was a true miracle. God would not have instructed Joshua to erect a memorial for an accidental providence.

"Inscribed on a stone in the lake near Geneva is this message, 'When you read this, weep.' Someone carved this because when the water gets very low the territory is in draught.... The memorial in the Jordan was just the opposite. Someone could have written upon it, "when you see this, rejoice and remember." Occasionally, the Jordan gets very low, and the Israelites were able from time to time to see these twelve stones and to recall the great things God had done for them." (Schaeffer, p. 86)

"God today gives us, especially at the beginning of our Christian lives or at the start of a Christian work, things that we can remember." (F. Schaeffer, P. 87)

It is a good exercise to list the memorials God has placed in an individual's life, especially at the beginning of their walk with him.

There are examples of memorials throughout Scripture and History. Not all of them are physical, such as the Sabbath. Many have been made of stone, because stone is such a permanent material.

- PLYMOUTH ROCK in Plymouth, Massachusetts, is a stone of memorial.
- Jacob set up a stone of memorial at Bethel.
- Gravestones are memorials.
- Buildings such as those on the Mall in Washington, D.C., are memorials as well.

Says Ellen White in Life Sketches, p. 196:

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

The Ark

The Ark of the Covenant was a physical symbol of God's presence. It resided where God's *Shekinah* glory rested in the tabernacle of Israel, in the Most Holy Place. It was constructed specifically, however, in such a way as to denote that it was only a symbol and was not an idol. God's form was never made into an icon, for the second commandment forbade it. Angels, who are not divine, and are not to be worshipped, could be figured on the ark.

What finally happened to the ark?

There is a lot of curiosity about this issue, in Adventist circles it is largely fueled by certain statements made by Ellen White. These statements seem to be read by some to say the Ark of the Covenant will be found in the last days. Expeditions have been made to Palestine and other places looking for the lost ark. Stories abound. In a certain measure these statements are misunderstood, in that they do not claim the ark will be found during the time of the "investigative" judgment, but that the original ark will be brought forth as evidentiary material in the great, executive judgment at the end of the millennium.

At any rate, it seems permissible to believe that the ark, hidden probably somewhere beneath the temple complex by Jeremiah the prophet during the siege of Jerusalem by Nebuchadnezzar, remains hidden there to this day. Credible reports claim that the Jews in modern Israel long very much to retain possession of the Dome of the Rock and the surrounding complex, and retrieve the ark that they believe resides in a cave nearby. The issue of the ark's location fuels the feud between the Jews and the Muslims today in this sensitive part of the world.

A couple of statements often consulted as evidence that the ark will be found before the close of time follow. One may judge for themselves what these statements are really saying:

"When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the writings written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death."

(1 BC p. 1109, RH Jan. 28, 1909)

(see EGW on Ex. 31:18; Isa. 6:1-7; 58: 12-14). Tables of Stone a Convincing Testimony.-When God's temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true! In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's law. These tables of stone will be brought forth from their hiding place, and on them will be seen the Ten Commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God's law.

(Letter 47. 1902, IBC 972)

Ellen White does say that the Ark of the Covenant is hidden and remains in its hiding place to the present day.

The Crossing of the Jordan River

The fact is, history records at least two instances during the past 700 years when the Jordan suddenly ceased flowing and many miles of the riverbed remained dry for a number of hours. As the result of an earthquake, on the night preceding December 8, A.D. 1267, a large section of the West Bank opposite Damieh fell into the river, completely damming its flow for 16 hours.

On July 11, 1927, the river ran dry again. A landslide near the ford at Damieh, caused by a severe earthquake, carried away part of the West Bank of the river thus blocking its flow for 21 hours and flooding much of the plain around Damieh. Eventually, the waters forced their way back into the usual channel.

For historical data on these two instances see John Garstang and J.B.E. Garstang. The Story of Jericho (1940) pp. 136,137; D.H. Kallner-Amiram, Israel Exploration Journal, Vol. 1 (1950-51) pp.229, 236.

The Second Memorial

The second memorial is to found in Israel's celebration of the Passover. Those who were not circumcised before, or during the 40 previous years were circumcised. This rite of circumcision constituted a renewal of the covenant between God and Israel such as that which occurred at the Exodus and particularly at Sinai.

There are two particular rites or two memorials that we as modern Christians experience today that have the same theological foundation as did the two memorials of Joshua's day (i.e. the "Crossing of the Jordan Memorial", and the "Passover and Circumcision Memorial.")

These rites are Christian Baptism and practice of the Lord's Supper. Paul reports (I Cor. 10) that earlier Israel was "baptized" in the Red Sea. This experience by later Israel was a renewal experience of the same nature, "being baptized in the Jordan."

Finally, the practice of the Lord's Supper has its roots in the Passover service, and is the Christian equivalent of covenant renewal with the Christ of the Passover. The experience of the Old Testament covenant is essentially the same as we have today, both are founded in Christ. The only material difference is the time parameter; one covenant looked forward to the cross, the other looks back.

Read for next time Joshua, chapter 6

Study Guide, Lesson 4

Jericho

Joshua, chapter 6

1. Compare the experience of Moses and Israel with Joshua and Israel:

MOSES

JOSHUA

2. In what ways might we justify the statement that the book of Joshua is really about Jesus more than it is about Joshua?

3. Note that the traditional four or five conditions necessary for conquering Jericho are essentially the same as the conditions needed for successful prayer. What then are the “walls” that stand between us and answered prayer?

- _____
- _____
- _____
- _____
- _____

4. Why did God have Israel make such a ceremony about marching around Jericho?

Lesson 4: Jericho

"An Arab folk tale relates that *Pestilence*, on his way to Baghdad, once met a caravan. "Why" asked the Arab chief, "must you hasten to Baghdad?" "To take five thousand lives," *Pestilence* replied.

On the way back from the city of the caliphs, *Pestilence* and the Caravan met again. "You deceived me," the Sheik cried angrily. "Instead of five thousand lives, you took fifty thousand, and not one less." *Pestilence* replied, "No, I took but five thousand lives. It was Fear who took the rest." (*This Is Life*, p. 203)

This is much like the story of Jericho.

But first let us review what God is trying to do with Israel at this time. In a powerful way he is repeating for the current generation all the experiences given to the previous one.

Compare the Events Below:

"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Joshua 1:5.

MOSES

Call Moses at the burning bush
ff)

(Remove shoes)

Israel leaves Egypt (an Exodus)

Israel keeps the Passover/directions for
Circumcision

Israel crosses the Red Sea

Egyptian army destroyed-walls cave in

Manna given

Joshua fights with Amelek (Challenge of war)

Apostasy - golden calf-plague

Giving of the Law on Sinai

Tabernacle erected/altar

JOSHUA

Call of Joshua (1:19 and 5:13-15) (Exodus 3:1-

(remove shoes—5:15)

Israel leaves the wilderness (an Exodus)

Israel observes the Passover and circumcision
(5:2-7)

Israel crosses the Jordan (Chap. 3)

Jericho falls by hand of the Lord (Chap 6)

Manna stops: food of the land given (5:12)

Joshua fights with the Canaanites (9:1,2) (war)

Apostasy: Achan and Ai (ch. 7)

Mt. Ebal and Mt. Gerazim (ch. 8) Law
reinstatedTwo new tablets

Tent set up at Shiloh (18:1)

Compare: (Joshua 8:30-31 and Deut. 2 7: 4-7) with (Exodus 20.24-25)

Behind all these historical events, these rites and privileges, is the telling of the Gospel story. God applies in every generation the same historic truths, that Jesus is the Captain of our Salvation. History is prophecy. History is Christ. HIS STORY. All these things testify of him.

JESUS: The book of Joshua in a great sense is really about Jesus!!

- Jesus is the “real” Joshua
- Jesus is the lamb of the Passover
- Jesus is the ark of God: containing within Himself the law: His character
- Jesus is the scarlet cord by which we are saved
- Jesus is the great captain of the Lord's host
- Jesus is the Savior, the great miracle worker, (the "way" or "road") who divides the waters
- Jesus is the "I am, the way, the truth, and the light."
- Jesus is sacrifice that brings us peace on that altar on Ebal!

The Story of Jericho is about Faith in Jesus. By Faith----Belief----the walls of Jericho fell down. In all, the Israelite strategy had little to do with the outcome. They virtually did nothing but blow trumpets of warning. God did the rest. The Old Testament is also about Faith.

Galatians 4 is an interesting chapter that teaches that Old Testament religion was really intended to be Faith Religion. It contrasts the Sarah of “Faith” (helpless) vs. the Hagar of “Scheming and Strategy.” Abraham tried vainly to work out the plan himself, and failed miserably. Salvation is in God alone, not in any human strategy. The Church, its mission and emphasis, cannot rest on “Global Strategy.” It will be in submission to God’s better plan.

No battle has ever been won if God is not involved. No walls will move without following God’s instruction, no matter how foolish his instructions might seem. God’s instructions for the circuits of the city was intended to warn the people inside, and to give them a chance to make peace with Israel and their God. It was an appeal. But the appeal was not heeded. The cup of the Canaanites was full.

Jericho was the first challenge in the conquest of Canaan. It was strategic in God’s plan for several reasons.

Jericho, The Beginning of the Conquest of Canaan

"When the Germans entered France, their tactic was to drive a wedge into the middle of France and then expand in both directions.

When the Greeks were fighting the Italians, the Italians took the plain and the Greeks took the hills. As a result the Greeks controlled the situation even with less well-armed forces. The English smashed strongholds first and then fanned out into weaker areas. If we combine these three tactics of warfare, we have a picture of the God-given strategy for Joshua's campaign to take the land.

Jericho controlled the way of ascent into the mountains. At the head of the ascent was another fortress, Ai. . . . Then they would be on top of the hill country, able to expand their wedge and control the various parts of the country from there." (Schaeffer, p. 101, 102)

Now to story of Jericho: Joshua 6:1-7.

(From *Patriarchs and Prophets*, p. 488)

"First came the warriors, a body of chosen men, not now to conquer by their own skill and prowess, but by obedience to the directions given them from God. Seven priests with trumpets followed. Then the ark of God, surrounded by a halo of divine glory, was borne by priests clad in the dress denoting their sacred office. The army of Israel followed, each tribe under its standard. Such was the procession that compassed the doomed city. No sound was heard but the tread of that mighty host and the solemn peal of the trumpets, echoing among the hills and resounding through the streets of Jericho. The circuit completed, the army returned in silence to their tents, and the ark was restored to its place in the tabernacle.

With wonder and alarm the watchmen of the city marked every move, and reported to those in authority. They knew not the meaning of all this display; but when they beheld that mighty host marching around their city once each day, with the sacred ark and the attendant priests, the mystery of the scene struck terror to the

hears of priest and people. Again they would inspect their strong defenses, feeling certain they could successfully resist the most powerful attack. Many ridiculed the thought that any harm could come to them through these singular demonstrations. Others were awed as they beheld the procession that each day wound about the city. They remembered that the Red Sea had once parted before this people, and that a passage had just been opened for them through the river Jordan. They knew not what further wonders God might work for them.

For six days the host of Israel made the circuit of the city. The seventh day came, and with the first dawn of light, Joshua marshaled the armies of the Lord. . . .

As the seventh circuit was completed the long procession paused. The trumpets, which for an interval had been silent, now broke forth in a blast that shook the very earth. The walls of solid stone, with their massive towers and battlements, tottered and heaved from their foundations, and with a crash fell in ruin to the earth. The inhabitants of Jericho were paralyzed with terror, and the hosts of Israel marched in and took possession of the city." (PP, p. 488,491)

"By faith the walls of Jericho fell down." Hebrews 11:30. The Captain of the Lord's host communicated only with Joshua; He did not reveal Himself to all the congregation, and it rested with them to believe or doubt the words of Joshua, to obey the commands given by him in the name of the Lord, or to deny his authority. They could not see the host of angels who attended them under the leadership of the Son of God....

God will do great things for those who trust in Him. The reason why His professed people have no greater strength is that they trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf. He will help His believing children in every emergency if they will place their entire confidence in Him and faithfully obey Him." (p. 493)

Was this a direct act of divine intervention? Or did God simply use a principle of vibration, the principle that explains why an opera singer can break a glass by hitting the right note? (Schaeffer, p.105)

This author believes it was a direct miracle of God and that it happened largely how it is described—

Archaeological information now coming to light exonerates this view. The archaeologist Garstang early on reported that in his excavations he found evidence of the wall falling and the city having been destroyed at about this era. However, later, Dr. Kathleen Kenyon, whose tendency was to discredit anything, especially if it was written in the Bible, concluded that the evidence was lacking and gave a timeline of the cities occupation back to 7,000 B.C. However, recently, Dr. Bryant Wood, renowned archaeologist from the University of Toronto, has reviewed the findings of former archaeologists, and has estimated the time of Jericho's fall during this era to 1410 B.C., almost exactly where the Bible timeline would place it.

He has also determined that in certain places large sections of the wall fell "outward," and down the slope of the tell.

Jericho, the Firstfruits

"The city shall be accursed," Joshua said (Josh. 6:17). "Accursed" represents only a part of what this word means. The Hebrew word means both "accursed" or "devoted," that is, "given to God." Here it clearly means the latter: "The city shall be devoted, even it, and all that are therein, to the Lord" (Ibid, p. 105). Clear directions were given before the city was taken that it was devoted to God.

Jericho is a type of the barriers and challenges all leaders face in their lives. It is important that leaders realize that certain conditions are necessary for success in our prayers and in our endeavors. These conditions are virtually the same, for God requires certain attitudes and actions if we are to be successful as Christian leaders and examples to other men.

The Walls That Stand Between Us and Answered Prayers

There is great commonality between this story of Jericho and our approach to successful prayer.

1. We must have faith in God

No battle has ever been won unless God was on that army's side--salvation is in God alone. It is not based on strategy, but on the power of God and his purposes--Hebrews 11:3 and 30.

"Napoleon, while a prisoner on St. Helena writing the story of his ambitions and failure, attributed his downfall not to human hand, but to Providence:

"I had the finest army that ever existed, that of Austerlitz; what more can be said? In four days I could have reached London; I would not have entered as a conqueror but as a liberator; I would have acted the part of William III again, but with greater generosity. The discipline of my army would have been perfect; and it would have behaved in London as it might have in Paris. From there I would have operated from south to north, under the colors of the Republic, the European regeneration which later I was on the point of effecting from north to south, under monarchical forms."

(Napoleon, a Diary, page 471, by Johnston)

But a divine hand wrote upon the wall for him, "Mene mene" (God has numbered your kingdom and finished it.) His well-laid plans went astray. He continues:

"The obstacles before which I failed did not proceed from men but from the elements ...In the South it was the sea that destroyed me; in the north it was the fire of Moscow and the ice of winter; so there it is, water, air, fire, all nature and nothing but nature." *-ibid.*

Victor Hugo, the French writer, said "Was it possible for Napoleon to win in the Battle of Waterloo? We answer in the negative. Why? On account of Wellington? On account of Blucher? No; on account of God."

Yes, God defeated Napoleon by sending a rain out of season that so soaked the fields of Waterloo that he was delayed some hours in getting his heavy artillery in readiness, thus giving time for the Prussians and the British to unite their forces.

Kaiser William of Germany was also dominated by a dream of world power. He also attempted to mold Europe into one empire. In his speech made in 1906 he declared:

"The world-dominion of my dream consists above all in this-that the new made German empire should everywhere be regarded with the most absolute confidence, should enjoy the reputation of a tranquil, fair-dealing, pacific neighbor."

(William Hohenzollern, Page 285 by Emil Ludwig.)

Said the Kaiser:

"From my childhood I have been under the influence of five men-Alexander, Julius Caesar, Theodoric II, Napoleon, and Frederick the Great. These five men dreamed their dream of a world empire; they failed. I am dreaming my dream of a world empire, but I shall succeed!"

Again he said to his troops on the field: "If we win-and we must win-a new empire shall arise, more splendid than the world ever saw, a new Roman-German empire which shall rule the world, and the world shall be happy."

But he failed. He had attempted what man cannot achieve. He had sought to break the prophecy of God's Word, but "the scripture cannot be broken." John 10:35. From this exile home the former ruler of Germany in what was termed a "rare interview" told the cause of the collapse of his dream of world domination: "Providence never intended that there should be a world empire."

(Chicago American, June 25, 1939)

Hitler found that there is a limit to human ambition. A sudden period was put to his meteoric flight. The Eternal said to him, "Hitherto shalt thou

come, but no further and here shalt thy proud waves be stayed." *Job 38:11*.
(Tucker, *Quiet Hour Echoes*, Oct. 1985, p. 5).

2. We must work according to God's will

- *Seven times, around Jericho? Why? Would not six be good enough?*
- *We are likely to question God*
- *But we should simply do as he says*

3. We must put away sin—(Achan, cf. next lesson)

(Notice that Israel had cleansed themselves---had been circumcised, rededicated before the taking of Jericho)

4. Persevere in Prayer

- *7 times (ask, seek knock)*
- *Elijah prayed seven times*
- *Naaman dipped seven times*

Faith is the Victory. WORRY IS BLIND

*"Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet.
" MH 481*

This statement just quoted applies to Jericho as well as our own prayers as home and business leaders. Another statement answers how to attack the walls that currently divide us from our unfulfilled successes in Christ:

ST Nov. 18, 1903

"Prayer is the answer to every problem in life. It puts us in tune with divine wisdom which knows how to adjust every thing perfectly. So often we do not pray in certain situations because from our standpoint the outlook is hopeless. But nothing is impossible with God. Nothing is so entangled that it cannot be remedied. No human relation is too strained from God to bring about reconciliation and understanding. No one is so weak that he cannot be strong. No one is so ill that he cannot be healed. No mind is so dull that it cannot be made brilliant. Whatever we need or desire, if we trust God, He will supply it. If anything is causing worry and anxiety, let us stop rehearsing the difficulty and trust God for healing, love and power."

EGW - R & H. Oct. 7, 186

Read for next time: Joshua 7, 8:1-29.



Study Guide, Lesson 5

Study Questions

1. Which term fits the stolen items taken by Achan: Accursed or devoted? (6:17-19 with 8:27---devoted).

2. What was Achan's real sin?

3. Was God fair in killing Achan and his family? In killing the 36 men? (8:27)

4. What do you think of God's method in discovering Achan? Aren't there times when it is o.k. to find God's will by chance methods?

5. Why did God send out so many to Ai the second time instead of a few, like Gideon's 300?

6. Because there is one sinning in the camp does that necessarily mean that God will stop the progress of the church in doing its work?

Lesson 5: Achan and Ai

The seventh chapter begins with the word "But." Now comes a tale of defeat and not victory.

Joshua should have recognized what the problem was. Not specifically maybe, but considering the experiences in the wilderness he should have seen the symptoms. Perhaps Joshua failed to ask God if it was time to attack Ai. Sometimes, even with the right motives, we rush ahead of God.

Sin immediately cuts off God's full ability to help us. This is what sin really is. It is not so much some act we commit. It is rather that we do something that cuts off our relationship with him. Warns the Bible in several passages:

"Behold the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear, but your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear." Is. 59:2

"If I had cherished iniquity in my heart, the Lord would not have heard me."

"The Lord is far from the wicked, but he hears the prayer of the righteous."

*"The eyes of the Lord are toward the righteous and his ears toward their cry. The face of the Lord is against evildoers, to cut off the remembrance of them from the earth."
Psalms 34: 15, 16*

The incident at Ai revealed that there was a problem in Israel. Not one life should have been lost, however 36 men lost their lives. Some teach that these too were innocent men. Closer examination reveals that they were probably

guilty of the same sin as was Achan, namely, “greed.” They knew that Ai’s spoils were theirs, and they were the ones showing the most eagerness to get at them, leading the charge. Overconfident from Jericho, they rashly went up to take “little” Ai, without the spiritual preparation that would have made them and their whole army successful warriors.

Hidden Sins

“A Chinese evangelist was holding a meeting, and a man in the audience indicated that he was ready to accept Christ. Some days later this man was seized by what seemed devil torment. So the evangelist went to see him and prayed with him, but there was no result.

Finally the evangelist asked, "What have you done with your idols?" "Oh, I have burned all those," the man answered.

"All?" "Yes, all." So they prayed some more, and without results.

The evangelist looked around the house and saw nothing to arouse question in his mind, but he said, pointing his finger at the man, "You have an idol *somewhere!*"

At that the man admitted that he had "a small clay god up in the soot of the chimney" that he had not yet taken down. Its removal spelled complete surrender, and he was delivered from his torment as the devil was rebuked, and left him in peace.

Could it be? Just could it be that anyone who reads these words has a little clay god hidden away somewhere that is insulating his or her connection with Christ? And thus Satan retains a hold on a life that as far as the world knows has been surrendered to the Man of Galilee.

Such a situation brings reproach upon His name and upon the profession of those who in all honesty have cleared out even the smallest idol from the very highest, sootiest chimney of their lives.”

Writes the same author of yesteryear:

“There was a deacon in the church of my childhood who lived an exemplary life as far as his friends and neighbors or fellow church officers

knew. The great burden on his heart was that not one of his five children made any profession of Christianity, and never a prayer meeting passed but he called mightily upon the Lord to touch their hearts and lead them to the foot of the cross. But years passed and there was no change---except that the children who knew him as one who passed the collection plates each Sabbath grew up, and many of them went away from the old home community.

When I came home for vacation one summer, I learned that Mr. Long (though that was not his name, of course) was very ill. In fact, the doctors had given up all hope for his recovery, and the sons and daughters were all home for a last sad visit. The very next afternoon the elders of the church were to anoint and pray for the healing of the good deacon. The whole community was being mobilized to join in that prayer.

But he was not healed. The prayer for his healing never was offered. When the elders gathered at the home one of the sons asked for a private interview with them, and requested that they omit the usual question as to whether everything that might stand between his father and God had been put out of his life. When he was questioned he reluctantly told the astonished ministers that all his life, since he was a young boy, his father had used tobacco! When he had become a Seventh-day Adventist this one little idol had been hidden a Way, and no one suspected it was there-that is, no one but his family. They knew! But it was such a little weakness! "Surely," the young man reasoned, "the Lord would overlook that," for his father was such a good man. The children just did not want the embarrassing question asked.

Five serious ministers picked up their hats and their Bibles, and went their way when it was made plain to them that unless this matter could be side-stepped the family did not desire their ministrations. But they went at once to the pastor's home, where most earnest prayer was offered that God might bring conviction to the sick man's heart and give him strength to cast out this thing-small though it might seem-which was separating him from heaven and its mighty restorative resources. Then the pastor sought an interview with the sick man, but only obtained it on promise that he would be silent about the tobacco. So he went and did his best by prayer and kindly ministry to ease the last hours of a co-worker whom he loved as

a brother. Mr. Long did not ask why the elders had not come in to pray for his healing. He *knew* that his idol had been discovered at last.

I doubt whether there ever has been a sadder funeral in the old home church, for by that time *everybody* knew and was sorry!

No, these *little* gods we keep tucked away here and there don't add a bit to our chances for a home in heaven."

The Youth's Instructor - April 12, 1949

Writes Ellen White:

"Achan's sin brought disaster upon the whole nation. For one man's sin the displeasure of God will rest upon His church till the transgression is searched out and put away." PP 497

"When the church is in difficulty, when coldness and spiritual declension exist, giving occasion for the enemies of God to triumph, then, instead of folding their hands and lamenting their unhappy state, let its members inquire if there is not an Achan in the camp. With humiliation and searching of heart, let each seek to discover the hidden sins that shut out God's presence."

Think of the implications of this! Wish to God we cared enough about the lukewarmness of the church to do this! What then is the problem with the church? And how should we address the sins of the church? Perhaps the better question is how should **God** be allowed to address the sins of the church?

In taking the money and the garment, what was the real sin?

Few commentators really deal correctly with this, yet it is important to the whole story to address this issue. What is really operative in this passage is the principle of the firstfruits: Josh. 6:1,7-19, Acts 4:31- 5:11.

The land of Canaan was a gain in income and asset for the children of Israel. God particularly specified that the things

found in this first city to be taken were his. God did not expect the booty and spoils taken from the other cities to be devoted to him. These were to be the property of the Israelites. But the first city, Jericho was the TITHE of the land. Israel understood this.

The sin of Achan was actually a sin not so much of concealment as it was a sin of robbing from God himself, and greedily appropriating for his own family something that was actually God's property. Basically, he was misappropriating the tithe and putting it in his own bank account.

There are similarities between the sins of Achan and that of Annanias and Sapphira in the New Testament. Annanias and Sapphira did the same thing as Achan. They took what had been pre-devoted to God and kept it for themselves. As Sapphira did with her husband, Achan's family did with him; they went along with something they clearly knew to be wrong.

While both parties knew they were stealing from God they were more concerned about how they would appear to their fellow church members. They wanted a Babylonish garment as well. They wanted to look prosperous and successful in the world. In the church they wanted to appear generous and supportive and made a designed pretense of it, which was full hypocrisy. Their sin was not so much in what they did as in what they professed that they were doing.

Writes the servant of the Lord:

"In the case of Annanias and Sapphira, the sin of fraud against God was speedily punished. The same sin was often repeated in the after history of the church and is committed by many in our time. But though it may not be attended by the visible manifestation of God's displeasure it is no less heinous in His sight now than in the apostle's time." AA 76

It is fair to believe that the tithe and responsibility to his church is very important to God. This is why so many promises attend the tithing principle. God is deadly serious about us not losing the opportunity of receiving his full blessing. A couple of tithe stories are quoted below as simple examples among many thousands, though, that God is not typically interested in striking down Achans. At the

beginning of a Gospel era he must sometimes make a statement. But God is actually merciful in that he only does this at a minimum, when he would be just to do it to all the time. But He is actually most interested in giving us an opportunity for his blessings:

The Lord Fulfilled His Promise

Two of our Indonesian workers on the island of Borneo, Elders P.L. Tambunan and E. Sinaga, once made a trip to the Tatan River, where our work has been established for a number of years.

One day they came to the home of one of our believers, who served them some delicious oranges. The visitors commented on the fine quality of the fruit. Then they were shown the orange trees, which were not far from the house. The large trees were loaded with fruit.

"These trees have not always borne fruit like this," our believer told the ministers. "The trees matured many years ago. Season after season passed by. Always the trees would be covered with blossoms, but the flowers never turned to fruit." As the years went by, he said, he asked himself why those abundant flowers never developed any fruit. Then he remembered that he had never paid tithe on the produce from his property. So he promised the Lord that he would pay a faithful tithe, and prayed that God would cause those orange trees to bear fruit.

That very day oranges began to form on the trees, and the trees bore more and more oranges as time went by. Since then he has never been without fruit. The Lord has fulfilled His promise.

W.L. Pascoe - Assistant Treasurer, General Conference

***Bountiful Rice Crop in Pakistan* By C. H. Hamel, President, Pakistan Union**

A few years ago I was traveling with L. J. Tessier in the southern part of East Pakistan, much of which is under 10 to 15 feet of water most of the year. The land is free from water only two to three months, and during that time it is plowed and sown to rice. The farmers in that area grow a special kind of rice that is adapted to deep water. As the water rises the rice grows with it, the tops of the rice keeping above the water. It has been known to grow in water 20 feet deep.

Visiting our churches and church members in this area, we went everywhere by boat. The people live on small islands built up above high-water level. We made our way by boat through the rice fields. I noticed that in many places the rice was very thin, and in some places there was scarcely any at all. Then we came to a field of rice that gave promise of a rich harvest. The other fields on all sides were almost bare. Where the rice was thin there was nothing but open water.

I asked Pastor Tessier why this particular field was so beautiful while the others surrounding it looked as though they had not been sown. He told me that this field belonged to one of our faithful tithe payers. The surrounding land belonged to non-Christian neighbors. The land was equally rich. The fields had all been plowed and sown at the same season. The seed was about the same. But what a difference in the crop!

The only explanation we could offer was that God had fulfilled His promise and had opened the windows of heaven and poured out a rich blessing upon our faithful brother. What a lesson this must have been to his non-Christian neighbors!

Read for next time: Joshua chapter 8:30-35, 9, 10.

Other Preparatory Reading: *Patriarchs and Prophets*, "The Blessings and the Curses," pp. 499-504

Study Guide, Lesson 6

Mt. Ebal and Mt. Gerazim

Joshua 8: 30-35

1. What former event was the service at Ebal and Gerazim meant to commemorate?
2. For what reasons was this spot chosen?
 - _____
 - _____
 - _____
3. Why did God have the law written on the stones and on the plaster?
4. Did God show favor or disfavor to any of the tribes by which mountain they were assigned?

5. Should we today LITERALLY display God's law or laws in any way?
6. Why was this to be an altar (on Ebal) of whole stones, not fashioned by iron?
7. What mountain did the Samaritans choose in later centuries? What was the significance of this?
8. What else stood between Mt. Ebal and Mt. Gerazim?

Lesson 6: Mt. Ebal and Mt. Gerazim

Preparatory Reading: *Patriarchs and Prophets*, "The Blessings and the Curses," pp. 499-504.

Interesting Facts about Mt. Ebal and Mt. Gerazim:

- The mountains or hills are about 3,000 ft. high.
- They were only 500 yards apart at the bottom-1.5 miles at the top
- The interesting feature is that it forms audio-phonically a natural amphitheater. Through the years many have tested this. (Cf. *Joshua*; Schaeffer, p. 120)

In reading Joshua 8:33,35 we find that Israel re-enacted the giving of the law on Mt. Sinai and the covenant that was made there. This was in fulfillment of Moses' words before he died.

Mt. Ebal---was the mountain of curse (Dt. 27:12,13)

Gerazim---was the mountain of blessing

The service at Ebal and Gerazim was meant to commemorate the giving of the law at Sinai. It is of note again, that few of the experiences of earlier Israel were left unduplicated in Canaan.

This spot was chosen for several reasons:

- a. It was at this spot that the first altar in Canaan was built hundreds of years before by Abraham himself (PP499).

- b. Secondly, it was geographically the center of the new kingdom of Israel.
- c. Further, it was noted that it was known for its native beauty.

All these purposes God wanted associated with this service.

God had the blessings and the curses written on plaster because they had specific significance to Israel and were not as permanent in nature as is Ten Commandment law. Indeed, Israel's faithfulness lasted just about as long as the plaster would, even less.

Did God show favor or disfavor to any of the tribes by which mountain they were assigned? We think absolutely not. They do not seem to favor or divide for any obvious reason. They are not the sons of Leah on one side and Rachel and the other. They are randomly mixed. Even though four of the tribes on one side are from the handmaids, Reuben the firstborn of Leah, and Zebulun the last born of Leah are with the handmaids children. The order is random to purposely show that the position of the tribes was insignificant.

Should we today LITERALLY display God's law or laws in any way? This is a deeply political question. It would be well if the commandments and laws were better known by society and this would help in that regard. But what God really wants is for the laws to be written on our hearts and minds. This is what is most pleasing in his sight.

The altar was to be of whole stones (8: 30-31). The directions are very definite and instructive. Why was this to be an altar (on Ebal) of whole stones, not fashioned by iron? God was already telegraphing New Testament theology to ancient Israel. The keeping of the law comes as a result of Grace, and not as a result of works. No works, no human mark or design, could go into the altar of atonement and sacrifice. The stones couldn't even be squared. This is a powerful lesson.

Centuries later the Samaritans choose Mt. Gerazim, the mountain of blessing, as the place of their temple. Their intent was to have the blessings and not the curses. Sadly, the Samaritans remain under the curse they wished to avoid because they are "works" oriented, and because they rejected the people who would provide the savior of their souls. The Samaritans, a group of Israelites mixed with the heathen that were left in northern Israel during the Babylonian

captivity have tragically to this day turned away from the very thing they actually have sought. Says Francis Schaeffer:

"This mixed group became the Samaritans The Samaritans hated the Jews. The Samaritans set up their own worship, and following the thinking of men made the center of it (amazingly) Mount Gerazim. They were the humanists. When the Samaritans came into the land and were figuring out for themselves how to worship God, they must have thought, "We won't choose Mount Ebal. Who wants to say we're sinners? We'll worship on Gerazim. "In other words, they stood in the place of Cain who tried to please God in his own way. And the Samaritans, from that day to this, have worshipped on Mount Gerazim, trying to come to God on the basis of their own works The only sacrifice going on anywhere in the world today that has any relationship to the Old Testament is carried out each Passover season on Mount Gerazim. " (Schaeffer)

- Like Cain they sought an altar of their own works.
- To the current year a small group of Samaritans still sacrifice there at Passover time!

Of great gospel significance is the fact that Jacob's well is situated in this exact spot, between Ebal and Gerazim. Jesus told the woman at that same well (John 5) that salvation was neither in Gerazim, nor in Jerusalem, but in HIMSELF. Christ has always been the answer for forgiveness from the curse and for the blessing of salvation! The book of Joshua is not about Joshua, it is about Christ. Here is a great example.

Those who cannot keep the law need a mediator in the middle of the mountains--Jesus --and this is the same place where the priests and the ark stood in the time of Joshua.

Think of it! No doubt the ark, the symbol of Christ and his atoning work, stood at the very spot where Jesus stood more than a thousand years later and taught the Samaritan woman!

The people of Israel needed Christ then. The Samaritan woman needed Christ then. Today, we, as well, need the same Christ, the mediator of a new covenant in his blood. We need an altar on Ebal, an altar for outsiders such as ourselves, to atone for us. We need living water, living laws. We need Christ.

Reading Assignment for next time: Skim read, Joshua 10-19

Study Guide, Lesson 7

The Conquest

Joshua 10-19

1. What is the greatest lesson to be gathered from Israel's dealings with the Gibeonites?
2. What Similarities are there between the Gibeonites and Rahab?
 - _____
 - _____
 - _____
 - _____
 - _____
 - _____
3. How do you think God made the sun stand still for Joshua's army?
Will this phenomenon happen again?
4. Does God ever authorize offensive warfare in the book of Joshua?
Cf. Joshua 11:20.

5. Draw your own sketch or map of Palestine and label the approximate location of each tribe's inheritance. The following page is provided for this purpose.

Lesson 7: The Conquest

The Gibeonites:

The Gibeonites of chapter 9 provide an interesting story for discussion. The Gibeonites were Canaanites from the town of Gibeah. Their deception of Israel saved their necks in the short term, but not in the long term.

However, if any lessons are to be learned from this story there are at least two of them:

1. The first is that no decision of this type should ever be approved without first consulting God. If God would have been consulted in the matter he would have given them a policy for handling the Gibeonites which would have been better for maybe even both parties.
2. The second lesson is that a promise is a promise, and those promises need to be kept. God does not forget the oaths we make. We might, but he doesn't. The story of Achan proves that.

The Gibeonites appear later, about 400 years later, in Israel's history.

Saul in his warfare and zeal also neglected to follow God's instruction, and violated the oath that was made with the Gibeonites 400 years before. Because of this, famine and loss later came upon Israel (2 Sam. 21:1) - "It is

for Saul, and for his bloody house, because he slew the Gibeonites." God wants us to keep our promises and his promises.

The Gibeonites probably turned out to be more honorable and faithful to the oath than did many of the Israelites. Nehemiah mentions some of them having a part in rebuilding the walls of Jerusalem many more years later.

There are some significant parallels between Rahab of Jericho, and the Gibeonites of Gibeon:

Rahab and the Gibeonites:

1. Rahab was a harlot and a "liar." Both Rahab and the Gibeonites used deception.
2. Both "came" "because of the name of the Lord thy God. " They *believed* in God.
3. Both left their own kingdom for the kingdom of the Jews- Gibeon was even caught in the midst of their defection.
4. Both became part of people of God
5. Both remained faithful and loyal
6. They were the only heathen to be saved out of Jericho and the entire land respectively.

We are like the Gibeonites. We are sinners. We must boldly ask to come under God's oath. And we can trust him. For He will save.

The Conquest

Joshua 10-19

The strategy was conditioned largely by the reaction of Canaanites. The conquest basically divides into the Southern Campaign followed by the Northern Campaign.

The initial phase seems to be a “divide and conquer” strategy, for Joshua and Israel first drive a wedge into the center of Palestine from the east. After Jericho and Ai, Joshua meets the kings of Gibeon-Bethhoron-Azekah-Makedah and other communities in the center of the land. It is in this instance when the famous story of the sun standing still occurs.

This fascinating historical occurrence is covered in the author’s book, *The Signs of the Heavens*. However one views it, it is a fascinating story that challenges even the greatest of scientists.

Men have argued about this story for multiplied centuries. When Copernicus suggested that it was not the sun that stood still but the earth, Martin Luther was enraged. He called Copernicus an upstart theologian and stated that anyone should be able to plainly see that the Bible says that it was the sun that stood still and not the earth.

However it happened, only God knows, it was an awesome event. It is one of the grandest of all demonstrations of God’s power in history. Whatever happened, the increased heat cooked up an enormous thunderstorm and large hailstones pretty much ended the battle.

The next group of kings to ally themselves against Israel were kings from the south. The southern campaign conquered cities such as:

Libnah, Lachish, Eglon, Hebron, Debir.

Finally the Northern Campaign led Israel to the waters of Merom—the site in some minds of Armageddon. God had the Israelites hamstring the enemy horses and burn their chariots. God did want war to continue beyond what was necessary for the taking of Canaan.

As well, he did not want Israel to depend on horses and chariots, but on Him, the Captain of their Salvation.

Joshua 11:20 is a key verse for those troubled about God's authorizing the killing of people in Holy War. It shows that God is not the really the author of *Jihad*. People who are troubled by all the bloodshed in the Old Testament fail to realize that in nearly every case God's people, from Abraham to David and beyond, were defending themselves or avenging what should have been taken care of before. In no case does God authorize war against innocent peoples. There is always a legitimate reason given when God sent David to battle, or sent any other faithful King of his. In about 99% of the cases the battles are desperate battles of defense, and not pure aggression. This is very important to recognize, even today.

Of interest is the capture and execution of Balaam, the false prophet in chapter 13:22. Balaam was not innocent, and brought upon his own head this fateful end. Thus it is with all the wicked. While innocent people may at times get caught in the crossfire the greater cause of any of God's people is to save the innocent. One can make the case that not one innocent person lost his life in the battle for Canaan.

The Division of the Land

The Division of the Land came in three steps

1. The first phase was under Moses with the 2 and ½ tribes on the east side of Jordan.
2. The second phase came under Joshua at Gilgal
3. The third phase came at Shiloh assigning those tribes that had not yet claimed their inheritance.

The inheritances were determined by lot (14:2). While some use this circumstance as permission to use this method for spiritual decisions they may be overlooking the real purpose why God used the “lot.” With all that God had done throughout the conquest, he surely could have provided and made the assignments himself. And in a divine way he did. But the lot, rather than recommending guidance by chance methods indicates his desire to be fair and to be perceived as fair. By the use of the lot it could not be said that God was unnecessarily granting favor to certain tribes and not others.

The last verse of Joshua 13 indicates that there was to be no regional inheritance for the tribe of Levi. This was because of their role as pastors and priests. There was to be district coverage, and the tribe of Levi was to find their inheritance within the other tribe’s inheritances.

There was, however, a general priority given to the birthright order of the sons of Israel. In Chapter 15, Judah receives the first lot. Now Judah was not the oldest son of Israel.

The birth order was:

Reuben
Simeon
Levi
Judah

However, Reuben (Gen. 49:3,4; 35:22), the first-born had already received his inheritance on the east side of Jordan. Simeon and Levi were already taken care of (Gen. 49:8-10) so Judah was next.



The Conquest by Joshua

Joshua 2.1-11.15

The account of Joshua's conquest deals with only two areas in the promised land. The first campaign was in the south, concentrating primarily in the area later occupied by the tribe of Benjamin, and with the Israelites' base camp at Gilgal near the Jordan (Joshua 2-10). The second campaign was the conquest of Galilee at the battle of Merom Waters and the capture of Hazor, the chief city of the region (Joshua 11.1-15). No mention is made of the central hill country (cf. the lists in Joshua 13-19).

Next came the tribes of Joseph (Chapter 16), the firstborn of Rachel, but later in time from the other sons. Ephraim and Manasseh are therefore considered. Manasseh had also received part of his inheritance, so the firstborn by “birthright,” Ephraim, is considered first in the new land apportionment.

Ephraim and Manasseh received much of the central highlands of Israel.

Then Manasseh, and the unmarried daughters in the tribe of Manasseh (ch. 17) received their rightful inheritance.

Next came the younger of Rachel’s sons----Benjamin.

Benjamin received his inheritance at the Shiloh meeting (ch. 18:3,13:2).

He was to dwell “between the shoulders” (Dt. 33:12), which is probably a reference to the mountain ranges that run north of Jerusalem and Judah. The southern boundary of Benjamin was near Jerusalem.

Simeon was to dwell “in the midst of Judah” (19:1) just as the prophecy had indicated, because Simeon and Levi would both be scattered in Israel.

Issachar and Zebulon, sons of Leah’s handmaid received their inheritance next:

Zebulon’s (Joshua 19:11; Gen. 49:13) "border went up toward the sea." (West of Galilee)

Issachar was described as "crouching between," (Gen. 49:15—comfortable). His territory was largely centered to the west and south of the sea of Tiberias.

Asher received his inheritance toward the Great Sea and coastlands in the north. His ensign was a ship. Gad had already received his lot east of Jordan.

Last came the sons of Rachel’s handmaid, Dan and Naphtali:

Naphtali (Dt. 33:23) was to "possess the lake and the south," probably meaning that his territory would have the lake (Tiberias) on the South. His territory ran northward from the Sea of Galilee.

Dan was said to be a lion cub that "leaps from Bashan" (Dt. 33:22), that is northeastern Israel. This is probably a reference to Dan's great potential that never really materialized. Dan later found some residence among the Philistine territories to the west, toward the sea and next to perhaps Ephraim. But Dan's independence caused him to melt into the heathen coastlands and largely disappear as a tribe.

In chapter 19:51 Joshua is said to have "finished dividing the land. However the conquest was never totally completed, which caused hundreds of years of turmoil, some of which may still exist in a sense today. There has always been a "Palestinian" type of problem in Israel.



The Conquest of Canaan

Numbers 13-14; 21-32; Deuteronomy 2-3; Joshua 12

The map is based on three distinct traditions which were eventually combined in a single narrative. The mission of the spies in Numbers 13-14 reflects an immigration into Canaan from the south. The conquest of Transjordan is recounted in Numbers 21-32 and Deuteronomy 2-3. The conquest of Canaan is finally summarized in Joshua 12 by a list of conquered lands and cities. These three traditions account for all the territory of Palestine and the southern Transjordan later claimed by Israel.

Study Guide, Lesson 8

Caleb & Joshua

Study Questions

1. How long was the conquest of Canaan?
2. Why was Caleb still so healthy? (Joshua 15:13-19)
3. What was the secret of Caleb's success?
4. Did Caleb have no fear at all, or was his faith stronger than his fear?
5. What are your mountains?

Lesson 8: Caleb

The author of this book once taught a baptismal class of twelve children. Initially they all decided to be baptized in the Columbia River nearby, which at times can be quite cold. They were all excited about it until two of them started complaining about how cold the water would be and said they would rather be baptized in the church. It was interesting to note the progress of the negative dynamic. Soon all twelve requested to be baptized in the church and that is what finally happened despite the initial wishes of the majority.

Now I'm simply glad that they were baptized. Nonetheless, it is interesting that two negative people have more influence than two positive people or even 10 positive people seem to have. Caleb was not one to be so influenced, however.

Joshua 14 spends time talking about Caleb's inheritance. Caleb is an interesting character like Joshua. He stands with Joshua as a sterling example of integrity.

How long the major conquest of Canaan took can be figured by Caleb's age. He was 40 when he went to spy out the land not long after leaving Egypt. Then Israel wandered in the wilderness for 38 years. At the end of the campaign he is said to be 85. If we subtract the difference of 78 (40+38) we are left with seven years.

It is appropriate that Caleb be *the one* to finally take on the Giants. He still was not afraid. He knew God would give him "his mountain."

Joshua 15:13-19 indicates that he was some kind of man, a strong warrior, and a specimen of health. It is amazing to think that he felt just as strong at 80 and 85 as he had at 40. However, it says more about his attitude, than his physical strength. This is just how he is pictured in Numbers 13 and 14 where it says of Caleb and

Joshua, that they had a “different spirit” within them than the other spies. It’s a lot about attitude, it’s a lot about healthful living, and it’s a lot about trusting God.

Caleb is a prime example, or type, of the last day Christian man who is striving to enter the heavenly Canaan. Caleb’s are indeed needed today:

"But in many cases there are one or two who have the spirit of faithfulness that characterized Caleb of old, and these are permitted to bear the burdens and take the responsibilities, while the rest shirk all care. Caleb was faithful and steadfast. He was not boastful, he made no parade of his merits and good deeds; but his influence was always on the side of right. And what was his reward? When the Lord denounced judgments against the men who refused to hearken to His voice, He said. "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. "

While the cowards and murmurers perished in the wilderness, faithful Caleb had a home in the promised Canaan. "Them that honor Me I will honor, " saith the Lord " ST 303-304

"The decree that Israel was not to enter Canaan for forty years was a bitter disappointment to Moses and Aaron, Caleb and Joshua; yet without a murmur they accepted the divine decision." (but the people....)

"It was Caleb's faith that gave him courage, that kept him from the fear of man, and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same Power, the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable. (RH May 30, 1912)."

(Zech. 4:6). Calebs Needed Today.

"Calebs have been greatly needed in different periods of the history of our work. Today we need men of thorough fidelity, men who follow the lord fully, men who are not disposed to be silent when they ought to speak, who are as true as steel to principle, who do not seek to make a pretentious show, but who walk humbly with God, patient, kind, obliging, courteous men, who understand that the science of prayer is to exercise faith and show works that will tell to the glory of God and the good of His people.... To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day." (Letter 39, 1899)

To continue:

“It is when the unbelieving cast contempt upon the Word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty, without parade, and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message, and he would bear it. The same spirit will be manifested today by those who are true to God.”

“Moses and Aaron lay prostrate before God, their faces in the dust. Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress when they perceived that these unfavorable reports had discouraged the whole camp. They endeavored to reason with them; but the congregation were filled with madness and disappointment, and refused to listen to these two men. Finally Caleb urged his way to the front, and his clear, ringing voice was heard above all the clamor of the multitude. He opposed the cowardly views of his fellow spies, which had weakened the faith and courage of all Israel. He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he: “Let us go up at once, and possess it; for we are well able to overcome it.” But as he spoke, the unfaithful spies interrupted him, crying: “We be not able to go up against the people; for they are stronger than we.”

I (the author) love the six rules of Wesley:

“Do all the good you can, by all the means you can, in all the ways you can, at all the places you can, at all the times you can, to all the people you can, as long as ever you can.”

That is going the second mile-----that is “maximum” religion. That is being a Caleb in this hour of the world's history. Wesley was a maximum worker for Christ. He wrote in his diary that he never traveled less than 4500 miles a year, and that was by horseback. For many years he averaged 8000 miles on horseback. After he was 36 years of age he traveled 225,000 miles and preached 40,000 sermons. He rose at four in the morning and he was often out preaching to miners at five o'clock. He continued preaching until a few days before he died at the age of 88. All this in spite of a most

unhappy marriage, which was a thorn in the flesh that he had to buffet. He triumphed. He was the type who says, "Give me a mountain."

I think of Whitfield. He was a strenuous worker. In his prime he seldom preached less than 15 sermons a week. For 34 years he averaged 10 sermons a week. May the Lord give us maximum Christian preachers. We need maximum leaders and fathers and husbands. We need Calebs. Every church member should pray this prayer.

Next Reading Assignment:

Joshua 20-22

Study Guide, Lesson 9

The Cities of Refuge

Joshua 20-22

1. The cities of refuge were made as a refuge for the offender. In many ways Jesus our Lord is like a city of refuge. How is Jesus like a city of refuge, and how is He not like a city of refuge?

Similarities:

- _____
- _____
- _____
- _____
- _____

Differences:

- _____
- _____
- _____

2. What is the obvious lesson to be learned from the incident recorded in chapter 22 where the Israelites east of Jordan built an altar?

Lesson 9: The Cities of Refuge

Read Joshua 21:1-3 Also (Numbers 35:1-3)

The tribe of Levi had no inheritance.

(Joshua 13:14; 18:7)

Simeon and Levi were given no normal inheritance because of their sin. Simeon was scattered in the midst of Judah and Israel. However, Levi's faithfulness at the time of the golden calf turned his scattering from confusion into a blessing.

The Levites were given certain cities through out the land.

In all they were given 48 cities. Six of these were for cities of refuge (Numbers 35). Three were on the East Side of Jordan; three were on the West Side of Jordan.

The directions for these is given in Joshua 20: 1-6 ff. and in Deut. 19:1-13.

Francis Schaefer enumerates some well thought out differences between these cities and their purpose----and Christ---who is our city of refuge. First the differences:

1. The cities of refuge protected only the innocent. But Christ died for even the guilty- which we are all.
2. Christ is nearer to all of the men than is a city of refuge. Read Hebrews: 6:16-20

The cities of refuge were positioned within easy reach from any part of the country. They were open to all, foreigner, or Israelite.

The doors of the cities were never locked. But if you did not go there you were not safe.

Let us also look at the similarities:

Similarities:

First, Christ is available and within easy reach. Revelation 22:17 says that whosoever will may come and take of the water for life freely.

Second, Christ is open to all, Foreigner or Israelite.

Third, Christ is available at all times, and never locks “his” gates.

Fourth, Christ is a totally sufficient refuge.

The cities of refuge did not help a real murderer. They were only for someone who had committed an accidental murder. In a case where it was clear homicide, there was someone appointed by the family to be the *avenger of blood*. In some places in the East this practice continues to this day. It is interesting to think what might happen today if this practice was allowed in our country. At least families would have a recourse when murderers get away through some loophole in the law.

But Christ is our city of refuge today.

The Eastern Altar:

The tribes on the east of Jordan built an altar as a witness because they did not want to be thought of as a separate people from the mainland of Canaan.

This act was thought to be an act of spiritual treason by some who were quick to be excited and indignant. They wished to make war at once on the offenders for starting a separate religion. "No altar for sacrifice was to be built anywhere else but ShiIoh!" And, true, God does want his church united in their worship.

But this was not why eastern Israelites built the altar. Instead it was to be a memorial of their solidarity with Israel.

"How often serious difficulties arise," wrote Ellen White, "from a simple misunderstanding, even among those who are actuated by the worthiest motives." PP519

We should never jump to conclusions but follow the counsel never to judge others too hastily.

Next Reading Assignment:

Joshua 23, 24

Study Questions, Lesson 10

Joshua's Farewell

Joshua 23,24

1. Joshua, the man and the book, could be characterized thematically by one word (Joshua 23: 1-5).

What might that word be?

2. What about "choice?" Why are some of us indecisive? Should choices be forced? Why do men particularly need to be decisive?

Lesson 10: Joshua's Farewell

Finally, Joshua called for all of Israel to gather together.

Joshua 23:1-5 ff.

He reminded them of all they had passed through and what God had done for them. Then he told them to choose what they would do. This is the summary of Joshua's life. He chose and he chose and he chose. He kept right on choosing. And so should we. The right choices, that is, of course.

Think of the choices Joshua made and that the people made; In chapter two Joshua chose to follow the captain of the lord's host. In chapter three the people chose to enter the land. In chapter four and following they chose to enter into God's covenant. Rahab chose to follow God. In chapter six Achan made a poor choice. In chapter seven all Israel had to make a choice on mount Ebal and Gerazim. In chapter nine Caleb chose to stand faithful above the rest of the people. In chapter ten the 2 1/2 tribes chose to stand with the rest of Israel. So the entire book of Joshua is about choice---choice that makes a tremendous difference in the lives of individuals and groups of people for generations.

What do you choose? - Joshua said, "As for me and my house I will serve the Lord." Joshua said, "I will serve Christ, *the True Joshua.*"

It's all about choice:

"Many are inquiring, How am I to make the surrender of myself to God? You desire to give yourself to him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. You are promises and at resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God can not accept in you: but

you need not despair. What you need to understand use the true force of the will. This is big governing power in the nature of a man in, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice god has a given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God it's affections: but you can choose to serve him. You can give him your will. He will then work in you to will and to do the according to his good pleasure. Thus your whole nature will be brought under the control of the spirit of Christ: Your affections will be centered upon him, your thoughts will be in harmony with him."

SC 47

Choose!!! Choose well! Choose Christ!

Further Notes:

Further copies of this book may be purchased under the name Steven Behrmann at www.lulu.com

