

Supplemental Notes:

*The Book
of
Joshua*

*Compiled by
Chuck Missler*

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

Joshua 1

Introduction to Joshua (its historical, practical, and prophetic aspects).
Joshua's personal profile.

Joshua 2 - 4

Rahab and the two spies. Crossing the Jordan. Two sets of stones.

Joshua 5 - 6

Spiritual preparation. Encounter with the Captain of the Lord's Host.
Conquest of Jericho. Jubilee year.

Joshua 7 - 8

Defeat at Ai. Sin in the Camp. Victory.

Joshua 9 - 10

Covenant with Gibeon. Battle at Bethhoron. Completion of the Southern conquest.

The Long Day of Joshua

Detailed study of 10:12-13. Catastrophe models. Calendar study. Orbital resonance.

Joshua 11 - 12

Northern Campaign. Joshua's generalship.

Joshua 13 - 24

The division of the land.

The Book of Joshua Introduction

Why Joshua?

It is an exciting adventure story of conquests and setbacks, and it includes some of the most remarkable episodes in the Scripture.

1) Historical

Continues Deuteronomy; introduces historical period *in the Land*.

Genesis: Book of beginnings (heaven, earth, Israel). Doctrine: Election; Noah, Shem, Abram, Isaac, Jacob, Joseph. (Eph 1:4; 2 Thess 2:13)

Exodus: Deliverance from bondage. Doctrine: Redemption (6:6; 15:13); by grace (burning bush a model); Passover Lamb.

Leviticus: Manner of worship (only two months of history). Doctrine: fellowship and worship; tabernacle, et al.; sanctification.

Numbers: Wilderness Wanderings. Doctrine: failure of unbelief; failure to enter, overcome, occupy.

Deuteronomy: Doctrine: Obedience a precondition. [Bridge between the first four (outside the land) and the next seven (inside the land)!]

Joshua: Conquest of the Land; [the iniquity of the Amorites was now full (Gen 15:16); the land was to "vomit out its inhabitants" (Lev 18:25).]

2) Practical

It is a book about war and warfare. We are expected to be soldiers, taking the offense (Mt 16:18). [We often feel more like prisoners of war!]

This book is about Victorious Christian Living (1 Jn 5:4). (This is also the title of Alan Redpath's commentary on Joshua, *Victorious Christian Living*.) It is a clarion call to obedience and action. It fits our times.

Joshua vs. Ephesians (“In the heavenlies”)

Deuteronomy vs. Acts
Leviticus vs. Hebrews

What Ephesians explains *doctrinally*, Joshua illustrates *practically*.

Joshua	Ephesians
Israel entering and possessing	Church entering and possessing
Earthly inheritance	Heavenly inheritance
Given to Abraham	Given in Christ
1) Predestined inheritance of a chosen people Gen 13:14, 15 Ex 13:5	Eph 1:3,4
2) Open by a divinely appointed leader Josh 1:6 Deut 31:7 Joh 11:23	Eph 1:18-22
3) Gift of grace, received by faith By law, Israel could never become entitled to Canaan Given: Josh 1:1,2	Eph 2:5-8
4) Sphere of striking divine revelation “All the people of the earth might know...” Deut 28:10 Josh 4:24 Future in the Land Isa 11:11,12 Jer 23:5-8	Eph 3:8-10
5) Each scene of conflict!	Eph 6:12

Lessons for *Today's* Christian

Not about life after death: life after “birth”!

His goal: not just deliverance *from* Egypt, but *to* the Promised Land (Gen 14:13-17; Ex 3:7,8).

Hebrews (3 & 4): “into His rest...”
Ephesians: “in the heavenlies...”

Romans 8:30: Predestinated—called—justified—glorified.

A Christian does not work up to victory: he works down from it (His).

Moses —the Law
Joshua—Victory

Strong enemies: Ephesians 6.

Controlled by spiritual evil: destroy completely! Eph 6:11. [Not just those from Peretti novels! Includes those in three-piece suits, carrying briefcases and cellular phones, who speak good English, and network effectively.]

3) Prophetic

יהוה־שׁוּאָ Yeho-Shua: “*The Lord is Salvation*” in Hebrew (*Jesus* in Greek).
Type of our Savior, vs. Moses, the (failure of) the Law.

4) Mystical Aspects (Col 2:16,17)

Joshua as a “type” of Christ
 (“Type” is a foreshadowing or model of)

- Namesake: *Ye-ho-shua* = Jesus (Greek)
Prophet: foretold God’s plan
Priest (!): Moses’ minister (Ex 33:11)
King: Commander of the Host (Israel)
- He came after Moses (John 1:17; Rom 8:3-4; 10:4-5; Gal 3:23-25); what Law could not do, he completed.
- He leads to victory (Rom 8:37; 2 Cor 1:10; 2:14);

- He is our advocate when we have suffered defeat; Cf. Josh 7:5-9 (1 John 2:1-2);
- He allots our inheritance (Eph 1:11, 14; 4:7-11).

Jordan

Started at Bethabara (“The House of Crossing”). John the Baptist (Jn 1:28) baptized in same spot.
 Chose two spies? Not 12!
 Circumcised at Gilgal (10th of Nisan); waited three days; crossed on the 14th (Passover).
 Manna ends.
 What does “crossing the Jordan” *typify*?
 Why were “spies” sent?

Canaan

Seven-year campaign [45 years (Num 14:30) less 38 years spent in the wilderness (Deut 2:14)]
 What does Canaan *typify*?
 Heaven? (Yet, wars there!) Conquest through conflict!?
 Canaan: “Crossing over the Jordan” = ?
 Israel came not as pilgrims, but as invaders *to take possession...*
 Canaan: present position and possession and Christ (Heb 3 & 4)
 4:8-11: “...enter into that rest...” Note v.3
 = Israel’s promised rest (Deut 6:10-11; Lev 26:6);
 = place of bounty (Ex 3:8; Deut 11:10-12; 33:28; Lev 26:5);
 = place of triumph (Deut 7:1).

Jericho

(House of the Moon God: *Bet Yerah*): Trumpet battle plan??
 Rahab: Gentile in Christ’s genealogy!?
 (2) “Spies” spend three days in mountains?
 Angel worshipped in Chapter 5?

Jubilee Year

Instituted in Leviticus; begun after conquest of Canaan;
 Slaves went free
 Debts forgiven
 Land returned to owners

“Time of the restitution of all things” (Acts 3:21, label of Second Coming of Christ!) [Begins on Yom Kippur (10th of Tishri), not Rosh HaShannah.(?)]

Christ began his ministry at 29th Jubilee? Church has ministered for 40 Jubilees? Thus, are we entering the 70th Jubilee?

The man God uses: called; prepared; obedient.

Joshua: Personal Background

Joshua was the eldest son of his father, Nun. (He would have had a special interest in the sprinkling of the blood the night of the Passover in Egypt!)

[A study of his genealogy (1 Chr 7:20-28) reveals that some of his relatives did not have a good reputation—they were cattle thieves!]

He is first seen fighting the enemies of God only two months after the exodus from Egypt (Ex 17:8-16). Moses is instructed to write this “in *the* book...” (Ex 17:14) Definite article is implied. For the ears of Joshua: a hint of his future assignment to be a military leader!

[Moses is named 57X in the book...]

On Mt Sinai: Ex 24:18; 32:1-18; 33:11 (Joshua, not Aaron, left in charge of tent of meeting!) Num 11:28.

Oshua (“He saves”; Num 13:8); renamed Yehovah-Shua (“Yehovah is salvation”; Num 13:16), the Hebrew form of “Jesus” (Mt 1:21; Cf. Acts 7:45; Heb 4:8: Joshua called Jesus).

Joshua was a member of the 12 sent to spy out the land; he and Caleb were the only ones to give a good report—and to survive the 40 years! Cf. Num 13:1-14:39.

It took only a few days to get Israel out of Egypt; it took 40 years to get Egypt out of Israel.

They had traveled from Egypt to Sinai in only two months. The Lord kept them there for a year. Their unbelief stretched out their journey another 40 years.

[He stood his ground at the threat of his life (Num 14:10). They were going to stone the two witnesses! Cf. Rev 11.]

Ordination (Num 27:18-23). Picked long before (Deut 3:28); an answer to Moses' prayer (Num 27:16-17); Spirit-filled (Deut 34:9).

[Rabbinical tradition ascribes the last 8 verses of the Torah.]

Book of Joshua: Organization

Entering the Land, Ch. 1 - 5;
Overcoming the Land, Ch. 6 - 12;
Occupying the Land, Ch. 13 - 24
The victory of faith.

Joshua 1

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

וַיֹּאמֶר יְהוָה "Ve" = "Now" should be "And..." In Genesis, no "ve"; Exodus, Leviticus, Numbers, yes; (Israel outside the Land). Deuteronomy, none. It is a bridge book. Joshua, and every book until 1 Chronicles, yes. (Israel inside/after Canaan).

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

Continually reemphasized in this book, the land was God's gift to His people (vv.3, 6, 11, 13, 15).

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

For the gift to be effective, possession had to be taken. For a check to be good, it needs to be cashed. For Christ's redemption to avail, it must be received and relied upon (Cf. Heb 4:2, 11).

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

Cf: Gen 15:18 (different "West Bank"!); Ex 23:31; Num 34:3-12; Deut 11:24.

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

Commitment made before entire nation. (Cf 7:24).

God changes not! Same promise for Christians *today!* Quoted in Heb 13:5,6.

He has promised His personal presence (Matt 28:19); His Holy Spirit to abide with us forever (John 14:16); an absence of fear, since He that is in us is greater than he that it is in the world (1 John 4:4); and an assurance of victory in our conflict with Satanic powers, in that we will be "more than conquerors" through Him that loved us (Rom 8:37).

[The nations of Canaan are "types" of the principalities mentioned in Ephesians 6:12.]

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

He is the God of *all* encouragement. His grand purpose of all His dealings with us is that we may come to know Him. (John 17:3).

Here we see this involves responsive action on the part of the one to whom the promises are made. (Sometimes warfare response, sometimes receiving response)

Verses 7 + 8: the key to prosperity!

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

The second exhortation is somewhat stronger than the first, and more personal. It takes more courage to deal with *self* than with others.

Key Verse:

- 8] This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is

written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Moses kept a written record of God's words and committed this record to the care of the priests (Deut 31:9); he wrote in it a reminder for Joshua (Ex 17:14); we regard the "Book of the Law" as the five books of the Torah.

Read every seven years (Deut 31:11-13);
David's charge to Solomon (1 Kgs 2:1-4);
Lost until Josiah (2 Kgs 22:8; 23:2,3);
Ezra (Neh 8:1,8; 13:1);
Daniel (9:11);
Last chapter in OT: Mal 4:4.

Meditation is *not optional*. Deut 32:46; Prov 4:26; Hag 1:7; Luke 9:44; Phil 4:8; Ps 1:1,2; 119:97.

Isaac: Gen 24:62;
David, Ps 119;
Mary, Luke 1:19,51.

Obedience is to be complete. "...all..." (Do all that is written therein.)

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

Selected as one of the 12 spies 40 years earlier (Num 13); gave the dissenting report (Num 14:6-10). Also, fought with Amalekites (Ex 17).

Be Strong (4X).

- 10] Then Joshua commanded the officers of the people, saying,

Then = promptly. No conference, committees, consents... Ps 199:60, David; Cf. Col 3:23.

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

Warning: manna ceased upon entering the land (Josh 5:12).

- 12] And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

Tribes that wanted to settle East of Jordan, yet would support conquest of the land.

- 13] Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.
14] Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;
15] Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising.

These 2½ tribes had 136,930 men available (Num 26:7, 18, 34). Only 40,000 men actually crossed the Jordan to fight in the Promised Land (Josh 4:13); the rest remained to protect the women in the cities the tribes had taken in the land of Jazer and the land of Gilead (Num 32:1-5, 16-19). When the soldiers returned home, they shared the spoils of war with their brothers (Josh 22:6-8).

[Their desire was for "a place for cattle" (Num 32:1, 4, 16); their first concern was for making a living, not making a life. They would rather prosper than dwell with their brothers and sisters in the inheritance that God had given them. They were so far from the place of worship, they had to erect a special monument to remind their children of their heritage (Josh 22:10ff). They seem to represent the "borderline believers" who get close to the inheritance but never quite claim it, no matter how successful they may seem to be. While available for a time, when their appointed task is finished, they head home to do what they want to do...]

- 16] And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.
17] According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

They prayed for him. The best thing we can do for those who lead us is to pray for them daily and ask God to be with them. No Christian warrior succeeds to the glory of God apart from prayer.

"Is prayer your steering wheel or your spare tire?" asked Corrie ten Boom.

When Joshua did not pause to seek the mind of God, he failed miserably (Josh 7 & 9); and so will we.

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

We do not read that they ever rebelled against Joshua's authority. When he "mustered them out" (Joshua 22) he did so with words of commendation and blessing.

A remarkable thing about these days of preparation is that nothing was said about Israel's enemies nor the weapons that they would need to fight them.

Their victories (and setbacks) are instructive for us in our battles also! Their most powerful weapon was a sword! (The Word, Cf. Josh 1:8).

"Be strong" (4th time in this chapter). Remember Eph 6:10.

A discouraged army is never victorious.

Model of Revelation?

Military warrior, dispossessing the usurpers (Zech 14:3; Num 21:14; Josh 5). Seven-year campaign; seven (of original 10) nations...

Jericho: Trumpet series: silence, then blowing (Ark leads procession?); Ignores Sabbath (7th day rest?); Levites go to war... Two witnesses sent in advance Rahab =? Tribulation saints?

Alliance of Adoni-Zedek ("Lord of Righteousness"), King of Jerusalem? Gathers opposition; defeated with hailstones; signs in sun, moon... Kings hide in caves...

* * *

Joshua 2

Rahab shelters the "spies"; Cf. Heb 11:31, James 2:25. (Note that James uses the term "messengers"—not spies. They were two "witnesses" that got Rahab and her family saved; Cf. Rev 11:3ff; Isa 66:19.)

"Harlot": The OT Hebrew word may originally may have meant "inn-keeper," however, the NT Greek word used in Heb 11:31 and James 2:25 clearly means a prostitute.

Rahab is included in genealogy of Christ (Mt 1:5). Marries Salmon, and begets Boaz as her son(!). It was her son that marries Ruth, in the role of a *goel*, the kinsman-redeemer, and thus connects Bethlehem to the lineage of David.

(It was probably the fields of Boaz and Ruth that the angels visit to declare the birth of the Son of David to the shepherds... You cannot understand Revelation 5 unless you understand the Book of Ruth. See *The Romance of Redemption*, our audio briefing on Ruth.)

[Not to be confused with *rahab*: "pride," "arrogance," the female monster of *chaos* (Tiamat), closely associated with Leviathan. The curbing of the forces of *chaos* (preeminently the unruly sea) at the creation is poetically described in terms of God's smiting *rahab* (Job 26:12, and more generally Job 9:13; 38:8-11). But this imagery is usually transferred from the creation story to the narrative of the redemption of Israel from Egypt, when God again showed his mastery over the sea and other forces opposed to his will; it is the Exodus that is indicated by references to the smiting of Rahab in Ps 89:10; Isa 51:9 (Ps 74:12, where the sense is the same, although Rahab is not expressly mentioned). From this usage Rahab comes to be employed quite generally as a poetic synonym for Egypt, as in Ps 87:4 ("Among those who know me I mention Rahab and Babylon") and Isa 30:7 ("Rahab who sits still"); and her dragon-associate becomes a figure of Pharaoh (Ezek 29:3).

A **Dragon** is described as any terrible creature, as a venomous serpent, Deut 32:33; Ps 91:13; a sea serpent, Ps 74:13; 148:7; Isa 27:1; a jackal, Isa 13:22; 34:13; 35:7; 43:20; Jer 9:11; 10:22; 14:6; 49:33; 51:37; Mic 1:8; Mal 1:3. A term applied to Pharaoh, Isa 51:9; to Satan, Rev 20:2. Symbolical, Ezek 29:3; 32:2; Rev 12; 13; 16:13. (*New Nave's Topical Bible*, see bibliography).

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

Shittim: as far as Moses got (Num 25:1). More at 3:1...

Spies? Scouts? Or Messengers or witnesses! Why 2? The number of *witness* (Deut 17:6; 19:15).

Both Heb 11:31 and James 2:25 highlight that she received the messengers; just as our Lord commends those on His right hand for receiving "the least of these," His brethren (Mt 25:34-40).

Jericho = *Bet Yerah*, "House of the Moon God": 5 miles west of Jordan; 7 miles north of Dead Sea. Capital of the Amorites; probably the dominant city of Canaan. (Islam worships the Moon god, see *The Sword of Allah* for further information.)

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

He apparently had counterespionage resources that were on their toes! They also knew where they had gone: to Rahab's "house."

[Some view the king of Jericho as a type of the devil himself, "the prince of this world."]

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

The fact that Jericho is just north of the ruins of Sodom and Gomorrah makes it likely that the king knew of the judgment of their wickedness.

Anyone who doesn't believe in Satan should try opposing him for a while...

- 4] And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:
5] And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

Situational Ethics Question

(Several views)

- 1) She was commended for her *faith*, not her conduct. (Spiritual maturity is a gradual process. Even John Newton, who composed *Amazing Grace*, kept slaves for some years after first receiving Christ; etc.) Being saved is the beginning.

She was saved by faith, not for being free of sin. How about you?

- 2) The more complex problem deals with war, undercover assignments, etc. Can a Christian be a spy? Or an undercover detective? Are there occasions in which deception is essential?

After all, this was war. Abraham and Isaac resorted to deception (Gen 12:10-20; 20; 26:6-11), as well as David (1 Sam 21:2).

Lying is wrong (Prov 12:22; Lev 19:11; Ps 101:7; Jer 9:3-5).

[David took five loaves of the Tabernacle shewbread for his men (1 Sam 2) which was prohibited for common use; though it was not lawful, they were blameless (Mt 12:3-6).]

It is interesting that Rahab is referred to in the New Testament as a harlot, but never a liar. Her lie is never mentioned; it is "blotted out." Her sin was not overlooked; it was forgiven.

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

Flax was on the roof to dry. She was industrious (Cf. Prov 31:13).

- 7] And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.
8] And before they were laid down, she came up unto them upon the roof;
9] And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

"I know...": Rahab had faith *before* their visit. The terror among Israel's enemies was promised (Gen 35:5; Ex 15:15,16; 23:27; Deut 2:25; 11:25; 28:10).

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

Sihon and Og: previously defeated east of the Jordan (Num 21:21-35; Deut 2:30-37; 3:1-8). [See note in 3:10]

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

At Kadesh-Barnea 40 years earlier, it was Israel that feared. Now, it is the Canaanites that were afraid. [The Palestinians should follow their example...]

The conquest of the land was prophesied to Abraham “when the iniquity of the Amorites is not yet full.” (Gen 15:16). It would seem to be 40 years overdue! Moses had also alluded to the wickedness of these nations (Deut 9:4-5).

Whether you are reviewing the wickedness before the flood of Noah (Gen 6:5, 11-12), or Sodom and Gomorrah (Gen 18:20-33), or the attitude of our world today, God’s judgment is certain and timely (Luke 17:26-30; Rev 19:11-16). Rahab never questioned the justice of that, as some do today.

The spies must have been amazed at her knowledge of Lord Himself (Cf. Mt 28:18).

[With no Sabbath, no Scriptures, she appears to have been regenerated *before* the spies came to her house (2:9, 11). Scan carefully the list in Heb 11, and consider what they all had in common. With whom did Abel, Enoch, and Noah have spiritual communion? Who encouraged and emboldened Elijah, Daniel, Nehemiah? They had to walk *alone*.]

Abraham had to leave his family. Moses “refused to be called the son of Pharaoh’s daughter.” Ruth left her home and her own people. “Whosoever will come after me, let him deny himself...” (Mk 8:34; Lk 14:27).

Rahab’s faith was well placed. Faith is only as good as its object. She believed on *one* God, not the polytheism of her culture; she believed in a *personal* God who could work on behalf of those who trusted in Him.

She believed in the God of Israel, who would give the land to His people. Not a god of one nation or one land, but the God of heaven and earth... an awesome God! She knew; she feared; she received.

Rahab was under condemnation and destined to die: she was a citizen of Canaan (Deut 7:1-3). She was a Gentile, outside the covenant mercies (Eph 2:11-13). If ever a sinner experienced the grace and mercies of God (as in Eph 1:1-10), it was Rahab.

Although surrounded by a culture in opposition to God, she made her choice. Just as you and I must.

- 12] Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father’s house, and give me a true token:

She looks after her family (1 Tim 5:8)!

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

Note that she is single. She will later marry Salmon, a prince of Judah (Ruth 4:18-22; 1 Chr 2:11-12). Salmon’s father was Nahshon, a prince of the tribe of Judah (Num 7:12). Rahab will give birth to Boaz, the kinsman-redeemer of the Book of Ruth, who will link Bethlehem to the house of David. It is likely that the shepherd’s fields that the angels visit at the birth of Christ were the fields of Ruth and Boaz.

Thus, Rahab is mentioned in the family tree of the Messiah! (Mt 1:4-6). A harlot in the genealogy of Christ?! Indeed; all in His line were sinners needing a Savior! We all stand in Rahab’s place in the sight of the Holy God! If we are as faithful as she was, we are destined to become His Bride! Both Rahab and Ruth, both in the genealogy of Christ, are both a type (and a pledge) of the calling of the Gentiles. God is a God of all nations.

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

Note the “when,” not “if”: That’s faith speaking.

“Kindly and truly”: Same expression used by Eleazar when pleading with Laban and Bethuel for permission to take Rebecca for a bride for Isaac (Gen 24:49).

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

The convenient location of her house was not an accident: Acts 17:26. [For a discussion of predestination vs. free will, see our briefing package, *The Sovereignty of Man.*]

Escaping by a cord down the wall also happened to David (1Sam 19:12-17) and Paul (Acts 9:25; 2 Cor 11:33).

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

[Why three days? Is there symbolism here?]

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

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

Cf. Household Marked: Ezek 9:4-6

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

The only safe place in Jericho was Rahab's house, protected by the "scarlet cord" (Cf. Passover, Ex 12:7, 13, 22-23).

Cf. **City of refuge** (Num 35:26-28). [Who is *our* "city of refuge?" Until the high priest dies? Why? Who is our high priest? He died so that we could be free of the bondage of sin. Every detail in the Scripture points to Christ. "The Volume of the book is written of me" (Psalm 40:7).]

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

It is remarkable that the messengers were able to make promises without having to refer to Joshua. They were ambassadors with full power to act on behalf of their leader (Cf. John 20:21, 23).

Note, also, "deals" were prohibited (Deut 7:2). She was, indeed, saved by grace.

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

1 Chr 16:15-18; Ps 105:8-11; speak of "the lot of your inheritance" (as the Land). In verse 15, the Hebrew term is *חֵבֶל* *chebel*: a cord, a rope, thus, a measured portion, etc. The cord of Rachel may be, thus, more symbolic than is commonly recognized.

[The everlastingness of the covenant regarding the land (Gen 15:17-21) is emphasized in Jer 31:35-37. This destiny is implicated in Ezek 36:19-27 and Joel 2:28-3:1, as well as many other passages. This covenant claim to the land is at issue throughout the world today (as Zech 12:1-3 prophesies). It will bring on, ultimately, a total world war—Armageddon.]

This "scarlet line of redemption," in another sense, began with the coats of skins in Genesis 3, to Abel's offering in Genesis 4, and continues all the way to the Throne of God in Revelation 5 as "the Lamb as it had been slain" receives the scroll with seven seals. Ever since the early church, this scarlet cord has been taken as a sign of the blood of Christ, and paralleling the Passover lamb.

Note: Rahab and her family were saved by their faith in the God of Israel and not by faith in the rope. Faith in a *token* of the covenant is religious superstition.

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

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

It is interesting that the divine protection afforded them did not preclude the use of available means at every step. Let us remember that our "eternal security" includes availing ourselves of the safeguards that God has hedged about us: (continue to) abide in Christ! We need to heed His warnings and avoid that which would destroy us (1 Cor 9:27; Acts 27:31).

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

This is exactly what Joshua and Caleb had reported 38 years earlier!

Prophesied in the Song of Moses, Ex 15:14-16; Cf. Rev 6:16-17.

They weren't ready to deal with Jericho yet. They had some "unfinished business" to take care of first.

* * *

Joshua 3

The Crossing

Read: Num 13:28-33; 14:1-4; 1 Cor 5, 10; Heb 3:8-17. Provision: Deut 29:5.

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

"Early in the morning..." Joshua's heart was in his work. (Also 6:12; 7:16; 8:20.) (So, too, Jesus: Mark 1:35; Luke 4:42, et al.)

Shittim was as far as Moses got (Num 25:1). [The Ark was made of shittim wood (Ex 27; mentioned 21X in Chapters 3 & 4). See also, our briefing package, *The Mystery of the Lost Ark*.]

- 2] And it came to pass after three days, that the officers went through the host;
3] And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.
4] Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

They were to follow ("go after") and yet keep their distance: over ½ mile. Christ was, in a figure, going ahead—alone.

- 5] And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

Sanctification essential: "Be ye holy; for I am holy" (1 Pet 1:16; Lev 19:2; 20:7).

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

What next? A step at a time appears to be God's way for those who walk the path of faith. (2 Cor 5:7)

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

"Begin to magnify..." This is also the spot where Jesus was baptized: at *Beth Bara*, the "House of Passage" (John 1:28).

- 8] And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.
9] And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.
10] And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

Seven nations: Three—Sihon, Og (Num 21:21-35; Deut 2:30-37; 3:1-8) and the Amalekites (Ex 17:8-16)—had already been dealt with east of the Jordan. Ten nations, now reduced to seven, also appears to be the pattern in Revelation (Cf. Dan 7:8, 24; Rev 12:3; 13:1; 17:3, 7).

- 11] Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

"The ark of the covenant of the Lord of all the earth": never spoken of that way before. No tribal deity this; even Rahab had acknowledged that "He is God in heaven above and in the earth beneath" (2:11).

- 12] Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

[See 4:2.]

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

- 14] And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;
- 15] And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

This was springtime, the snows of Mt. Hermon were melting and the Jordan was at the point of overflowing on its trek to the Dead Sea.

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

What caused this? Earthquake upstream? Etc. The living God was present here, and the ark of the covenant was the visible symbol of His presence.

The reference to Adam (the city) is interesting: by one man sin and death had entered this world” (Rom 5:12); by the Last Adam (1 Cor 15:45) we were delivered.

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

* * *

Joshua 4

What Mean These Stones?

(The OT is God’s Picture Book: 1 Cor 10:11)

The First Set of Stones

- 1] And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,
- 2] Take you twelve men out of the people, out of every tribe a man,
- 3] And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests’ feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

12 men, and 12 stones, were to be a memorial of their deliverance. These stones were the 1st of 2 groups of 12 each. (The 2nd by Joshua, v.9).

Previous to being transferred, they lay in the place of death, buried beneath the waters of the Jordan. The ark, a type of Christ, they were lifted out of the riverbed and set up at Gilgal, the place of deliverance.

[Cf., the pearl of Mt 13:46. Lifted out; thus, our resurrection in Christ.]

- 4] Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:
- 5] And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:
- 6] That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?
- 7] Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

By means of these stones set up at Gilgal, the coming generations were to know what “the presence of the God of Jacob” (Psalm 114:7) had accomplished. [Also, a comparison with the deliverance (baptism) at the Red Sea for their parents is made in v.23.]

They were not to allow their intimate involvement in all of this to lessen their reverence for Him and His things. Rather they were to fear Him forever. (So also, we ourselves, as we observe Him work in our lives and ministry...)

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

The Second Set of Stones

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

These are a *second group* of 12 stones, also representative. They were set in the same place: “where the feet of the priests...stood.” Joshua

alone handled these stones. These would appear to represent those who are dead to sin, buried with Christ in baptism unto death (Rom 6:4). These two groups of stones illustrate of our having died with Christ (Col 2:20) and having been raised with Him (3:1). Stones, being completely passive, illustrate that all is done for the believer and not by him. The 12 stones were taken up out of the Jordan, set up in Gilgal, may thus be viewed as “living stones” (1 Pet 2:5).

Two sets of stones for a memorial; two sacraments in the NT: Baptism and Communion (*Koinonia*), the Lord’s Supper.

[Other 12 stone allusions: Elijah’s altar, (1 Kings 18:31-32); breastplate of the high priest (Ex 28:29).]

- 10] For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.
- 11] And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.
- 12] And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:
- 13] About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

A display of unity. Unless we are prepared to stand shoulder to shoulder with our brethren in Christ against our common foe, there will be no practical results.

- 14] On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.
- 15] And the LORD spake unto Joshua, saying,
- 16] Command the priests that bear the ark of the testimony, that they come up out of Jordan.
- 17] Joshua therefore commanded the priests, saying, Come ye up out of Jordan.
- 18] And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests’ feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

[How many were lost?]

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

The 10th of Nisan: the 40th anniversary of the preparation of the Passover (Ex 12:3).

- 20] And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.
- 21] And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?
- 22] Then ye shall let your children know, saying, Israel came over this Jordan on dry land.
- 23] For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:
- 24] That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

Next we will encounter the crossing of the Jordan—at Beth Bara, “The House of Passage”, where John later would also baptize... (John 1:28; Judg 7:24, et al.)

The Parable of Two Seas

There are two seas: both fed by the same river, filled with the same source.

One brings forth green fields, fruit bearing trees, and is surrounded by verdant beauty. The other is desert, surrounded by death. Nothing can grow in or near it.

One is the Sea of Galilee. The other is the Dead Sea. Both are fed by the Jordan River.

One passes its water on, and is synonymous with life itself. The other receives, but does not pass its water on further. It is contained in itself. It is synonymous with death.

John the Baptist baptized Jesus in the Jordan at Beth Bara—the House of Passage when He began His ministry.

Jesus promised us “living water,” and that our bellies would become torrents of living water to others—overflowing (Jn 4:10,11; 7:38). And a source to others around us.

Some of us receive, but don’t become a source to others. Are we like the Sea of Galilee—surrounded by fruit bearing—or are we like the Dead Sea, only receiving and not passing on to others?

Joshua 5

Fear of Israel's Enemies

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

It would appear (to human wisdom) that now was the time to strike: fear had gripped the enemy. But in spiritual warfare—and that's what we are dealing with, always—proper preparation is essential.

New Generation Circumcised

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

Circumcision was the sign of the covenant between YHWH and His people (Gen 17:9-14).

God's sign to Noah (Gen 9) was in the sky. Why? It was a covenant not only with Noah but with all of nature. Abraham received circumcision as a personal seal of the righteousness of the faith he had (Rom 4:11). [It could be nullified by disobedience, Rom 2:25.]

We, too, are "circumcised with the circumcision made without hands" in Christ (Col 2:11-12). The fact that this is linked with burial and resurrection is precisely what has been emphasized in the two sets of stones in Joshua 4.

["Second time"? Cf. Isa 11:11.]

- 3] And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

This might seem surprising for a military commander: they were in enemy territory and, thus, especially vulnerable (Cf. Gen 34!). But God was in charge.

A leader is often called upon to take risks. Barabas and Paul "hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26); Paul would

say of Epaphroditus that he risked his life (Phil 2:30); etc. Christian warriors are spoken of as risking their lives.

- 4] And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

Compare with "Not my people"? Hos 1:9, 10; 2:23, then yet future of diaspora about to end. Lack of faith at Kadesh-Barnea considered a Breach of promise (Num 14:32-34).

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

Even Moses apparently goofed: he didn't follow directions (Cf. Ex 4:24-26). [His sins also appear to be "blotted out."]

- 6] For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.
7] And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

[Amazing! Remember, even after 40 years, they were not circumcised; had not observed Passover...!]

- 8] And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.
9] And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

("Gilgal" means rolling away.)

What Is the "Reproach of Egypt"?

- 1) Common View: Some view this as referring to "the reproach which proceeds from Egypt;" the reproach with which the Egyptians would have reproached the Israelites if the Lord had failed to bring them into the land according to His promise. This would seem to be supported by Moses' intercessions (Ex 32:12; Num 14:13-16; Deut 9:28; 32:26-27).

However, if that is what “the reproach of Egypt” means, it would have required only their successful entry into Canaan to roll it away. Here it is achieved “this day” of circumcision.

- 2) The Badge of Freedom. Circumcision was prohibited to the Hebrews while they were slaves in Egypt; it was the distinctive mark of the ruling class. (Ezek 32:19; Jer 9:25-26) Even so, it did not have the same significance for the Egyptian: for the Israelite it was a token of his relationship to God. Lacking it, no Israelite could eat the Passover (Ex 12:43-48). That would be to his reproach.

Our application is highlighted in Ephesians 2:11-19.

Delivered from the bondage of Egypt, for 38 years the people of God were slow to avail themselves of their God-given rights and privileges. [How about us?] For a circumcised Israelite to live like an Egyptian would have been a denial of the very thing his circumcision signified. Even in the OT, it was also a matter of the heart (Deut 10:16; 30:6).

[Abraham did not have to be circumcised in order to be saved. There may have been as much as 25 years between Abraham’s first belief in God and his circumcision. In all of those years, Abraham was not separated from God. So us (Rom 4:10-11).]

In like manner, our Christian “circumcision” distinguishes us and separates us from the world (Rom 2:29). By it we are committed to lovingly obey Him who has set us free from the tyranny of sin and Satan (Eph 4:17-20).

[Remember the controversy that led to the confrontation of Acts 15. The Judaizers were adding human works to God’s grace (Eph 2:8-9; Gal 5:1). Believers had the true circumcision (Phil 3:1-3). “Spiritual surgery” had given them a new heart (2 Cor 5:17; Eph 4:24; Col 3:10; Cf Ezek 11:19; 36:26).]

This perception was embodied in the *naming* of the place. Gilgal = “a wheel, rolling.”

[Isn’t it too bad that we rarely communicate the real significance of Christmas, cf. “Easter”?]

It became Joshua’s center of operations (9:6; 10:6, 15, 43; 14:6).

Saul, the first king, crowned here (1 Sam 11); David was welcomed back after Absalom’s rebellion was subdued (2 Sam 19); Samuel included it on his circuit (1 Sam 7:16); included a “school of the prophets” in days of Elijah and Elisha (2 Kgs 2:1-2; 4:38). It was a dwelling place of prophets in northern Israel, about four miles (7 km) from Shiloh and Bethel.

It became a shrine where false worship was involved. Hosea condemned the people for worshipping at Gilgal instead of Jerusalem (Hos 4:15; 9:15; 12:11). Amos echoed his warnings (Amos 4:4; 5:5).

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

This is “preparing a table before them in the presence of their enemies!” (Ps 23:5) Celebrating Passover right near their enemies. They had not kept the passover for 38 years! This is the second celebration of Passover (1st at Sinai, Num 9:5). It will be at His Second Coming that the final redemption will be completed.

[For an exploration of the prophetic as well as the commemorative aspects of the various feasts of Moses, see our briefing package, *The Feasts of Israel*.]

- 11] And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.
12] And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Its cessation was as miraculous as its initiation.
[Sounds like dispensationalism...]

Cf. John 6:33, 49, 50, 58... 12:24.

Passover reminded them of their redemption from Egypt; manna probably reminded them of their desire to go back to Egypt (Ex 16:3).

[“Manna bread; manna burgers; (manna helper?); manna pancakes; manna-coti; manna-chevitz...”]

God fed His people the bread of heaven, the food of angels (Ps 78:23-25), yet they still lusted for the food of Egypt (Num 11:4-9). It took only a few days to get Israel out of Egypt, but it took 38 years to get Egypt out of Israel!

Jesus gave His life for us; He gives His life to us (1 Cor 5:7-8).

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” (Col 3:1,2).

The Real Commander

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

The phrase “lifted up his eyes,” every time used is a prelude to a major milestone. Like a brave sentry, Joshua issues the challenge.

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

Angels not to be worshiped! John does twice in Revelation and angel does not allow it.

[Note the appellation: “Lord.”]

He is the “captain of our salvation” (Heb 2:10).

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

This “angel”:

permits (*commands*) worship (Cf. Rev 19:10; 22:8,9); uses the same language given to Moses (& Joshua) 40 years earlier (Ex 3:5).

Methodology: For example, note role of shoes:

Calling (no shoes in tabernacle)

Divine Provision in wilderness, Deut 29:5

Boaz’ marriage license

Symbol of shame: Deut 25:9,10;

Marriage license: Ruth 4:7,8

Symbol of Stature: John the Baptist (Mt 3:11; Mk 1:7; Lk 3:16).

Holy ground within heathen territory: no such thing as “secular” and “sacred”; “common” and “consecrated” when you are in His service! (1 Cor 10:31).

The Lord had promised to be with Joshua just as He had been with Moses (Josh 1:5). To Abraham the pilgrim, the Lord came as a traveler to share in a friendly meal (Gen 18:1-8); to Jacob the schemer, He came as a wrestler to bring him to the place of submission (Gen 32:24-32); to the three Hebrew young men, he joined them in the fiery furnace (Dan 3:25); Our Lord always comes to us when we need Him and in the way we need Him.

[Cf. Zec 14:3: “Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.” When was this? (Here!) Also, Num 21:14.]

We are engaged in a warfare. The key lesson of Chapter 5: we must be *spiritually* prepared if we are to be successful for His name. Humble worship (Eph 3:14); holy walk (Eph 4:1, 17; 5:2, 8, 15); and *then* heavenly warfare (Eph 6:10ff). Like Joshua, we have already been given our inheritance (Eph 1-2), yet we must overcome the enemy in order to claim it for ourselves and enjoy it.

* * *

Joshua 6

The Conquest of Jericho

No conflict, no crown. You are a poor soldier of Christ if you suppose that you can overcome without fighting. The initiative is the Church’s: “The gates of hell shall not prevail against it!” (Mt 16:18). It was God that declared war against Satan (Gen 3:15).

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

Fear. Understandable. A reversal of 38 years earlier when Israel was gripped with fear.

- 2] And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, [and] the mighty men of valour.

“Have given”: the victory was *already* theirs. That was because Joshua was *second* in command.

We do not fight for victory; we fight from victory. Jesus has already defeated every spiritual enemy (John 12:31); not only in the wilderness (Matt 4:11), but also during His earthly ministry (12:22-29), on the cross (Col 2:13-15), and in His resurrection and ascension (Eph 1:19-23). Rom 8:31!

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

There are three ways to God’s work:

- 1) Make the best plans we can, and carry them out to the best of *our* ability;
- 2) Having carefully laid our plans and determined to carry them through, we may ask God to help us and to prosper us in connection with them; or
- 3) Begin with God; ask Him His plans, and to offer ourselves to Him to carry out *His* purposes. (Dr. and Mrs. Howard Taylor, *Biography of James Hudson Taylor*, p. 271)

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

Seven: priests, trumpet, day, times... The seventh day (v.15): Isn’t this a violation of the Sabbath? What’s going on here? [Or is the Lord of the Sabbath with them? (Mt 12:8; Mk 2:28; Lk 6:5).]

Trumpet: שֹׁפָר the *shofar*: to proclaim liberty throughout the land (Lev 25:9-10). 14X in Joshua 6. (Trumpet of Jubilee: See Jubilee notes in Appendix at end of this chapter.)

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

Can you imagine Joshua’s Staff Meeting with his generals? The foolishness of God (1 Cor 1:25-29); My ways are not your ways (Isa 55:8,9).

God has His “due order” (2 Sam 6:6,7; 1 Chr 15:13).

[They don’t shout until the 7th trumpet on the 7th day (Cf. v.10).]

Wall shall fall “Flat”= underneath it.

- 6] And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams’ horns before the ark of the Lord.

Ark symbolizes the presence of the Lord. (Models Revelation.)

- 7] And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

Over 2 million people were in the nation; over 600,000 able to bear arms (Num 26). Most scholars speculate that not all participated.

- 8] And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams’ horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.
- 9] And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.

Levites exempt from military duty, yet used here!

- 10] And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

Keep silence? [Imagine the taunts and jeers from the city walls...]

Cf. Rev 8:1. Is there a parallel?

- 11] So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.
- 12] And Joshua rose early in the morning, and the priests took up the ark of the Lord.
- 13] And seven priests bearing seven trumpets of rams’ horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets.
- 14] And the second day they compassed the city once, and returned into the camp: so they did six days.

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

What about the Sabbath?

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

[Cf. The 7th trumpet judgment in Rev 10:7]

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

The most dangerous place in Jericho was on the walls! Yet the safest place—the exception, by faith—was Rahab’s house!

[Note the term: “messengers” not “spies.”]

“The Lord knoweth them that are His” (2 Tim 2:19). “He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me” (Mt 10:40).

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

Not to take spoil. Next chapter, Achan will prove to be an unfortunate counter-example in the next engagement at Ai.

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

These are to be the tithe, or firstfruits (Cf. Gen 14:20). In battle of the nine Kings, Abraham takes matters into his own hands, he had 318 trained military men in his household. Abraham tithes to Melchizedec.

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

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

This was the commandment of God. He made a distinction between the cities in Canaan (where Israel would dwell) and those afar off (Deut 20). The people in the land had plenty of opportunity (over 400 years! Gen 15:16)—as Rahab had (Josh 2:8-13; Cf. 2 Pet 3:9).

God is perpetually at war with sin. Because the Jews didn’t fully obey this commandment in later years, it led to national defilement and divine chastening (Ps 106:34-48). The Book of Judges would not be in the Bible if Israel had remained faithful (Judg 2:11-13).

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

The very ones who had risked their lives reap the reward of their labor. (Cf. Acts 15:25,26).

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

Rahab was removed, just as Lot out of Sodom (Gen 19) was the prerequisite to destroying the city; Israelites at Passover in Egypt.

“Outside the camp”: (initially; as Num 5:1-4; 12:14; Deut 23:9-14).

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

Our God is a consuming fire (Deut 4:24; Heb 12:29). Fire speaks of judgment. Jericho is a picture of the judgment of God (Mt 13:42; 25:41,46; Rev 19:20; 20:10,14). [Just like our lives: gold, silver, precious stones vs. Wood, hay, stubble: 1 Cor 3:11-15.]

The firstfruits were the Lord’s. (Subsequent battles were fair game.)

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

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

In the days of wicked King Ahab, Hiel the Bethelite rebuilt Jericho—and it cost him the lives of both his eldest and youngest sons (1 Kgs 16:34).

Literal prophecies in the Bible (example of Zedekiah).

The “oldest city in the world” is still uninhabited. The present city called Jericho is near, but not on, the ancient ruins. It is remarkable that it is, today, one of the Muslim (PLO) strongholds again—Bet Yerah, the City of the Moon God.

[For more background on Islam and Allah as the moon god, see our briefing package, *The Sword of Allah*.]

27] So the Lord was with Joshua; and his fame was noised throughout all the country.

[I can imagine! ...even to this day. And yet another Yeshua is about to dispossess the Planet Earth of its usurpers, by sending ahead two witnesses, and climaxing with 7 trumpet judgments...]

“We are committed to the pulling down of strongholds” (2 Cor 10:4). Today we see the Jericho of sin. The Jericho of materialism. The Jericho of paganism. The Jericho of indifference. Which Jericho are you facing?

2 Chr 7:14: Leviticus 25 describes sabbath for the land. The reason for the Babylonian captivity is due to the fact that they ignored God’s command.

* * *

Appendix:

The Jubilee Year

The shofar is associated with the **Jubilee**.

In addition to the sabbath for man (based on a week of days), there was a sabbath for the land, a week of years: after six years, the land was to enjoy a sabbath rest for a year (Lev 25).

After seven sabbaths of the land (49 years), the following year was the Jubilee Year:

all debts were forgiven;
all slaves went free;
land returned to its original owners (Lev 25, 27; Num 36:4).

It was the “time of the restitution of all things”—a phrase Peter associated with the Second Coming (Acts 3:21).

Unfortunately, there is little evidence that this was observed. It appears to have been abandoned after the exile in Babylon.

The Jubilee Year strangely begins on Yom Kippur, not Rosh Hashanna. Many believe that the Jubilee will prove prophetically significant.

[E.W. Bullinger reckons the Nativity (2 B.C.?) as at the 29th Jubilee. That would make the 70th Jubilee 41 Jubilees years later, (2009 - 2, or 2007)?]

Scripture prohibits date setting for the Rapture of the Church. While other events will be precisely predicted *to the day*.

* * *

Joshua 7

Defeat in the Land of Victory

Victory is often followed by shameful defeat. (When we are often the most vulnerable!)

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

“But”: an adversative connective. A warning signal for the discerning reader.

“accursed thing”: **טֵרֵף** *cherem*,

- 1) a thing devoted, thing dedicated, ban, devotion;
 - 2) a net, thing perforated;
 - 3) have been utterly destroyed, (appointed to) utter destruction
- Josh 6:18. Cf. Deut 7:26; 13:17.

Why the genealogy (both here and in v.16-18)? Zerah offspring of Judah's whoredom with Tamar, his daughter-in-law (Gen 38:15-30). [Was this part of Satan's many plots to thwart the prophecies of Gen 49:8-12? Cf. Our notes on Rev 12, et al.]

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

Ai: 15 miles from Jericho; about 1,700 ft above sea level.

Beth-aven: "house of vanity."

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

[Staff officers making line decisions...]

Fear makes the enemy appear greater than he really is. Pride makes him appear less than he is. [Ai has 12,000 total population, 8:25.]

Cf. Peter's "counsel" in Matthew 16:22, 23.

Also, Joshua had express instructions: "He shall stand before Eleazer the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at His word shall they go out and at his word shall they come in" (Num 27:18-21).

No written record that Joshua followed this command in respect to Ai.

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

Whoops.

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

The only previous defeat was with the Amalekites in Num 14:41-45. Their losses were not what Deut 32:30 led them to expect! They could have defeated the whole city if the nation had been pleasing to the Lord (Josh 8:25; Cf. Isa 59:2).

36 = 6² (6 = the number of man, squared, failure!)

We often fail after a great victory. We usually fail spiritually in our "longest" suit—or strongest strength! Cf. Peter's profession (Mt 16:13-17) with his subsequent failure (Mt 16:21-23). And who would be the *least* likely to deny our Lord—the boldest of them all! (Avenue of Pride.)

Shebarim: "breaches."

"Melted" vs. Canaanites in 5:1.

- 6] And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

[Have you ever had *your* plans dashed to pieces?]

How could there be defeat? Didn't they have God's promises? ...the ark? ...the leader? ...weren't they circumcised? ...established commemorative stones? ...celebrated Passover? Et al.

Deut 11:22, 23, et al.

Dust as expression of remorse, etc.: 1 Sam 4:12; Job 2:12, et al.

The time to humble oneself is *before* the battle, not after.

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

Who's to blame?

Unbelief is always content to settle for something less than God's best. That's why the Epistle to the Hebrews in the Bible: an urging for us to enter into the fulness of our inheritance in Christ (Heb 6:1).

- 8] O Lord, what shall I say, when Israel turneth their backs before their enemies!

Joshua has learned a key lesson from Moses, all for God's glory.

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

Their defeat had robbed God of glory. For this they had to repent.

Joshua's concern if for the Name of YHWH. He learned this lesson from Moses (Ex 32:11-13; Num 14:13-16).

- 10] And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?
11] Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put [it] even among their own stuff.

Who hath sinned? [Corporate responsibility!] If Joshua had gone to the Lord before the battle, this would have been revealed to him.

One man's sin can damage many. Abraham's disobedience in Egypt almost cost him his wife (Gen 12:10-20); David's disobedience in an unauthorized census led to the death of 70,000 (2 Sam 24); Jonah almost sank a ship (Jonah 1); et al.

Also, a little leaven leaveneth a whole lump (1 Cor 5:6).

Our "private" sins affect the one Body of Christ (1 Cor 12:12ff.) [There is no private sin. God is omniscient.]

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

To suffer defeat was bad. To be deprived of His presence was worse. [The "second death" is the separation of our soul from God.]

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

Heb 13:12.

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

Jer 17:9, 10; Ecc 12:14.

- 15] And it shall be, [that] he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.
16] So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

The royal tribe. [Disgraced in Gen 38; however, Caleb also of Judah (Num 13:6); led camp in order of march (Num 10:14); largest portion of Canaan (Deut 34:2).]

- 17] And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:
18] And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33).

Urim and Thummim means lights or perfections (Deut 33:8, 10, possibly used, yet not stated which measure used to "take" tribe.)

Jer 16:7; Ps 10:6-13—probably reflect Achan's thoughts.

- 19] And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide [it] not from me.
20] And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

"I have sinned." He joined the ranks of seven other men, some more than once, some without sincerity:

Pharaoh (Ex 9:27; 10:16)
Balaam (Num 22:34)
King Saul (1 Sam 15:24, 30; 26:21)
David (2 Sam 12:13; 24:10, 17)
Shimei (2 Sam 19:20)
Judas (Mt 27:4)
Prodigal son (Lk 15:18, 21)

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

“Spoils”: No—they were to be firstfruits. We try to “reclassify”: adultery becomes an “affair”; perversion becomes a “lifestyle”; theft become an “entitlement” (Isa 5:20).

[Babylonish garment: “Mantle of Shinar”: Chic. Also, occultic significance may also be implied. Babylon isn’t politically significant at this time, but it was the origin of all false worship.]

“I saw... I coveted... I took...” Same order as Eve in Gen 3:6. Eye seems to be the portal to which Satan makes his attack, while God uses the ear. “Faith comes by hearing” (Rom. 10:17).

Coveting is idolatry (Col 3:5). He was robbing God. Do we? (Mal 3:8-10!).

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

All sins will be found out.

23] And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

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

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

Play on words: Achor = “trouble”; Achan = “troubler.” (Named Valley of Achor for what has happened.)

God is serious about His instructions.

It seems that in each new period of Bible history, God reveals His wrath against sin in some dramatic way:

- After the Tabernacle had been set up, we have Nadab and Abihu (Lev 10:1, 2);
- When David moved the ark to its place of honor, God killed Uzzah (2 Sam 6:1-11);
- Just after the birth of the Church, we see Ananias and Saphira (Acts 5).]

Punishment by stoning: Cf. Joshua 10. Also, Rev 16:21 (these will make an impression!).

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

Cf. Isa 65:10; Hos 2:14-15: Valley of Hope, a symbol of promise; vs. The Time of Jacob’s Achor (“Trouble”), Jer 30:7.

Lessons

“What did you learn from that experience?” Henry Ford: “A mistake is an opportunity to begin again, more intelligently.”

Failure at Ai due to:

- 1) Self-confidence. The supposition that *Israel* conquered Jericho. (Israel had not, God had!)
- 2) Neglect of prayer. Joshua did not go back to Gilgal (for guidance with Ai).
- 3) Disobedience. Corporate responsibility:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom 5:12).

God teaches His people lessons in holiness and humility through defeat and discipline. In the next chapter we will see that He is able to give His people victory in the very place of defeat.

* * *

Joshua 8

Turning Defeat into Victory

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

“Fear not.” That’s great news! There is a remedy for sin. It’s called an altar. God provided for *our* sin—even before Adam...

“...be not dismayed”: God never discourages His people from making progress. The worst mistake of all is not to try again.

“Take all the people:” there are lessons to be learned.

“Have given...” It’s a done deal (Rom 4:17). Just as He has done to Satan.

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

God always gives His best to those who leave the choice with Him.

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

They marched 15 miles from Gilgal to Ai.

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

Special force to seal off, behind Ai, the path to Bethel, about 2 miles to the west. This would also prevent a surprise attack from Bethel.

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

The main force will proceed up the valley to challenge Ai and feign retreat.

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

[This will exploit Ai’s overconfidence. The men of Ai will think this is still Chapter 7; they don’t know that this is Chapter 8!]

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

The “seal” team will take the city, and seal off the ambush.

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

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

Same location as Abram’s altar: before and after Egypt.

Joshua lodged with his army. [Cf. David remained in Jerusalem when he encountered Bathsheba...]

- 10] And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.
11] And all the people, [even the people] of war that [were] with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now [there was] a valley between them and Ai.
12] And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.
13] And when they had set the people, [even] all the host that [was] on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.
14] And it came to pass, when the king of Ai saw [it], that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that [there were] liers in ambush against him behind the city.

Those that are in the most danger, are least aware of it.

- 15] And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.
16] And all the people that [were] in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.
17] And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.
18] And the Lord said unto Joshua, Stretch out the spear that [is] in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that [he had] in his hand toward the city.

The spear is an offensive weapon.

Cf. Rephidim, where Aaron and Hur hold up Moses’ hands (Ex 17:12-13). Joshua’s training ground!

- 19] And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.
20] And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or

that way: and the people that fled to the wilderness turned back upon the pursuers.

- 21] And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.
- 22] And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.
- 23] And the king of Ai they took alive, and brought him to Joshua.
- 24] And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.
- 25] And [so] it was, [that] all that fell that day, both of men and women, [were] twelve thousand, [even] all the men of Ai.
- 26] For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.
- 27] Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua.

Since the men actually had to fight, they had earned their reward. (The laws concerning spoils: Num 31:9-54).

Too bad Achan hadn't waited...

- 28] And Joshua burnt Ai, and made it an heap for ever, [even] a desolation unto this day.
- 29] And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, [that remaineth] unto this day.

Cursed is anything that hangs on a tree. (Deut 21:22-23; Gal 3:13.)

- 30] Then Joshua built an altar unto the Lord God of Israel in mount Ebal,

Shechem

- Where 600 years earlier Abraham had built his 1st altar;
- Where Jacob, while fleeing from Laban, carried the teraphim, his father-in-law's stolen gods;
- Where Joseph sought his brothers before going on to Dothan
- Where he was sold into slavery; (and where he is buried);
- Where Jacob dug a well; and where Jesus met the Samaritan woman (John 4).

In the valley: North Mt. Ebal (3,077 ft above sea level); South Mt. Gerizim (2,895 ft a.s.l.) They form an amphitheatre: 500 yards apart at the bottom; 1 ½ miles at the top. Both mean *barren*.

Altar is at the site of the curses, not the blessings... (altar is made to deal with the curse.)

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

Predicted by Moses (Deut 27-30).

3X: unhewn stones (Ex 20:35; Deut 27:5; Josh 8:31). God's workmanship not to be polluted by man's additions. Also, a denial of humanism!

Peace offerings: shared (Lev 7:15); communion; (*koinonia*). Knowledge demands action. (Deut 11:26-28)

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

Cf. Deut 17:18; Josh 24:26. Fourth public monument:

Gilgal [crossing] (4:20)

Valley of Achor [judgment of sin] (7:26)

Entrance to Ai [victory upon repentance] (8:29)

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

Two groups:

Simeon, Levi, Judah, Issachar, Joseph and Benjamin on Mt. Gerizim, the Mount of Blessing. [These had Rachel or Leah as their mother.]

Reuben, Gad, Asher, Zebulun, Dan, Naphtali on Mt. Ebal, the Mount of Cursings, Mt Ebal. [These had handmaids, Zilpah or Bilhah as their mother; except for Reuben and Zebulun. Reuben had forfeited his status as firstborn by sinning against his father (Gen 35:22; 49:3-4).]

[Cf. Deut28:64ff]

[For a complete study of the Twelve Tribes do review the second volume in this set of Joshua, *The Twelve Tribes of Israel*.]

The law is not read until there was an altar (first mention in Joshua). There must be a *remedy* present for your failure to keep the law! Notice that the altar is at Mt. Ebal, not Gerizim.

This is all at Shechem—Genesis country. This will later become the capital of the Samaritans (Cf. John 4). The well was *between* Mt. Ebal and Mt. Gerizim. Mt. Ebal, the curses of the law; Mt. Gerizim, the humanism of works. He rather pointed to neither—but to Himself.

Ark not mentioned in Joshua now that the law has been ratified.

Sojourner (Lev 19:34).

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

[It is interesting that some groups who are drawn to put themselves “under the law” rarely include the cursings with the blessings...] We are *not* under the Law, see Galatians.

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

Have you read God’s Word to your family?

* * *

Joshua 9

Honor Amidst Deception

The defenders take an initiative.
Prelude to the battle of Chapter 10.

Mistakes:

a dentist’s is pulled out;
a lawyer’s is imprisoned;
a teacher’s is failed;
a printer’s is corrected;
a pharmacist’s is buried;
a postman’s is forwarded;
an electrician’s can be shocking.

Only those who do nothing make no mistakes.
However, in Joshua’s case, doing nothing was his mistake.

Background: Destroy utterly; make no covenant (Deut 7:1-11; 20:10-20; Ex23:32).

- 1] And it came to pass, when all the kings which [were] on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard [thereof];

“And”: connects to the previous. Why only six? Girgasites missing in this list. (Don’t know... Symbolic?)

- 2] That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

An Alliance Is Formed

Psalm 2; (83). (Nations of the world taking up arms against God!)

- 3] And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

Analogous to Rahab. (She had heard and took action to separate herself from her people.)

This was an independent move on their part to save their lives, and that would later throw their allies into confusion.

- 4] They did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

Gibeon was only 25 miles from Gilgal.

These were Hivites (v.7) (which means “serpent”) :

“The wiles of the devil” (Eph 6:11)

Disguise and deception are his weapons (2 Cor 11:3).

We need to be aware of “his devices.” (2 Cor 2:11)

Satan is the “father of lies” (John 8:44).

Retribution: Centuries earlier, the sons of Jacob had treacherously deceived Shechem and his father (Hivites) and slew them and spoiled their city (Gen 34) as Shechem had raped Dinah, Jacob’s daughter.

- 5] And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry [and] mouldy.
6] And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

Only by convincing the Israelites that they were from a far country—just passing through—could they expect to make a deal.

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

Hivites: (“serpent”) [John Gill, renowned Hebraist; quoted in Pink, p. 246]; a descendant of Canaan (Gen 10:15, 17); object of a curse (Gen 9:25).

They were, apparently, suspicious.

- 8] And they said unto Joshua, We [are] thy servants. And Joshua said unto them, Who [are] ye? and from whence come ye?
9] And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt,

They seem to be aware of the Deut 20:10ff. (v.15)

- 10] And all that he did to the two kings of the Amorites, that [were] beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which [was] at Ashtaroath.

- 11] Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We [are] your servants: therefore now make ye a league with us.
12] This our bread we took hot [for] our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:
13] And these bottles of wine, which we filled, [were] new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

A story, but without credentials. Notice that they were clever enough not to mention Jericho or Ai, which were local and might have spoiled their ruse.

[When we hear some supposedly learned man talk about the fossil remains of prehistoric creatures, confidently affirming them to be millions of years old, I wonder if we might not compare such tales with the moldy bread of the Gibeonites?]

- 14] And the men took of their victuals, and asked not [counsel] at the mouth of the Lord.

Big mistake. We make it all the time, too (James 1:5).

He that believeth shall not make haste: Isa 28:16. (Put that on your bathroom mirror!) They relied on the “scientific method” and examined the “facts.” Very logical and convincing, but it was all wrong (Prov 3:5, 6).

Moses had warned them (Ex 34:12).

- 15] And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them.

You have to give them credit for escaped with their lives. (Cf. Luke 16:8) Better to know your strength before the battle: Luke 14:31-32.

Joshua and the princes had sworn in the name of the Lord (v.18); it could not be broken. They had sworn to their own hurt (Ps 15:4; Ecc 5:1-7). Oaths are binding (Lev 19:12; Num 30). Real issue is the sanctity of God’s name.

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

Some lies are found out quickly. [Others are taught in schools as “truth.”]

17] And the children of Israel journeyed, and came unto their cities on the third day. Now their cities [were] Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.

[Israel suffered no injury. When the land was divided, they were not short: Josh 18:25-28; 15:2.]

18] And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes.

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

Issue is not the premise of the deal, it’s the person upon whom it is sworn, the Lord God of Israel!

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

Now that’s a commitment! Ps 15:4.

Once the oath was made, God expected them to keep it. [How about us?] In today’s world, we have lost the sanctity of a commitment.

God expects us to keep our word.

Vs. Saul (1 Sam 21:1).

Cf. Ezek 17:16, 18-20.

Mt 5:33-37.

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

“Let your mistakes work for you.” Made the Gibeonites their servants. Cf. Deut 29:11.

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

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

The curse of Canaan: Gen 9:25. (Hivites were Canaanites; here we see a partial fulfillment.)

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

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

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

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

Deut 20:10, 11. God was pleased with this result: He gives them a dramatic victory on their behalf in Chapter 10. Also, Saul’s violation of this league is avenged (2 Sam 21). Notice how David honored his oath to Jonathan in this connection, exempting Mephibosheth, Saul’s grandson, from just avengement (v. 7).

No evidence in Scripture that their descendants caused problems. On the contrary, their faithfulness is testified to: the Nethinim (“devoted persons”) were their descendants and had a place of honor in the service of the temple centuries later (1 Chr 9:2; Ezra 2:43-58; 8:20; Neh 7:60).

Rahab and Gibeonites somewhat parallel:

dubious character

had heard and believed

left the kingdom of God’s enemies

proved their loyalty.

Gibeonite’s service led to a place of religious privilege. Gibeon was one of the cities given to the line of Aaron. 400 years later, the Tabernacle would be there. One of David’s mighty men, those who were closest to him in battle, was a Gibeonite. When Solomon ascended the throne, he made burnt offerings at Gibeon. Later still, about 500 years before Christ in the time of Zerubbabel, the returnees from Babylon included a list of the Gibeonites. In the days of Nehemiah, Gibeonites were among those who helped build the walls of Jerusalem.

Even though their oath was made under deception, God expected them to keep it. If God will not tolerate the breaking of an oath made in His name, how much more will He never break His own oath and covenant made to us on the basis of the shed blood and infinite value of Jesus Christ! Heb 6:13-20.

Joshua 10

- 1] Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;
- 2] That they feared greatly, because Gibeon [was] a great city, as one of the royal cities, and because it [was] greater than Ai, and all the men thereof [were] mighty.

Adoni-Zedek: “The Lord of Righteousness”(?)

King of Jerusalem. (Imitating the “King of Righteousness,” Heb 7:2, but hating the people of God, 2 Thess 2:4.)

All the inhabitants of Canaan considered utterly corrupt: Cf. Lev 18:25.

- 3] Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,
- 4] Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

They could hardly let the capitulation of the Gibeonites rest; it would set a disastrous precedent.

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

The Gibeonites were now at war with their former allies.

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

If you make agreements with the enemy, expect to pay a price defending them. [That is why God’s people are to remain separated from the world (2 Cor 6:14-18; 2 Tim 2:4).

The Gibeonites trusted in Joshua (“YHWH is Savior”) and his word. [How much more can we rely on His!]

- 7] So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.
- 8] And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

God must have laughed. Cf. Psalm 2:1-4.

Instead of having to defeat these five city-states one by one, they would now conquer them all at one time!

The victory was already the Lord’s. No mistake is final for the dedicated Christian.

- 9] Joshua therefore came unto them suddenly, [and] went up from Gilgal all night.

An all-night march for the advantage of surprise.

- 10] And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.

Known as the Battle of Bethhoron.

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

That’s remarkable marksmanship. This rules out any “natural” explanations. Cf. Rev 16:21 (hailstones).

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

“Be thou silent.”

- 13] And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Really? (Also, Hab 3:11) Is God a prisoner of His own creation?

- Nothing is too hard for Him (Jer 32:17, 27);
- He commandeth the sun and it riseth not (Job 9:7); [The sun appeared to

- go backward in the days of Hezekiah (Isa 38:8)]
- Day and night belong to God (Ps 74:16).

Other mysteries: Job 38:22-23. [See next session on “The Long Day of Joshua”]

“The mind which asks for a nonmiraculous Christianity is a mind in process of relapsing from Christianity into mere ‘religion.’” [C.S. Lewis, “Miracles” p. 133]

To deny miracles is the acme of arrogance—and a pretense to omniscience. To deny miracles would be to deny the birth of a child, or the creation itself. All the resources of science cannot create even a single blade of grass. No wonder the Lord asks of puny man, “Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding” (Job 38:4).

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

[Foreshadows Zech 14:7?]

Hailstones on the enemy was an answer to prayer, yet the request was anticipated; demonstrates the “*Sovereignty of Man.*”

- 15] And Joshua returned, and all Israel with him, unto the camp to Gilgal.
16] But these five kings fled, and hid themselves in a cave at Makkedah.

Cf. Rev 6:15-17.

- 17] And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.
18] And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

A holding action while they mop up. (2 Pet 2:9).

- 19] And stay ye not, [but] pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.
20] And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest [which] remained of them entered into fenced cities.
21] And all the people returned to the camp to Joshua at Makkedah in peace: none

moved his tongue against any of the children of Israel.

- 22] Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.
23] And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, [and] the king of Eglon.
24] And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

Rom 16:20. (Foot on neck is a sign of victory.)

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

Since Joshua is a type of Christ, we can claim these words to ourselves. The Lord’s enemies are His footstool (Ps 110:1; 1 Cor 15:25). Through Him, we can claim victory and put our feet on the necks of our enemies (Rom 16:20).

- 26] And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.
27] And it came to pass at the time of the going down of the sun, [that] Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave’s mouth, [which remain] until this very day.
28] And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that [were] therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

Ruthlessly thorough. No half measures here.

We should be both warned and encouraged. We must be alert and prayerful lest we be deceived and walk by sight rather than by faith. We need to be cautious about alliances; an yet, God can even take our blunders and turn them into blessings. 1 John 5:4: “And this is the victory that has overcome the world—our faith.”

Completion of the Southern Conquest

Joshua’s strategy was to cut across the land to divide it, then conquer the southern cities, and then the northern.

- 29] Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:
- 30] And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that [were] therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.
- 31] And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:
- 32] And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that [were] therein, according to all that he had done to Libnah.

Note: Each victory measured against the one previous. Each victory should be a standard for the next.

Lachish took two days. When Sennacherib, king of Assyria “came up against all the fenced cities of Judah” (2 Kgs 18:13) and he personally laid siege against Lachish (2 Chr 32:9), he had to abandon his attempt to reduce it (2 Kgs 19:7, 8). Later, when Nebuchadnezzar invaded Judah in the reign of its last king, Lachish was one of the last to be conquered (Jer 34:7).

- 33] Then Hiram king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.
- 34] And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:
- 35] And they took it on that day, and smote it with the edge of the sword, and all the souls that [were] therein he utterly destroyed that day, according to all that he had done to Lachish.
- 36] And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:
- 37] And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that [were] therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that [were] therein.
- 38] And Joshua returned, and all Israel with him, to Debir; and fought against it:
- 39] And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that [were] therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.
- 40] So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

In contrast to Saul, years later, sparing Agag and the best of the sheep, et al (1 Sam 15).

- 41] And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

Here we are at the site of the failure of faith 40 years earlier...

- 42] And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel.
- 43] And Joshua returned, and all Israel with him, unto the camp to Gilgal.

A return to base. Our base is Calvary.

Lessons to be learned:

- 1) Walk by faith not by sight.
- 2) Be cautious about alliances.
- 3) God can take our blunders and turn them into victories (1 John 5:4).

* * *

The Long Day of Joshua

(Review of Joshua 10:12-13)

- 12] Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.
- 13] And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hastened not to go down about a whole day.

1. Catastrophe Model of History

Uniformity Delusions

Despite the widespread presumptions, which we all are guilty of, that our universe is uniform, stable and linear—all one has to do is look through a set of binoculars at the moon, or examine the photographs returned by our space probes of the planets, and it becomes quite obvious that our Solar System is a rough neighborhood. It is quite apparent that the history of our Solar System has been characterized by collisions and catastrophes of all sorts.

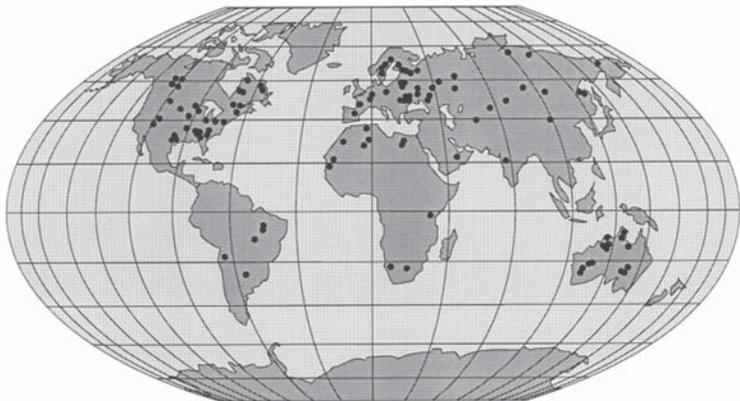
The Earth accumulates about 100 tons of extraterrestrial material every day under a constant rain of interplanetary debris. Most meteoroids enter the atmosphere and burn up unnoticed. Some survive the fiery heat of entry and are slowed down by air friction to a speed of about 200 miles per hour and what is left hits the ground as a meteorite.

The Earth's atmosphere protects us from the smaller asteroids. However, if they are larger than 50 meters (half the size of a football field), they pack about 10 megatons of energy, comparable to some of our larger warheads. These are expected about once per century. In 1972 the Earth narrowly missed a 10-megaton impact. [David Morrison, "Target: Earth," *Astronomy*, Oct 1995, p. 38]

If it wasn't for the constant reworking of the Earth's surface by erosion and plate tectonics, our own planet would be as densely cratered as the moon. There are over 100 craters on the Earth, also, some ranging up to 80 miles in diameter.

[The map below shows some of the meteor/asteroid craters that are still detectable despite erosion and other surface changes.]

Asteroid Craters



Previous "Near-Misses"

In Oct 1992, the media broke the news that our planet was in danger of being hit by a comet. [*NY Times*, 27 Oct 1992, p. C7; 3 Nov p. C10; *New Scientist*, Oct 24, 1992, p. 11] Fortunately, supplemental observations revealed that no collision is likely for centuries, at least until eight more orbits are completed. [Duncan Steel, "Comet Swift-Tuttle and a question of probability," *Spaceflight*, v. 35, July 1993, p. 223; *NY Times*, 29 Dec 1992, p. C-2.]

Comet "Swift-Tuttle" passes near the Earth about every 130 years, each time a little closer. It is unusually large and travels at 125,000 miles per hour.

On January 23, 1982, an asteroid almost a third of a mile in diameter passed within 2.5 million miles of the Earth without being observed. It was discovered a month later. [*Discover*, May 1984, p. 32.]

On March 22, 1989, a closer near-miss ("1989 FC") missed by 6 hours (400,000 miles). [*Le Nouvel Observateur*, 11-17 July 1991, pp. 46-48.]

Asteroid Threats

A famous example was the asteroid that hit Tunguska in central Siberia in June 30, 1908, devastating more than 2,000 square km of forest. The Tunguska region is so remote, it wasn't explored until 17 years later. If it had been a comet, it would probably have exploded at a higher altitude and done no damage. Had it been composed of denser iron, it would have reached the ground making a large crater. It apparently was a rocky asteroid about the size of a city office building, that decelerated and exploded at an altitude of five miles. Last year, scientists found tiny fragments of this rocky object imbedded in tree resin at the impact site.

The meteor crater near Winslow, Arizona was formed by just such a metallic meteorite, with the same 15-megaton energy as Tunguska. Experts estimate that such impacts happen about once every 300 years on the Earth's surface, and about once every millennium on land.

Even relatively modest-sized asteroids can result in substantial long-term impacts. A tsunami (tidal wave) from a Tunguska-class object could produce widespread destruction and even devastate continental coastlines. Some scientists attribute the extinction of prehistoric species to

cosmic collisions of the past. [C.C. Albritton, *Catastrophic Episodes in Earth History*; V.L. Sharpston and P.D. Ward (eds.), *Global Catastrophes in Earth History*.]

In 1991, the discovery of a crater (named Chicxulub) under Mexico's Yucatan peninsula is conjectured to have resulted in the extinction of the dinosaurs. The size of this asteroid has been estimated to have been over six miles in diameter. The energy of this asteroid has been estimated at over 100 million megatons—five billion Hiroshima atomic bombs! [Morrison, p. 36]

Polar instability (they have moved thousands of miles) and numerous magnetic reversals may have been triggered by such collisions. ["On impacts as a cause of geomagnetic field reversals or blood basalts", D.L. Loper and K. McCartney in *Global Catastrophes in Earth History*.]

(This is the type of event which may have been involved with the "Long Day" of Joshua. See our briefing package, *Signs in the Heavens*.)

The Worship of the Ancients?

vs. our own space-age sophistication: planets are interesting but not consequential! While in ancient history, they were terrified of the planets. They studied them, worshipped them...

[Recent Galileo probe of Jupiter: a few minutes of data and they have to rethink all that they thought they knew...]

Why ancient interest? (movements, eclipses, zodiacs, sundials, sun caves, obelisks, sun-temples, planet temples, astrologies, etc.)

2. Calendar Background

Ancient Calendars: reforms after 701 B.C. Chaldeans, Egyptians, Hebrews, Greeks, Phoenicians, Chinese, Mayan, Hindus, Carthaginians, Etruscans, Teutons,...

All their calendars are built on 360-day calendar (most with twelve 30-day months). However, all change in 701 B.C. The Romans add five days (like we use today). King Hezekiah adds a month to the Jewish cycle every few years (3rd, 6th, 8th, 11th, 14th, 17th, and 19th year). Why did he have to change the calendar?

Mars "Myths":

"Mars" = Romans

"Indra" = Indian folklore

"Tyr" = Teutonic; genitive form: Tiewes,

Tiewes-daeg = Tuesday. Tiewes is derived from the Sanskrit word *devas*, from which Romans derived their word *deus* or deity.

[Brittanica, v.22,p 652]

Sun-daeg

Moon-daeg

Tiwes-daeg (Mars' day)

Odens-daeg (Mercury's day)

Thors-daeg (Jupiter's day)

Freyia-daeg (Venus' day)

Saturn's day.

First Roman month: Martius'-- "March";

Aprilla

Venus

Maius

Mercury

Juno

Jupiter

(Calendar reorganized in 364 B.C. to change March to January 1.)

Medieval Calendars:

- England: March = 1st month of legal year until 1752.
- Anglo-Saxons describe March as Lencten-monath, "lengthened month"; re: "lent."
- Scotland: January replaced March as 1st, 1599 A.D.
- France: January became March in 1564 by Charles IX.

[Half of the near pass-bys were on October 25th.]

Many ancient people (Celts, Druids...) used October 31 as year-end: Eve of Samhain; related to the worship of Baal (Mars) and Ashtoreth (Venus).

[May have dated from Tower of Babel catastrophe, 1930 B.C.]

Mars worshipped as Baal, Bel; as a Calf, even today in India...

Mars = "God of War": "Martial Arts," etc.

Rome founded by Romulus about 750 B.C. (just after the “Joel-Amos catastrophe”, Oct 25, 756 B.C.) after destruction of the leading Etruscan city, Volsinium.

Why founded 15 miles *up stream* on the Tiber from the coast? [Anticipation of 200 ft tidal waves every 108 years?]

Second King of Rome, Numa Pompilius:

Original calendar = 360 days per year.

Reorganizes calendar after 701 B.C., adding 5 days per year.

Hezekiah, Numa’s contemporary, adds a month 7 times every 19 years: on the 3, 6, 8, 11, 14, 17, 19th year. *Why?*

India: Veda texts assume 360-day years;
 Persia: 360-day years. 7th Century: 5 days added;
 Chaldea: 360-day years. (360 degrees to circle; 60 minutes to an hour; 60 seconds/min. etc.);
 Assyria: 360-day calendar. Decade = 3600 days;
 Egypt: Twelve 30-day months; 5 days added.

360 icons in the gnostic genii;
 360 gods in the theology of Greek Orpheus;
 360 idols in the palace of Dairi in Japan;
 360 statues surrounding Hobal in ancient Arabia;
 360 degrees in a circle...

Other Catastrophe Research

Velikovsky Hypothesis’ (“Worlds in Collision,” 1950):

Early Paradoxes:

Universal climate
 360-day calendars universal
 4 planet systems, not 5
 E-W, not W-E
 Polarity reversal?
 Venus as a comet?

Stonehenge (1900 B.C. - 1600 B.C.) probably built in response to planetary interactions.

Phaethon Story

Phaethon, in Greek mythology, was son of Helios, the sun-god and nymph Clymene (Greek phaethon = “Shinning”, “Radiant”). He persuaded his father to let him drive the chariot of the sun across the sky, but he lost control of the horses and, driving too near the earth, scorched it. To save the world from utter destruction Zeus killed Phaethon with a thunderbolt. He fell to the earth at the mouth of Eridanus, a river in northern Europe.

In New Zealand, the Maori story of Maui is almost identical. Similar legends among American Indians, the Phoenix bird of Egypt, the dragon stories of China, Japanese lore, etc.

SUMMARY OF CATASTROPHES

Oct	2146	Peleg	
Oct	1930	Tower of Babel	
Mar	1877	Sodom & Gomorrah	
Mar	1663	Job	120,000
Mar	1447	Exodus Plagues	60,000
Oct	1404	Long Day, Joshua	70,000
Oct	1188	Deborah (Judges 5:20)	150,000
Oct	1080	Samuelic	150,000
Mar	1025	David (Lesser)	200,000
Oct	972	David (Greater)	120,000
Oct	864	Elijahic	150,000
Oct	756	Joel-Amos	120,000
Mar	701	Isaiahic	70,000 (Miles from the sun)

References: Judg 5:20; Hab 3:5-13; Isa 37:36 1:9 10:26 28:19,21,22; Ps 46.

3. Orbital Resonance Model

Donald W. Patten, Ronald R. Hatch, Loren C. Steinhauer, *Long Day of Joshua and Six Other Catastrophes*; (Out of print, yet now superseded by *Catastrophism and the Old Testament* also by Donald Patten see Bibliography.)

[Ronald R. Hatch: Applied Physics Laboratory; programmer, Navy Navigational Satellite System Senior Engineer, Space Division, Boeing Company; Software Supervisor, Magnavox Research Laboratories]

[Loren C. Steinhauer: Taught orbital mechanics at Harvard, MIT; mathematician at Mathematical Sciences Northwest]

Mars on a 2:1 orbit re: Earth— 720 days vs. 360 days;
Orbits intersect March 21/23 and October 25;
near pass-by every 54 or 108 years.

Mars (now):
perihelion 128,400,000 miles
(perihelion = closest point to the sun)
aphelion 154,900,000 miles
(aphelion = farthest point away from sun.)

Mars (then):
perihelion 81,900,000 miles
aphelion 210,700,000 miles

Case I

Spring Intersection, Vernal Equinox
March 21/22, “First Point in Aries” (or Mars);
Inside pass, after perihelion;
Passes ahead of the Earth;
Mars loses energy; orbit shortened;
Earth gains energy; orbit lengthened.

Case II

Fall Intersection
October 25;
From outside, from aphelion;

Passes behind Earth;
Mars gains energy; Earth loses energy.

Eventually stabilizes, last near pass-by appears to have been in 701 B.C., and by then the earth’s orbit has lengthened five days’ worth and that is why all the calendars had to be adjusted to the lunar calendar.

Effects of near pass-by:

Crustal tides (2-3" = moon); 85 ft @ 70,000 miles
Ancient cities (Troy et al) rebuilt from their own rubble 7X!
50X times size of moon!
Change in days/year: 5 d 5h 49m?
Change in Axis: 23 1/2 , 24 , E/M, resp.
Magnetic Field Reversals
Meteors (particle burns up leaves iron material)
Bolides (explodes when enters earth’s atmosphere)

Earth “turned upside down” Isa 24:1
“removed exceedingly” Isa 24:19
“reeled like a drunkard” Isa 24:20

Polar relocation of 300 miles; Jerusalem latitude -5° [Might explain Kaufman’s dilemma about the Temple orientation.]

4. The Long Day of Joshua

1/3 of a million men met at Bethhoron.

Mars on a fly-by at about 70,000 miles (!), probably on a pass over the North Pole (50x the size of the moon).

Day lengthened 2 - 4 hours; precessional change;
Polar shift; Latitude changed (5 degrees?).

Bolides and Meteors two - three hours ahead, arriving at about 30,000 miles per hour;

Four phases of Joshua’s conquest:

- 1) Eastern Theatre: Bashan, Gilead, Jericho, Jordan Valley;
- 2) Central Theatre: Central Highlands, Gibeon, Plain of Sharon;
- 3) Southern Theatre: Hebron, Debir, Azekah, Makkedah, the Negev;
- 4) Northern Theatre: Galilee, Valley of Megiddo, Palestinian League.
October 25, 1404 B.C.:

5. Denouement: Gulliver's Testimony on Laputa

Galileo: 1610 Discovers the 4 Moons of Jupiter; Saturn's Rings.

Sir William Herschel:

1781 Uranus
1787 2 Moons of Uranus
1789 2 more moons of Saturn

Leverrier: 1846 Neptune, 1 moon

Asaph Hall (New telescope of US Naval Observatory):

1877 2 Moons of Mars: world in shock

Phobos has only 3% albedo, darkest object in solar system; 1/100 width of moon (8 miles dia.); Rotates 7h39m; appears to rise in W: unique

Deimos (30h18m) appears almost synchronous: 24h37m; unique in solar system; Deimos, Phobos = "Panic," "fear," in Greek!

6. Jonathan Swift (1667 - 1745)

Publishes "Gullivers Travels" in 1726. Details size, revolutions, and orbits of two moons of Mars.

151 years in anticipation of their discovery!?

- 1) He knew of them (friend of Newton, Halley, Whiston...);
- 2) He "guessed";
- 3) He relied on legends to embroider his narrative, not realizing they were eyewitness accounts of an earlier near pass-by.

7. Natural or Supernatural?

Marksmanship: How select firstborn? Only Israel's enemies hit!

Predictive aspects of record:

=> God intervenes on behalf of His People!

Other observations: Revelation: 200 lb. hailstones!?! (Punishing the earth for blasphemy?) **Official form of punishment for blasphemy: stoning!**

"Signs in the Sun, moon, stars..." II Pet 3:3,4.

* * *

Joshua 11

[Completion of the Conquest. Division of the land (Chapters 13-22) will be taken up in a special review of the 12 Tribes found in the second volume of this set on Joshua. The final session will summarize and conclude Chapters 23 & 24.]

Joshua's strategy was to cut across the land to divide it, then conquer the southern cities, and then the northern cities.

Northern Campaign

- 1] And it came to pass, when Jabin king of Hazor had heard [those things], that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

Jabin = title? (Judges 4:2).

- 2] And to the kings that [were] on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

Chinneroth (Kinneret) = "harp"; early name of the Sea of Galilee; also known as the Sea of Tiberias.

- 3] [And to] the Canaanite on the east and on the west, and [to] the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and [to] the Hivite under Hermon in the land of Mizpeh.
- 4] And they went out, they and all their hosts with them, much people, even as the sand that [is] upon the sea shore in multitude, with horses and chariots very many.

"Sand as seashore": Gen 22:17; 32:12 (vs. "stars": 15:5; 26:4; Dan 12:3).

Horses, chariots: (1st mention in Joshua). Prohibited (Deut 17:16; Ps 20:7); No mention: Gen 24:35; 26:14; Job 1:3. (Gen 47:17?).

In vain for safety: Prov 21:31.

Victories over armies with horses: Red Sea
Sihon & Og (Num 21:23-6, 33-35);
Sisera, chariots of iron (Judges 4:13-16);
David over Zobah, 1000 chariots (2 Sam 8).

Note: Idol worship associated with them? 2 Kings 23:11 (spiritual issue beyond military use). Solomon violates: 1 Kings 4:26; 10:26; 2 Chr 12:2-9; Isa 31:1.

[Main battle tank of Israel: *Merkeva* (=chariot).]

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

Josephus: 300,000 soldiers; 10,000 cavalry; 20,000 chariots.

Merom: Huleh valley. Plain of Esdraelon; Megiddo overlooks this plain. Tel= mound due to layers of civilization, city built upon ruins of past city eventually creating an artificial hill..

Battle of the Nine Kings? (Gen 14:14, 15).

Victories:

Barak over Canaanites (Judges 4:16);
Gideon over Midianites (Judges 5:19).

Disasters:

Death of Saul and Jonathan (1 Sam 31);
Death of Amaziah (2 Kings 9:27);
Death of Josiah (2 Kings 23:29);
Sunset of Kingdoms, (Zech 12:11; Rev 16:16).

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

Joshua's Generalship

A study of Biblical Battles reveals—even in simply secular terms—Joshua's excellent generalship. He was skilled at the preemptive offense. He established a successful style in exploiting:

- 1) Speed;
- 2) Stealth;
- 3) Knowledge of the terrain.

This seems to have laid the foundation for military doctrine venerated at West Point, the Prussian traditions behind the fabled German General Staff, and, most significantly of all, the Israel Defense Forces today. [It's tragic that they haven't discovered Joshua's most significant military secret: "He wholly followed the Lord God of Israel (Josh 14:14; Num 14:24; 32:12; Deut 1:36; Josh 14:8-9).]

"Hough" = ?? Hamstrung? Meaning in dispute.

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

Timing: When horses being watered? Could have been timed to make them a liability rather than an asset.

- 8] And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

300,000 gone!

- 9] And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.
10] And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

Hazor = head, seat. Only one burned (v.11, 13).

- 11] And they smote all the souls that [were] therein with the edge of the sword, utterly destroying [them]: there was not any left to breathe: and he burnt Hazor with fire.
12] And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, [and] he utterly destroyed them, as Moses the servant of the Lord commanded.
13] But [as for] the cities that stood still in their strength, Israel burned none of them, save Hazor only; [that] did Joshua burn.
14] And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

Took no prisoners! Iniquity of the Amorites finally full. (Gen 15:16)

- 15] As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.

Northern Galilee (Summary): Isa 9:1,2: “Galilee of the nations”: walk in darkness. Capernaum: Matt 4:13-15 (exalted to heaven? Matt 11:23). Why? Joh 3:19.

Summary of Conquests

- 16] So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;
- 17] [Even] from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.
- 18] Joshua made war a long time with all those kings.

The campaign lasted seven years (from aging of Caleb). [Cf. 70th Week of Daniel...]

- 19] There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all [other] they took in battle.
- 20] For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, [and] that they might have no favour, but that he might destroy them, as the Lord commanded Moses.
- 21] And at that time came Joshua, and cut off the Anakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

Anakim: (plural word) Great and Tall (Num 13:33). Who can stand? (Deut 9:2).

- 22] There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

Goliath: 1 Sam 17:40. Why five stones? 4 brothers: Ishbibenob, Saph, and two others (2 Sam 21:16-22).

[Cf. Genesis 6: “...and also after that...” See briefing package, *Flood of Noah*.]

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

Inheritance (occurs over 50x in Joshua) not earned, but given by God. [Cf. 13:1: The control over the whole land was gained by destroying the key cities and their people. They didn't take every city or village. Each

tribe had to gain mastery after the land was allocated. Even after the death of Joshua and his officers, there was additional land to be taken (Judges 1-3).]

* * *

Joshua 12

East

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

Kings to the East.

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

Engagement prior to crossing the Jordan (Num 21:21=35).

Discrepancy in lists of names, appears that names changed, and new cities replace old. Scholastic debates as to which cities replaced others.

- 3] And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, [even] the salt sea on the east, the way to Bethjeshimoth; and from the south, under Ashdothpisgah:
- 4] And the coast of Og king of Bashan, [which was] of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

Anakim...

- 5] And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.
- 6] Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it [for] a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

All east of the Jordan, two and half tribes chose to remain over there (Reuben, Gad and ½ of Manasseh).

West

- 7] And these [are] the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel [for] a possession according to their divisions;
- 8] In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:
- 9] The king of Jericho, one; the king of Ai, which [is] beside Bethel, one;
- 10] The king of Jerusalem, one; the king of Hebron, one;
- 11] The king of Jarmuth, one; the king of Lachish, one;
- 12] The king of Eglon, one; the king of Gezer, one;
- 13] The king of Debir, one; the king of Geder, one;
- 14] The king of Hormah, one; the king of Arad, one;
- 15] The king of Libnah, one; the king of Adullam, one;
- 16] The king of Makkedah, one; the king of Bethel, one;
- 17] The king of Tappuah, one; the king of Hopher, one;
- 18] The king of Aphek, one; the king of Lasharon, one;
- 19] The king of Madon, one; the king of Hazor, one;
- 20] The king of Shimronmeron, one; the king of Achshaph, one;
- 21] The king of Taanach, one; the king of Megiddo, one;
- 22] The king of Kedesh, one; the king of Jokneam of Carmel, one;
- 23] The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
- 24] The king of Tirzah, one: all the kings thirty and one.

[2 East of Jordan; 31 on the “West Bank.” 31 is the gemetrical value of *El*, God.]

The basic conquest of the land is done.

* * *

Ezekiel's 430 years

There is a puzzling prophecy in the book of Ezekiel that speaks of 430 years of judgment pronounced upon Israel (Ezek 4:1-8). Seventy years are clearly accounted for by the Babylonian Captivity. But that leaves 360 years that do not seem to fit any specific interpretation of history.

There are also passages in Leviticus that indicate that if Israel doesn't obey the first time God will multiply her punishment by seven (Lev 26:18, 21, 24, 28.) 360 years times 7 equals 2520 years.

In previous articles we've pointed out that the Bible seems to deal in 360 day years (See *Daniel's Seventy Weeks*). Converting the 2520 years₃₆₀ results in 2483 years₃₆₅ plus 9 months and 21 days:

2483 years ₃₆₅	906,295 days
plus, for leap years	614 days
9 months	270 days
21 days	<u>21 days</u>
2520 years ₃₆₀	907,200 days

But where does one apply this interval?

The Servitude of the Nation

If one starts with the first siege of Nebuchadnezzar, which began the “Servitude of the *Nation*” in 606 B.C., the seventy years of servitude ended in 537 B.C. With July 23, 537 B.C. as the release from servitude, then

-537 y 7 m 23 d
1 (No “year 0”)
2483 y 9 m 21 d

1948 y 5 m 14 d = May 14, 1948

On May 14, 1948, David Ben Gurion, citing the book of Ezekiel as his authority, proclaimed Israel as the new Jewish homeland. The nation Israel was reestablished on the very completion of this interval from the end of the “Servitude of the Nation” under Babylon. What a “coincidence.”

The Desolations of Jerusalem

If one starts with the third siege of Nebuchadnezzar, which began the “Desolations of Jerusalem” in 587 B.C., the seventy years of desolations ended in 518 B.C. With August 16, 518 B.C. as the completion of the desolations of Jerusalem, then

-518 y 8 m 16 d
1 (No “year 0”)
2483 y 9 m 21 d

1967 y 6 m 7 d = June 7, 1967.

On June 7, 1967, as a consequence of the “Six Day War,” the Old City of Jerusalem fell under Israeli control for the first time since Jesus’ prediction:

“...Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.”
Luke 21:24

Israel regained Jerusalem at the very completion of this same interval since the “Desolations of Jerusalem” under Babylon.

What a “coincidence.” (The rabbis say that “Coincidence is not a kosher word.”)

Joshua 13-24

The division of the Land. (A detailed study is done in the second volume of this set on Joshua, *The Twelve Tribes of Israel*.)

“Inheritance” is found over 50 times in these nine chapters. They didn’t “win” or “purchase” the land: the Lord leased it to them as tenants (Lev 25:23).

Two dominant themes found woven throughout the Bible: one is the origin, mission, and destiny of the nation Israel, the second, of course, is of the Messiah.

Their “rent” was obedience. Their possession and enjoyment depended upon their submission and obedience. (Cf. Lev 26 and Deut 27-30).

The Assignments Made at Gilgal (13:1 - 17:18)

Gilgal was the original center of operations. Later Joshua moved the camp and the tabernacle to a more central location: Shiloh (18:1).

Lots cast (14:1-2). Procedure: Num 34:13-29; Prov 16:33.

2 ½ Tribes East of the Jordan (13:1-33)

Their choice may have been good for their cattle, but it created serious problems for their children (Chapter 22).

These tribes became a “buffer zone” between Israel and Moab, Ammon, et al. These liabilities led to their eventual downfall (1 Chr 5:25-26).

Lesson: Don’t become a “borderline believer.” Enter into the inheritance God appoints for you and rejoice in it. (Ps 47:4, Ephesians, Hebrews 3-5)

Balaam (13:22)

Gentile, yet, prophet, Num 22-24;
The son of Beor of Pethor of Mesopotamia, Deut 23:4;
Soothsayer, Josh 13:22;
Prophet, Num 24:2-9; 2 Pet 2:14, 16;
Counsel led to the occasion of corruption of Israel with the Midianites, Num 31:8, 16; Rev 2:14, 15;
The Way of Balaam (2 Pet 2:15);
The Error of Balaam (Jude 11);
The Doctrine of Balaam (Rev 2:14).
He dies with Moabites and Midianites (Num 22:7; 31:8). You cannot serve God and mammon.

Levi

Levi does not inherit land as the other tribes; their inheritance was the God of Israel. They were given 48 cities (13:14, 33; 14:3-4; 18:7) Detailed: 21:1-42.

They were prophesied to be scattered (Gen 49:5-7; Cf. Gen 34) along with Simeon, who eventually was commingled with Judah.

Lists of cities do not match, scholars attribute name changes or reassignments to these discrepancies.

Judah

Judah received their allocation (14:6-15:63). This included Caleb, one of the two faithful spies. Caleb, 85, didn’t look for easy tasks: he requested new mountains to climb and giants to conquer! His secret: “He wholly followed the Lord God of Israel (Josh 14:14; Num 14:24; 32:12; Deut 1:36; Josh 14:8-9). He also provided for the next generation (Josh 15:13-19). [We simply hand our next generation insurmountable debts...]

Joshua, the other faithful spy, received his last (19:49-51). Their promises received 45 years before (Num 14:24, 30; Deut 1:34-36) were a source of continual encouragement.

Lesson: Be encouraged in your own pilgrimage—you have already received your inheritance in Christ and can claim “every spiritual blessing” (Eph 1:3).

Ephraim and Manasseh

Sons of Joseph whom Jacob adopted and blessed (Gen 48:15-22). Birth order reversed in blessing (Cf. Ishmael & Isaac; Esau & Jacob); [God rejects our first birth and gives a second birth!]

Daughters of Zelophehad (17:3)

Promised Torah exception: Num 27:1-11. Daughters allowed to carry father’s inheritance if no sons, yet must marry within tribe (Num 36:6-10). [Claims of Christ rest on this unique ruling!]

The Assignments at Shiloh (Josh 18:1 - 19:51)

The tabernacle remained here until David moved the ark to Jerusalem (2 Sam 6).

The remaining seven tribes seemed to be slow to respond to the challenge (Prov 12:27).

Three from each of the seven (21 in total) surveyed the cities and landmarks, and brought this information to Joshua, who then assigned the various portions by casting lots before the Lord.

Benjamin, full brother to Joseph, was assigned adjacent to Ephraim and Manasseh (Josh 18:11-28).

Simeon shared his inheritance with Judah (19:1-9; Cf. Gen 49:7).

The area north of Manasseh was assigned to Zebulun (19:10-16), Issachar (v.17-23), Asher (v.24-31), and Naphtali (v.32-39). Zebulun and Naphtali later became the “Galilee of the Gentiles” (Mt 4:15-16).

The last tribe to receive its assignment was the tribe of Dan (19:40-48).

He later added a portion in the north (Cf. Caesarea Philippi).

Joshua claimed his last: the city of Timnath-Serah (v.49-50). He, like Caleb, preferred living in the mountainous region of the land.

Cities of Refuge (Chapters 20, 21)

Num 35:11-30 (No state police force).

No help for a murderer (Gen 9:6; Ex 20:1-17; 21:12-13). 1st murderer: Satan (John 8:44). Avenger of Blood (Goel); (Bedoin’s today..)

Six cities (of the 48 given to the Levites): Three east of the Jordan, three west of the Jordan. Cities of Refuge available to all (sojourners also); sanctified (set aside). Always open; ways, bridges, repaired each spring. (Deut 19:3).

Type of Christ (Heb 6:16-20):

[Acts 3:12-18; Luke 23:34; 1 Cor 2:7-8]

Wages of sin is death, Rom 6:23;

God’s appointed refuge, Acts 4:12;

Easy reach; “way”, Deut 19:3;

Open to all, Rev 22:17;

Doors never locked;

Stocked with provisions;

No other help available (Heb 10:28-29);

Until the death of the High Priest (Heb 7:23-27)

Differences:

Only innocent saved; we know we’re guilty!

Christ more available (John 6:37; Rev 3:20).

Names (Josh 20:7-8)

Kedesh: *righteousness*

Never can be accused again.

Shechem: *shoulder*

Like a shepherd, He carries us...

Hebron: *fellowship*

We enter into fellowship with Him.

Bezer: *fortress; strong*

He is our fortress; we are safe.

Ramoth: *heights*

We dwell in the heights, even though

Golan: *exile*

...we are exiles, pilgrims, strangers to this world.

Lesson: Have you fled to Him? Unless you have, you aren't saved.

Assignment of the Levitical Cities (21:1-45)

Scattered throughout the land, to teach and to set an example. (Num 35:1-5; Lev 23:32-34). [Two lists (Josh 21 and 1 Chr 6:54-81) do not always agree. Names may have changed over the years; possibly new ones replaced old.]

Misunderstood Altar of the 2 ½ Tribes (Chapter 22)

Honorable discharge: commended for loyalty and commitment (Col 3:23-24).

More than warfare: victory and security; entering into his rest (Promised: Ex 33:14; Deut 12:9-10; 25:19; Josh 1:13, 15. Kept: 11:23; 14:15; 21:44; 22:4; 23:1). Spiritual application: Hebrew 3 & 4 and review Ephesians.

Divided from the Nation: Note in Numbers 32, there is no record that Moses consulted the Lord about this decision. They made their decision on the basis of material gain, not spiritual values. Just like Lot (Gen 13:10-11) they walked by sight, not by faith. Thus, they separated themselves, and divided the nation. They could be compared to "borderline believers," outside God's appointed place of blessing.

Their (8th) memorial is comparable to bumper stickers, religious jewelry, decals, and other adornments which are supposed to identify its owners with Jesus Christ. (Why not Spirit-led conduct?)

Alarm spread, from misunderstanding. There was to be one altar, one sanctuary (Deut 12; Lev 17:8-9).

"He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov 18:13).

Ten princes, led by Phinehas, son of the high priest (Num 25; Ps 106:30-31), led an inquiry.

Phinehas appeal (22:15-20) cited two previous rebellions: with the Moabites (Num 25) where 24,000 were died; and the sin of Achan at Jericho (Josh 7). "Come over and dwell with us..."

Their rebuttal (22:21-29) used the name of the Lord six times, three fundamental names: El (the Might One); Elohim (God); YHWH (the Lord.)

"The Lord knows our hearts..."

But we don't! (Jer 17:9). Cf. 2 Cor 8:21. They even accuse God of creating the problem (22:25).

Their memorial was really a witness to expediency, trying to enjoy "the best of both worlds." The stones were a witness, but the people were not. Phinehas and the delegation were pleased but was the Lord?

The peace that God's people achieve at the price of purity and truth is only a dangerous truce that eventually explodes into painful division.

Surrounded by heathen nations and separated from their brothers and sisters across the river, these tribes quickly fell into idolatry and were eventually taken by Assyria (1 Chr 5:25-26).

[On September 30, 1938, British Prime Minister Sir Neville Chamberlain, just back from Germany, told a gathering at #10 Downing Street: "My good friends, this is the second time in our history that there has come back from Germany to Downing Street peace with honor. I believe it is peace for our time. We thank you from the bottom of our hearts. And now I recommend you to go home and sleep quietly in your beds." Less than a year later, England was at war with Germany and World War II had burst upon the world.]

[In March 1994, "Evangelicals and Catholics Together" was signed, ostensibly erasing the Reformation. See *The Kingdom of Blood...*]

The only peace that lasts is peace that is based on truth and purity. It's a peace that demands sacrifice and courage, and a willingness to stand up to God's Word; but it is worth it.

Matthew Henry: "Peace is such a precious jewel that I would give anything for it but truth."

Historical note: Thus there are monuments still in existence, which prove that the Carthaginians were a colony of Syrians who escaped from Joshua; as also that the inhabitants of Leptis, in Africa, came originally from the Sidonians, who abandoned their country on account of the calamities with which it was overwhelmed. Procopius relates that the Phoenicians fled before the Hebrews into Africa, and spread themselves abroad as far as the pillars of Hercules; and adds, “In Numidia, where now stands the city Tigisis (Tangiers), they have erected two columns, on which, in Phoenician characters, is the following inscription:—“We are the Phoenicians who fled from the face of Jesus (Joshua) the son of Naue” (Nun).

Joshua’s Valedictory (Chapter 23 & 24)

Joshua could say, with Paul, “I have fought a good fight, I have finished my course, I have kept the faith.” (2 Tim 4:7).

Two addresses, to the leaders at either Shiloh or his home in Ephraim, and to all the tribes at Shechem. He warned them of Israel’s future dangers (23:1-16), their past blessings (24:1-13); and their present responsibilities (24:14-33).

Israel’s Future Dangers (23:1-16)

Remain a separated people, for three reasons:

- 1) What the Lord did for Israel (23:3-4); Egypt, Amalekites, etc. These Gentile nations were God’s enemies and therefore must be Israel’s enemies.
- 2) What the Lord said to Israel (23:5-10). The secret of Joshua’s success was his devotion to the Word of God (1:7-9, 13-18; 8:30-35; 11:12, 15; 24:26-27).
- 3) What the Lord would do to Israel (23:11-16). The Word of God is a two-edged sword (Heb 4:12). If we obey it, God will bless and help us; if we disobey it, God will chasten us until we submit to Him. (Prov 3:11-12; Heb 12:6)

v.13: “snares.. Traps.. scourges... thorns...” Such is the description of the wicked nations which the Lord would use to discipline His people.

v.14: the same place where Jacob took the household gods that Rachel had carried off and hid them under a oak tree by Shechem (Gen 31:30-34; 35:2,4).

“God will not allow His children to sin successfully.” (Spurgeon)

Three times in this brief address, Joshua calls Canaan “this good land.” (Cf. At Burning Bush, Ex 3:8; after forty days of investigation, Num 14:7; in Moses’ farewell address (10X): Deut 1:25, 35; 3:25; 4:21-22; 6:18; 8:7, 10; 9:6; 11:17. Meditating on the goodness of God is a strong motivation for obedience. James connects the goodness of God with out resisting of temptation (James 1:13-17); Nathan used the same approach confronting King David (2 Sam 12:1-15). With the Prodigal Son, it was not his badness but his father’s goodness that brought him to repentance and return home (Luke 15:17; Rom 2:4).

The most important point was that Israel is to remain a separated people, not infected with the wickedness around them (23:7-8; Ex 34:10-17; Deut 7:2-4). Disobedience would be a gradual thing.

[Cf. *Be Ye Transformed*: Rom 12:1-21; 1 John 2:15-17). The word “cleave” in v.8 is the same as in Genesis 2:24. Israel was “married” to YHWH at Mt. Sinai (Cf. Jer 2:1-3; Ezek 16) and was expected to be a faithful spouse and cleave to the Lord (Deut 4:4; 10:20; 11:22; 13:4). She became an unfaithful wife, a prostitute, as she turned to the gods of other nations. So, too, the whore of Babylon (in Rev 17). *See Kingdom of Blood...*]

The promise in 23:10 is a quote from Deut 32:30, showing that Joshua knew the Word of God (Cf. Lev 26:7-8; Josh 1:8; Ps 1:2; 119:11).

Joshua’s three main admonitions: Keep God’s Word (23:6); cleave to the Lord (23:8); and love the Lord (23:11).

Israel’s Past Blessings (24:1-13)

History is a vast early warning system” —Norman Cousins. [*Saturday Review*, April 15, 1978.]

“Those who cannot remember the past are condemned to repeat it.” — George Santayana

Israel’s roots are important since God’s chosen people have a destiny to fulfill.

Shechem was the appropriate location for this farewell: Here God promised Abraham that his descendants would inherit the land (Gen 12:6-7); here Jacob built an altar (Gen 33:20); it was here, between Mt. Ebal and Mt. Gerizim, that the people of Israel reaffirmed their commitment to the Lord (Josh 8:30-35).

Joshua refers to the Lord 21X. Key word: “serve.”

Election: God chose Israel (24:1-4). Abraham was called by God’s sovereign grace. There was nothing special about the Jews that God should choose them (Deut 7:1-11; 26:1-11; 32:10).

Jesus also: “You did not choose Me...” (John 15:16). Chosen before the foundation of the world (Eph 1:4); “God’s elect” (Rom 8:33; Titus 1:1). God always takes the first step.

Isaac over Ishmael; Jacob over Esau; “according to election” (Rom 9:11).

God delivered Israel (24:5-7); Exodus from Egypt, etc. God guided Israel (24:8-10). He brought them out that He might bring them in (Deut 6:23). When Balaam tried to curse Israel, God turned it into a blessing (Num 22-24; Deut 23:5; Neh 13:2).

God gave them their land (24:11-13). [The “hornet” in 24:12 might be invading armies (cf. Deut 1:44; Ps 118:12; Isa 7:18). (Just as Gog is the king of the locusts, etc.?)]

Israel’s Present Responsibilities (24:14-33)

“Serve” 15X = Fear Him; Obey Him; Worship only Him. Because you want to; not because you have to.

Decision (24:14-18). No neutrality here. Jacob had given this same warning to his family (Gen 35:2); Samuel also (1 Sam 7:3ff).

Three sets of gods (24:2-8) related to three different waters. On the other side of the Euphrates were the gods of the Sumerian and Babylonian culture. On the other side of the Red Sea were the gods of ancient Egypt. Across the river Jordan were the gods of the Amorites. Or the Lord. Choose!

Joshua chose: after the Red Sea crossing, he stood against the Amalekites. He stood against the golden calf. He stood, with Caleb, against his own

people when they were wrong. He was there when Moses chose the wrong thing, and thus didn’t enter the Promised Land himself. Joshua knew about choosing.

The entire book is about choices:

(Chapter)

- 1: Chose to enter the land (Cf. 38 years earlier!);
- 2: Rahab chose the people of God;
- 3: Israel chose to cross the Jordan; left two kinds of memorials.
- 4: Chose the obedience of circumcision;
- 5: The Captain of the Host;
- 7: Achan made a dismal choice at Ai;
- 8: Joshua turns defeat into victory;
- 9: The Gibeonites chose to join the people of God;
- 10: Joshua chooses to honor his commitments to the Gibeonites, leading to the Battle of Beth Horon...

Devotion (24:19-28). Promises are easy (Ex 19:8); a golden calf, easier.

God is a “jealous” God (Ex 20:5); He will tolerate no rivals.

Key verse: 24:15. “As for me and my house, we will serve the Lord.”

Three times they affirmed their desire (24:16-18, 21, 24) and Joshua took them at their word.

The book closes with three burials: Joshua, Eleazar the high priest (Num 20:28) also buried in Ephraim near Shiloh where his son Phinehas had property. The bones of Joseph were buried in Shechem in the plot of ground that Jacob had bought from Hamor (Gen 33:19).

God didn’t tell Joshua to appoint a successor. The elders who served with Joshua guided the nation after his death, but the people went astray and began to worship false gods (Judg 2:6-15). Why? *Because the people of Joshua’s generation failed to keep their promise and teach their children and grandchildren to fear and serve the Lord.*

Thus, they were removed from the land. One day the Lord will regather His people and establish them in His land (Isa 11-12; 51-52; Ezek 36:24ff). Then, “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab 2:14).

Joshua, in Review

Joshua's Preparation

God prepares a servant for the task and the task for the servant. 17 years for Joseph; 80 years for Moses; many years of trials and testings for David, et al.

Suffering a key part of it. Great affliction in Egypt preceded the Exodus. It was true of our Savior (Luke 24:26; 1 Pet 1:11); it is true of His people (1 Pet 4:13; 5:10). Our Lord's scars are now glorified in heaven.

Submission to authority, under Moses, etc.
Delay; patience. 38 years wandering due to other's unbelief.

Joshua's Leadership

He walked with God. He was a man of prayer, etc.

He had courage. Essential. Re: Luther: "Here I stand. I can do no other." If you're timid, you'll never accomplish much for the Lord. (Matt 25:24-30). Joshua had the courage to deal with sin in the camp (Josh 7); and he challenged the tribes to "get with it" and claim their inheritance (17:14-18). [Sometimes it takes more courage to face your own people at home than the enemy on the battlefield...]

Joshua had a plan and followed it; it was not a haphazard affair: it was carefully planned and skillfully executed.

"He who has no course plotted, no wind is favorable." —Ancient Chinese proverb.

He didn't quit. "Experience is the name everyone gives his mistakes." Experience is tough teacher because it always gives the exam first and teaches the lesson afterward. If we turn our mistakes into mirrors, we'll see only ourselves. If, by faith, we turn our mistakes into windows, we'll see the Lord and get the strength to keep trying.

He enlisted others and commanded their respect. True leaders don't demand respect; they command it. It takes stature more than authority. Real leaders don't use people to build their authority; they use their authority to build people. He isn't a hero; he makes them.

A leader is one who takes twice as much blame and half as much credit. Joshua qualifies on both counts.

Joshua's Message

The practical message of the Book of Joshua is that God keeps His promises and enables His servants to succeed if they will trust Him and obey His Word.

The spiritual message is that God has a rich inheritance for His children now, and they can claim it by faith (Cf. Hebrew 3 & 4; and Ephesians).

Different kinds of people in the world:

- 1) Most: still in bondage in Egypt.
- 2) Delivered, but wandering in the wilderness of unbelief because they won't enter their inheritance by faith.
- 3) Others prefer to live on the borders of the blessing.
- 4) Others who follow their Joshua (Yehoshua) and enter the Promised Land and claim their inheritance.

Crossing the Jordan, spiritually, is not "dying and going to heaven." It's a picture of dying to self and old life and entering our spiritual inheritance here and now, enjoying the fullness of God's blessing as we serve the Lord and glorify Him. That's what Hebrews 4 calls "entering into His rest."

Joshua is not the key person in this book. The Lord is. He is, indeed, "the Lord of all the earth" (Josh 3:11). He keeps His promises.

Joshua 3:5: "Sanctify yourselves: for tomorrow the Lord will do wonders among you."

The God of Joshua lives. But where are the Joshuas?

[A more detailed review of the allocation of the land to the 12 tribes is included in a supplemental volume, *The Twelve Tribes*, that could be viewed as "Volume 2 of Joshua."]

Bibliography

- Armerding, Carl, *Conquest and Victory, Studies in Joshua*, Moody Press, Chicago IL, 1967.
- Blaikie, William G., *The Book of Joshua*, Hodder & Stoughton, Edinburgh, 1908.
- Bible, The King James Version*, (Cambridge: Cambridge) 1769.
- Hoenig, Dr. Sidney B., Rosenberg, Rabbi A. J., Oratz, Rabbi P., *The Book of Joshua*, The Judaica Press, New York 1989.
- Ironside, H.A., *Joshua*, Loizeaux Brothers, Neptune NJ, 1950.
- Miller, J. Maxwell, and Tucker, Gene M., *The Book of Joshua*, Cambridge University Press, London, 1974.
- Patten, Donald W., Hatch, Ronald R., Steinhauer, Loren C., *The Long Day of Joshua and Six Other Catastrophes*, Pacific Meridian Publishing Co., Seattle WA 1973. (Out of print)
- Patten, Donald W., *Catastrophism and the Old Testament*, Pacific meridian Publishing Company, 13540 Lake City Way NE, Seattle, WA 98125.
- Pink, Arthur W., *Gleanings in Joshua*, Moody Press, Chicago IL, 1964.
- Redpath, Alan, *Victorious Christian Living, Studies in the Book of Joshua*, Fleming H. Revell Co., Old Tappan, NJ, 1960.
- Saturday Review*, April 15, 1978.
- Schaeffer, Francis A., *Joshua and the Flow of Biblical History*, InterVarsity Press, Downers Grove IL, 1975.
- Swanson, James (editor), *New Nave's Topical Bible*, Logos Research Systems, Inc., Oak Harbor, WA, 1994.
- Wiersbe, Warren W., *Be Strong*, Victor Books, Wheaton IL, 1993.
- Woustra, M.H., *The Book of Joshua*, William B. Eerdmans Publishing Co., Grand Rapids MI, 1981.

Long Day of Joshua

- Albritton, C.C., *Catastrophic Episodes in Earth History*, Chapman & Hall, London, 1989.
- Discover*, May 1984, p. 32.
- Frank, Edgar, *Talmudic and Rabbinical Chronology*, Feldheim Publishers, Jerusalem, 1956.
- Le Nouvel Observateur*, 11-17 July 1991, pp. 46-48.
- Lewis, C.S., *Miracles*, Macmillan, NY, 1960.
- Missler, Chuck, *Monuments: Sacred or Profane?*, Koinonia House, 1991.
- Missler, Chuck, *Signs in the Heavens*, Koinonia House, 1992.
- Morrison, David, "Target: Earth," *Astronomy*, October 1995.
- New Scientist*, October 24, 1992, p. 11.
- New York Times*, 27 October 1992, p. C7; 3 November 1992, p. C10; 29 December 1992, p. C2.
- O'Neil, W. M., *Time and Calendars*, Sydney University Press, Sydney, 1975.
- Parker, Richard A., "The Calendars of Ancient Egypt," *Studies in Ancient Oriental Civilization*, No. 26, University of Chicago Press, Chicago, 1950.
- Patten, Donald W., *Catastrophism and the Old Testament*, Pacific Meridian Publishing Company, 13540 Lake City Way NE, Seattle, WA 98125 Sharpston, V.L. and P.D. Ward (eds.), "Global Catastrophes in Earth History," Special Paper #247, Geological Society of America, 1990.
- Steel, Duncan, "Comet Swift-Tuttle and a question of probability", *Spaceflight*, v. 35, July 1993.
- Swift, Jonathan, *Gulliver's Travels*, 1726. (P. 186 of Easton Press Collection, 1976).
- Taylor, Dr and Mrs Howard, *Biography of James Hudson Taylor*, China Inland Mission, London, 1965.
- Velikovsky, Immanuel, *Worlds in Collision*, Doubleday & Co., New York, 1950. (Also, Ages in Chaos, 1952; Earth in Upheaval, 1955.)

Notes:

Notes:

About The Cover Design

(on the tape cassette volumes)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



Koinonia House

P.O. Box D

Coeur d'Alene Idaho

83816-0347

(208) 773-6310

www.khouse.org

Supplemental Notes:

The Twelve Tribes of Israel

Chuck Missler

© 1996 Koinonia House Inc.

ISBN 1-880532-23-9

Audio Listing

Introduction

Introduction. Camp of Israel. The Mazzeroth.

Judah

Background. The Sceptre departs.

Levi and Simeon

Shechem. The Priesthood. Cities of Refuge.

Joesph: Ephraim and Manasseh

Story of Joseph. Jacob's blessing. Joseph as a type.

Reuben, Gad, Benjamin, and Dan

The Tribes. The Moabite Stone. Jacob's Prophecy.

Zebulon, Issachar, Asher, & Naphtali

The Tribes. Summary of the Names of the tribes.

The "Ten Lost Tribes"

The myth. British Israelism. The Northern Kingdom.

The Twelve Tribes Today

The Servitude of the Nation. The Holocaust of Europe.

The Twelve Tribes

Tape 1: Introduction

Why study the Twelve Tribes? It reveals the role of Israel in God's Plan; which is the missing element in Systematic Theology.

Israel in the Past—*Elected*

From Gen 12 onwards, the Biblical message focuses on four *unconditional* covenants God made with Abraham and his descendants through Isaac and Jacob. The destiny of the entire world is secured through these covenants! (The only *conditional* covenant is the Mosaic.)

(The blasphemy that God has discarded Israel—and the completion of these covenants—is prevalent throughout the Church today and is the major misconception underlying the misguided policies presently leading the Middle East—and the whole world—to Armageddon.)

Abrahamic Covenant - Genesis 12:1-3

Seven "I Wills":

And I will make of thee a great nation,
and I will bless thee, (personally)

and make thy name great;
and thou shalt be a blessing:

And I will bless them that bless thee, (against anti-Semitism)
and curse him that curseth thee:

and in thee shall all families of the earth be blessed.

Warning to Anti-Semites. This curse is still valid at the Second Coming: Sheep and Goat Judgment in Matthew 25:31f. The "third party" is Jesus' brothers. (Note: The Church cannot be present during the Tribulation, since in the Church there is no distinction between Jew and Gentile...) Salvation is of the Jews: John 4:22.

The Palestinian Covenant

Promised, Gen 12:7; 13:14-17.

Title Deed sealed: Gen 15:9-19.

Note who are the performing parties: only one.

[Note: Ten nations in opposition. Only seven in Joshua's conquests.]

Moses and Ezekiel confirm the covenant. (Curses just as binding as blessings: Deut 30:1-8; Ezek 16:59-63.)

[Not conditional: "when" not "if" delineates the consequences and prophetic destiny.]

Amplified and confirmed: Ezek 36:17-28.

The Davidic Covenant

[Prophesied in the time of the Judges: Book of Ruth, Chapter 4; 2 Sam 7:11-16.]

Confirmed to Mary: Luke 1:30-33.

[Throne to be vacant for a period of time: Hos 3:4,5. Yet future: Ezek 37:21-28; Acts 1:3-6; Acts 15:16-18 (q. Amos 9:8-9).]

The Covenant with Death

Dan 9:27 [Note "bow" or a token of the covenant in Rev 6:2, Gen 9:6.]

Isa 28:14-22 Note "scoffers," mockers, rather than serious leaders; seeking a measure of security rather than the "overflowing scourge"; "making like their refuge..."

The New Covenant

Jer 31:31-34. The unilateral "I Will" again.

Partially in force: Heb 10:14-18. Available to the Christian through his union with Christ, a son of Abraham and David.
Is God a liar? Num 23:19; Ezek 36:22.

Paul's Great Discourse: Romans 9 - 11.

Who is Israel, why are they presently "blinded" and set aside for a time; and their subsequent destiny prophetically...

Present rejection is not total (Rom 11:1-10), nor final (Rom 11:11-32).

Daniel's 70 Weeks. Role in Revelation (The "70th Week" of Daniel). The Two Witnesses (Rev 11). The 144,000 (Rev 7, 14).

The Kingdom Promises

[See our audio briefing, *The Prodigal Heirs...*] The Role of the 12 Apostles (Mt 19:28; Lk 22:30).

Birth of the Twelve Tribes

Leah:

Gen 29:32	Reuben	"Behold a son"
Gen 29:33	Simeon	"Heard"
Gen 29:34	Levi	"Joined to"
Gen 29:35	Judah	"Praise"

Bilhah (Rachel):

Gen 30:6	Dan	"Judge"
Gen 30:8	Naphtali	"Wrestling"

Zilpah (Leah):

Gen 30:11	Gad	"Troop"
Gen 30:13	Asher	"Happy"

Leah:

Gen 30:18	Issachar	"There is recompense"
Gen 30:20	Zebulun	"Exalted"

Rachel:

Gen 30:24	Joseph	"YHWH has added"
Gen 35:18	Benjamin	"Son of the right hand"

The Sojourn to Egypt

Nation "born" in Egypt. Israel is "God's firstborn" (Ex 4:22); "Firstborn" = double portion; therefore, receives a double portion of judgment also

(Deut 21:17; cf. Isa 40:1-2; Jer 16:16-18). [For further study, see our audio briefing, *The Next Holocaust*.]

43:1-2 Buy a little food (?)
43:13,14 Committed issue to God!
46:1 Offers sacrifices on way to Egypt
46:2-4 God meets Jacob there for 7th time (28:13;31;32:1;32:24; 35:1;35:9)
47:7 Dignity before Pharaoh (vs Esau).
49:7 Pilgrimage

Heb 11:21; Gen 47:31 never possessed the land; looks forward to Kingdom Age.

Listings of the Twelve Tribes

The Twelve Tribes are listed 20 times in the Bible, in different orders, according to birth, mothers, numeration, encampment, blessing, geography, etc.:

Genesis:

29-35 Origin; natural order of Jacob's 12 sons
46 Entering Egypt
49 Jacob's Prophetic Blessing
49:1 Multiple fulfillments
Last Days; Jer 23:19,29; Isa 2:2; NT Fulfillments

Exodus:

1 Entering Egypt (Joseph omitted, being in Egypt.)

Numbers:

1:1-15 Leaders (Levi omitted)
1:20-43 1st Census (Levi omitted)
2 Order of the camp (Only order given three times: 2, 7, 10)
7 Offerings
10 Order of March
13 Spies (Levi omitted)
26 2nd Census (Levi omitted)
34 Dividing the Land (Eastern tribes omitted)

Deuteronomy:

27 Blessings and cursings
33 Blessing of Moses (Simeon omitted. Order is geographical: Benjamin is before Joseph.)

Joshua:

13-22 Allocation of territories. (In four groups to furnish cities for four classes of priests.)

Judges:

5 Song of Deborah. (Judah and Simeon omitted.)

1 Chronicles:

2:1,3-8 Genealogies. (Zebulun omitted; Dan in v.7?)
12,27 Officers under David (Gad and Asher omitted in 1 Chr 27.)

Ezekiel:

48 Kingdom Divisions, Millennium

Revelation:

7 Sealing of 12,000 from each tribe. (Dan omitted; see *Revelation Commentary* notes.)

Twelve Stones

Joshua's monument(s)
Breastplate of high priest
Revelation 21.

The Mazzeroth

The plan of God can be found in the original Hebrew names of the twelve constellations of the Hebrew Mazzeroth, or Zodiac. Some believe Seth and Enoch taught their children by means of them.

There also appears to be a link between the twelve constellations of the Hebrew Mazzeroth (“Zodiac”) and the Twelve Tribes. The names as we know them are from the corruption that occurred in Bab-El in Genesis 11. For a discussion of this fascinating possibility, see our briefing package, *Signs in the Heavens*.

The Camp of Israel

The tabernacle was always at the center. The tribe of Levi encamped around it. Moses, Aaron, and the priests to the east; three families (Merari, Kohath, and Gershon) on the north, south and west side. The remaining twelve tribes were grouped into four camps around the Levites. (Note: the Baker’s Dozen: 13, not 12.)

[Jacob had twelve sons, each becoming the founder of one of the twelve tribes. However, Joseph was sold into slavery and subsequently emerged as the prime minister of Egypt. (Gen 41:37-41). In Egypt, Joseph married Asenath and had two sons, Manasseh and Ephraim. When Jacob and the rest of the family ultimately came to Egypt, Jacob adopted his two grandsons as his own (Gen 48).]

The Four “Camps”

The twelve, excluding Levi, were clustered into four “camps” (Numbers 2). Judah’s tribal standard was, of course, the lion. Reuben’s ensign was a man; Ephraim’s the ox; Dan’s, ultimately, the eagle. (These are detailed in the diagram on the next page)

The four tribal standards match the four faces of the cherubim which surround the throne of God.

The Numbering

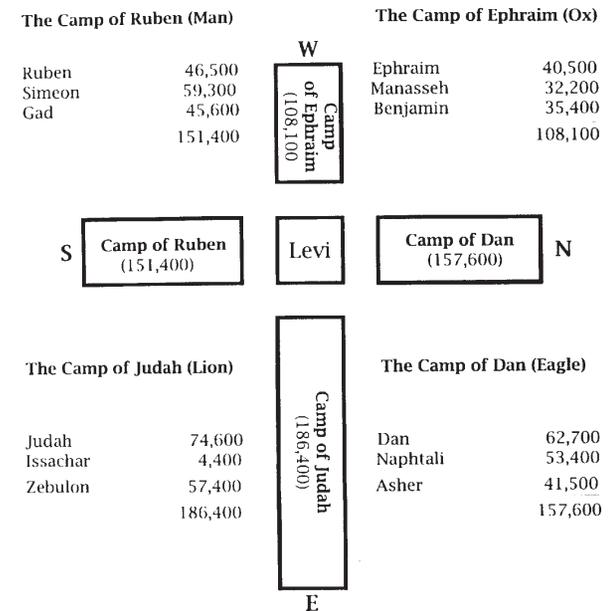
(Allowing for women, children, elderly, some factor, such as 3, would bring the total to about 2 million.)

Cardinal Compass Points

Each of the camps, of three tribes each, were to encamp on one of the cardinal compass directions (N, S, E, or W) with respect to the camp of the Levites enclosing the tabernacle (Num 2:3, 10, 18, 25). See chart on the following page.

Using the width of the camp of Levi as a basic unit, each “camp” of four would take whatever length it would need so as to not exceed the width of the Levites. Notice that if the breadth of their camp was larger than that of the Levites, the excess would not be on a cardinal direction (N, S, E, or W) from the Levites. These leads to the aerial view of the Camp of Israel, below.

The Camp Of Israel



The Tribe Of Judah

Introduction

Royal Line: Our Lord sprang from Judah (Mt 1:3-16; Lk 3:23-33; Heb 7:14).

Revelation 5:6, Title of the Redeemer: “Lion of the Tribe of Judah.”

Unusual validation of the Scripture: *candor*

Unusual prophecy: The Sceptre Departing.

General Background

Descended from Jacob's fourth son (Gen 29:35). The name is there explained as meaning "praised," as derived from the root הָדַר "to praise." Gen 49:8 contains a play on this meaning. [In the New Testament the name is represented by its Hellenized form Judas (shortened to Jude in Jude 1).]

Goes down into Egypt for grain (Gen 43:1-10; 44:14-34; 46:28).

Persons selected:

- a. To number the people (Num 1:7);
Strength of, on leaving Egypt (Num 1:26,27; 2:4);
- b. To spy out the land (Num 13:6);
- c. To divide the land (Num 34:19).

Place of, in camp and march (Num 2:3,9; 10:14). Encamped with its standard east of the tabernacle (Num 2:3). Enrollment of the military forces of, at Sinai (Num 1:26,27; 2:4); at Bezek (1 Sam 11:8; 2 Sam 24:9); in the plain of Moab (Num 26:22).

Reuben's forfeited birthright given to Joseph; Judah prevails as leader (1 Chr 5:1,2; 28:4; Ps 60:7; Cf. Gen 35:22; 49:4).

- Loyal to the house of David at the time of the revolt of the ten tribes, 1 Kgs 12:20.
- Led the first division of Israel in their journeys (Num 10:14).
- Commissioned of God to lead in the conquest of the promised land (Judg 1:1-3, with verses 4-21).
- Offering of, at dedication (Num 7:12-17).
- Families of (Num 26:19-21).
- Strength of on entering Canaan (Num 26:22).
- Moses' benediction upon (Deut 33:7).
- Made David king (2 Sam 2:1-11; 5:4,5).

The genealogies of Judah's descendants are found in 1 Ch. 2-4.

Positives

Judah early took a leading role among his brothers, as is shown by the story of Joseph where he intercedes for Joseph's life when his brethren were about to slay him, and proposes that they sell him to the Ishmaelites,

Gen. 37:26,27. (Also, leader in Gen 43:3-10; 44:16-34; 46:28). On Gerizim said "Amen" to the blessings. Deut 27:12.

Inheritance of, Josh. 15; 18:5; 19:1,9,3. It was bounded on the N by the portions of Dan and Benjamin, and ran approximately E and W from the N end of the Dead Sea, S of Jerusalem and the Gibeonite tetrapolis to the Mediterranean. Its W and E frontiers were the Mediterranean and the Dead Sea, and it extended S as far as cultivation permitted (cf. Josh 15).

Judah first overran most of the coastal plain, soon to be occupied by the Philistines (Judg 1:18) but evidently quickly withdrew from the struggle (Judg 1:19; 3:3; Josh 11:22; 13:2-3). Since it was the best of the land apportioned to him that Judah voluntarily abandoned to Simeon (Josh 19:1, 9), it is reasonable to suppose that he hoped to have Simeon as a buffer between him and the unconquered coastal plain.

First and most vigorous in driving out the Canaanites (Judg 1:3-20). However, the failure to maintain a hold on Jerusalem (Judg 1:8, 21), combined with the existence of the semi-independent Gibeonite tetrapolis (Josh 9; 2 Sam 21:1-2), created a psychological frontier between Judah and the central tribes.

While Judah provided the first of the judges, Othniel (Judg 3:9-11), and shared in the early action against Benjamin (Judg 20:18), he does not seem even to have been expected to join against Jabin and Sisera (Judg 5). As a result, when Judah became tributary to the Philistines (Judg 15:11), he appears not to have appealed to the other tribes, nor do they seem to have been concerned. The fact of this division seems to have been generally recognized, for by Saul's time we find the contingent from Judah separately enumerated (1 Sam 11:8; 15:4; 17:52; 18:16).

Negatives

[Validates the accuracy of the record...]

Achan, a member of the tribe, was the cause of the defeat of Israel before Ai (Josh 7). This may be the reason for the special task laid on Judah to lead an independent attack on the Canaanites (Judg 1:1-2).

Incest with Tamar, his daughter-in-law, Gen. 38:12-26. Gen. 38, though throwing light on the beginnings of the tribe of Judah, clearly stands in its present position to contrast Judah's character with that of Joseph. Offspring in the Messianic genealogy...

The Book of Ruth

Links David with Bethlehem; predicts David as King in the time of the Judges(!)

Elimelech and Naomi from Judah:

Boaz is a type of the *goel*, kinsman-redeemer;
Ruth is a “type” of the Gentile Bride;

10th generation from Pharez results in David (Ruth 4:21ff). (See *The Romance of Redemption* audio briefing for a detailed study of this important book.)

(The reason Samuel could anoint Saul from the tribe of Benjamin is that ten generations were required before the descendants of an illegitimate line could inherit: Deut 23:2.)

Further Background

Aided Saul in his wars (1 Sam 11:8; 15:4). After Saul’s rebellion appointed to furnish kings to Israel (1 Sam 13:14; 15:28; 16:6,13; 2 Sam 2:4; 7:16,17).

After Saul’s death a growing split was perpetuated by David’s being crowned as king in Hebron over Judah (2 Sam 2:4). Reigned over alone by David seven and a half years (2 Sam 2:11; 5:5).

The crowning of David as king over “all Israel” (2 Sam 5:1-5) made him king of a dual kingdom in which Judah kept its separate identity. Certainly during Absalom’s rebellion Judah seems to have maintained its neutrality, while the N followed the rebel.

Officer placed over by David (1 Chr 27:18).

Rebuked by David for lukewarmness toward him after Absalom’s defeat (2 Sam 19:11-15). Accused by the other tribes of stealing the heart of David (2 Sam 19:41-43 20:1,2). Loyal to David at the time of the insurrection led by Sheba (2 Sam 20:1,2).

With Benjamin alone, adhered to the house of David (1 Kgs 12:21).

The last tribe carried into captivity (2 Kgs 17:18,20; 25:21).

[Also: Name of two exiled priests (Ezra 10:23; Neh 12:8.4). A Benjamite (Neh 11:9.5). A prince or priest who assisted in the dedication of the walls of Jerusalem (Neh 12:34,36).]

Noteworthy People from Judah

Achan (Josh 7:18)
Elimelech (Ruth 1:1,2)
Boaz (Ruth 2:1)
Obed (Ruth 4:21)
Jesse (Ruth 4:22; 1 Sam 16:1)
David (1 Sam 16:1,13)
Solomon (1 Kgs 1:32-39)
Elihu (1 Chr 27:18)
Pethahiah (Neh 11:24)
Bezaleel (Ex 31:2; 35:30)
Nahshon (Num 7:12)
Caleb (Num 14:24)
Absalom (2 Sam 15:1)
Elhanan (2 Sam 21:19; 23:24)
Adonijah (1 Kgs 1:5,6)
Jonathan (2 Sam 21:21)
Kings of Judah (See 1st and 2nd Books of Kings)

Prophecies Concerning Judah

Deuteronomy 33:7

Genesis 49:8-12

8] Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee.

1 Chr 5:2: Chief Ruler, Prince = *nagid* (Cf. *Meshiach Nagid*, Dan 9:25)

“Praise”: play on his name.

Neck of enemies; dominion: David

9] Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

Lion (Rev 5:5!)

whelp: Josh> Saul
lion: David
old lion: Solomon onwards...

10] The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Tribal rod or staff of office; tribal identity.

Northern Kingdom destroyed; Judah in land in Christ's day...

Law giver, John 18:31 "unlawful to put man to death..."

11] Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

Vine, etc. Judah's portion in vine growing district in south.

S of Songs 1:14; vineyards of En Gedi; city of Judah.

Christ is the vine: Isa 63:1-3; Rev 19.

Sceptre Departs from Judah

The term "Shiloh" was understood by the early rabbis and Talmudic authorities as referring to the Messiah:

Targum Onkelos: "The transmission of dominion shall not cease from the house of Judah, nor the scribe from his children's children, forever, until Messiah comes."¹

Targum Pseudo-Jonathan: "Kings and rulers shall not cease from the house of Judah..until King Messiah comes."²

Targum Yerusahmi: "Kings shall not cease from the house of Judah...until the time of the coming of the King Messiah...to whom all the dominions of the earth shall become subservient."³

Sceptre = Tribal rod or staff of office; tribal identity. Even in their 70-year Babylonian captivity (606-537 B.C.) the tribes retained their tribal

identity.⁴ They retained their own logistics, judges, etc. (Ezra 1:5,8). Even during the next five centuries under the Persian and Greek Empires, they retained their identity.

Background

In 6-7 A.D., King Herod's son and successor, Herod Archelaus was dethroned and banished to Vienna, a city in Gaul. Archelaus was the second son of Herod the Great.⁵ The older son, Herod Antipater, was murdered by Herod the Great, along with other family members. Archelaus' mother was a Samaritan (1/4 or less of Jewish blood) and was never accepted.

After the death of Herod (4 B.C.?), Archelaus was placed over Judea as "Entharch" by Caesar Augustus. Broadly rejected, he was removed in 6-7 A.D. He was replaced by a Roman Procurator named Caponius.

The legal power of the Sanhedrin was immediately restricted and adjudication of capital cases (*jus gladii*) was lost. This was normal Roman policy. This transfer of power was recorded in *The Jerusalem Talmud*,

"A little more than forty years before the destruction of the Temple, the power of pronouncing capital sentences was taken away from the Jews."⁶

by Josephus, *Wars of the Jews*:

"And now Archelaus' part of Judea was reduced into a province, and Caponius, one of the equestrian order of the Romans, was sent as a procurator, having the power of life and death put into his hands by Caesar."⁷

Also, Josephus, *Antiquities of the Jews*

"After the death of the procurator Festus, when Albinus was about to succeed him, the high priest Ananius considered it a favorable opportunity to assemble the Sanhedrin. He therefore caused James, the brother of Jesus, who was called Christ, and several others, to appear before this hastily assembled council, and pronounced upon them the sentence of death by stoning. All the wise men and strict observers of the law who were at Jerusalem expressed their

disapprobation of this act... Some even went to Albinus himself, who had departed to Alexandria, to bring this breach of the law under his observation, and to inform him that Aranius had acted illegally in assembling the Sanhedrin without the Roman authority.”⁸

(This remarkable passage not only mentions Jesus and His brother James as historical figures, it also underscores that the authority of the Sanhedrin had passed to the Romans.)

John 18:31 “unlawful to put man to death.”

Reaction

When the members of the Sanhedrin found themselves deprived of their right over life and death, they covered their heads with ashes and their bodies with sackcloth, and bemoaned, “Woe unto us for the sceptre has departed from Judah and the Messiah has not come!”⁹

They actually thought that the Torah, the Word of God, had failed! They should have known better. The sceptre had, indeed, been removed from Judah, but Shiloh *had* come. While the Jews wept in the streets of Jerusalem, a young son of a carpenter was growing up in Nazareth. He would present Himself as the Messiah the King on the very day that had been predicted by the Angel Gabriel to Daniel five centuries earlier (Daniel 9:24-27). (See also our briefing package, *Daniel's 70 Weeks*.)

Endnotes:

1. Samson H. Levy, *The Messiah: An Aramaic Interpretation; The Messianic Exegesis of the Targum*, Hebrew Union College Jewish Institute of Religion, Cincinnati, 1974, p. 2.
2. *Ibid*, p. 7.
3. *Ibid*, p. 8.
4. Josh McDowell, *Evidence that Demands a Verdict*, p. 108-168.
5. Josephus, *Antiquities*, 17:13.
6. *Jerusalem Talmud, Sanhedrin*, folio 24.
7. Josephus, *Wars of the Jews*, Bk 2 Ch. 8.
8. Josephus, *Antiquities of the Jews*, 20:9.
9. *Babylonian Talmud*, Chapter 4, folio 37; also Augustin Lemann, *Jesus before the Sanhedrin*, 1886, translated by Julius Magath, NL#0239683, Lib. of Congress #15-24973. See also Pugio Fidei, Raymundus Martini, published by De Vosin in 1651; re: *The Fifty Third Chapter of Isaiah According to Jewish Interpreters*, S.R. Driver, A.D. Neubauer, KTAV Publishing House, New York, 1969, Preface p. iv.

The Levites

Background

Descended from Jacob's third son (Gen 29:34; Heb 7:9,10). Son of Jacob, Gen 29:34; 35:23; 1 Chr 2:1. [The name (in Hebrew לֵוִי) is linked with the root “to join,” and a play upon this meaning is found in Num 18:2, 4.]

Shechem

Avenges the seduction of Dinah (Gen. 34; 49:5-7).

The only detail of his life known to us, apart from those events common to all Jacob's sons, is his treacherous attack on Shechem in company with Simeon (Gen 34:25-26). The two were specially concerned because Dinah was their full sister. The two lads could carry out the massacre with the help of their father's slaves.

It has almost universally been taken for granted that Gen 49:5-7 refers to this incident, but this is most doubtful. There is no validity in the versional variation in the last clause of v. 6 represented by AV, “they digged down a wall”; the Heb. “they houghed an ox” (RV) is seemingly contradicted by Gen 34:28. It is better to take the tenses in v. 6 as “perfects of experience” and render, “For in their anger they slay men, and in their wantonness they hamstring oxen” (RSV). They are cursed for a life of violence and cruelty in which Shechem was merely an early and outstanding example. Later history was to show that the loyalty of Levi's descendants to Yahweh could turn the curse to a blessing, and their division and scattering in Israel was as his representatives.

Some: Simeon and Levi, it is probable, were most active in the wrong done to Joseph, to which some think Jacob has here some reference; for in their anger they would have slain *that man*.

The Tribe of Levi

Originally consisted for three families or divisions (Num 3:17; 1 Chr 6:16-48). Not numbered with Israel (Num 1:47-49). Numbered separately after the people from a month old (Num 3:14-16,39). The total census figure in Num 3:22, 28, 34 of males from a month upward is strikingly below all

the tribal figures in Num 1 of males from 20 years upwards. No indication is given how this happened. Levi seems to have had only three sons, Gershon, Kohath and Merari, all born before he went down with Jacob to Egypt.

Families, as numbered:

- a. Of Gershon. Num 3:18,21,22. Gershonites and their duties, Num 3:18-26; 4:23-26; 10:17. Ruling chief over the Gershonites was the second son of the ruling high priest (Num 4:28).
- b. Of Kohath. Num 3:19,27,28. Kohathites, consisting of the families of the Amramites, Izecharites, Hebronites, Uzzielites (Num 3:27; 4:18-20). Of the Amramites, Aaron and his family were set apart as priests, Ex 28:1; 29:9; Num 3:38; 8:1-14; 17; 18:1; the remaining families appointed to take charge of the ark, table, lampstand, altars, and vessels of the sanctuary, the hangings, and all the service, Num 3:27-32; 4:2-15. The chief over the Kohathites was the oldest son of the ruling high priest (Num 3:32; 1 Chr 9:20).
- c. Of Merari. Num 3:20,33,34. Merarites, Num 3:20,33-37; 4:31-33; 7:8; 10:17; 1 Chr 6:19,29,30; 23:21-23. The chief over the Merarites was the second son of the ruling high priest (Num 4:33).

Exempt from enrollment for military duty, Num 1:47-54, with 1 Chr 12:26. Subordinate to the sons of Aaron (Num 3:9; 8:19; 18:6).

The Priesthood

Set apart as ministers of religion (Num 1:47-54; 3:6-16; 16:9; 26:57-62; Deut 10:8; 1 Chr 15:2). Substituted in the place of the firstborn (Num 3:12,41-45; 8:14,16-18; 18:6). Zeal against idolatry a cause of their appointment (Ex 32:26-28; Deut 33:9,10; Mal 2:4,5). Consecration of, Num 8:6-21 (Cf. Exodus 29 and Leviticus 8).

Initially restricted to the descendants of Aaron (Num 3:9; 8:19). Later, the sons of Zadok (1 Chr 6:8, 53; 24:3; 27:17), a descendant of Aaron through Eleazar (Ezek 43:19). However, High priest bore all 12 tribes on his breastplate.

Entered on their service at twenty-five years of age (Num 8:24). Age when inducted into office (Num 4:3,30,47; 8:23-26; 1 Chr 23:3,24,27; Ezra

3:8); when retired from office (Num 4:3,47; 8:25,26). Numbered as ministers at thirty (Num 4:3, 23-49). They had charge of the tabernacle in camp and on the march (Num 1:50-53; 3:6-9,21-37; 4:1-15,17-49; 8:19,22; 18:3-6) and of the temple (1 Chr 9:27-29; 23:2-32; Ezra 8:24-34). Bore the ark of the covenant (Deut. 10:8; 1 Chr 15:2,26,27). Ministered before the ark (1 Chr. 16:4).

Custodians and administrators of the tithes and other offerings (1 Chr 9:26-29; 26:28; 29:8; 2 Chr 24:5,11; 31:11-19; 34:9; Ezra 8:29,30,33; Neh 12:44). Prepared the consecrated bread (1 Chr 23:28,29). Assisted the priests in preparing the sacrifice (2 Chr 29:12-36; 2 Chr 35:1-18). Killed the passover for the children of the captivity (Ezra 6:20,21).

Lodged in the chambers of the temple (1 Chr 9:27,33; Ezek 40:44). While in attendance lodged around the temple (1 Chr 9:27). Resided also in villages outside of Jerusalem (Neh 12:29).

Teachers of the law (Deut 33:10; 2 Chr 17:8,9; 30:22; 35:3; Neh 8:7-13; Mal 2:6,7). Were judges (Deut 17:9; 1 Chr 23:4; 26:29; 2 Chr 19:8-11; Neh 11:16). Were scribes of the sacred books. Pronounced the blessings of the law in the responsive service at Mount Gerizim (Deut 27:12; Josh 8:33).

Were overseers in building and the repairs of the temple (1 Chr 23:2-4; Ezra 3:8,9).

Guarded king's person and house in times of danger (2 Kgs 11:5-9; 2 Chr 23:5-7).

Were musicians of the temple service. Supervised weights and measures (1 Chr 23:29).

[However, some non-Levites performed priestly functions on occasion: the son of Micah an Ephraimite (Judg 17:5); David's sons (2 Sam 8:18); Gideon (Judg 6:26); and Manoah of Dan (Judg 13:19).]

In lieu of landed inheritance, forty-eight cities with suburbs were assigned to them (Num 35:2-8, with Num 18:24; 26:62; Deut 10:9; 12:12,18,19; 14:27-29; 18:1-8; Josh 13:14; 14:3; 18:7; 1 Chr 6:54-81; 13:2; 2 Chr 23:2; Ezek 34:1-5). Assigned to, by families (Josh 21:4-40). Suburbs of their cities were inalienable for debt (Lev 25:32-34).

Tithes and other offerings (Num 18:24,26-32; Deut 18:1-8; 26:11-13; Josh

13:14; Neh 10:38,39; 12:44,47). Bound to give a tenth of their tithes to the priests (Num 18:26-32). Firstfruits (Neh 12:44,47). Spoils of war, including captives (Num 31:30,42-47). Tithes withheld from (Neh 13:10-13; Mal 3:10). Pensioned (2 Chr 31:16-18). Owned lands (Deut 18:8, with 1 Kgs 2:26). Land allotted to, by Ezekiel (Ezek 48:13,14). Enrollment of, at Sinai (Num 1:47-49; 2:33; 3:14-39; 4:2,3; 26:57-62; 1 Chr 23:3-5).

Sedition of Korah

Sedition among, led by Korah, Dathan, Abiram, and On, on account of jealousy toward Moses and Aaron (Num 16, with 4:19,20).

Punished with death for encroaching on the priestly office (Num 18:3). Punishment of Korah and others of, for offering incense (Num 16:1-35).

Korah was the ringleader: he formed and headed the faction; therefore it is called the gainsaying of Korah (Jude 11). He was a cousin to Moses; they were brothers' children, yet the nearness of the relation could not restrain him from being insolent and rude to Moses. Think it not strange if a man's foes be those of his own house. With him joined Dathan and Abiram, chief men of the tribe of Reuben, the eldest son of Jacob. Probably Korah was disgusted both at the preferment of Aaron to the priesthood and the constituting of Elizaphan to the head of the Kohathites (Ch. 3:30); and perhaps the Reubenites were angry that the tribe of Judah had the first post of honor in the camp. On is mentioned (v. 1) as one of the heads of the faction, but never after in the whole story, either because, as some think, he repented and left them, or because he did not make himself so remarkable as Dathan and Abiram did. The Kohathites encamped on the same side of the tabernacle that the Reubenites did, which perhaps gave Korah an opportunity of drawing them in, whence the Jews say, "Woe to the wicked man, and woe to his neighbor, who is in danger of being infected by him."

Levitical Cities

48 cities were allotted to the Levites by Moses and Joshua (Num 35:1-8; Josh 21). Not receiving any part of the land of Canaan for their inheritance (Num 18:20-24; 26:62; Deut 18:1,2; Josh 18:7; "the Lord was their inheritance," Deut 10:9).

To compensate, they received tithes of Israelites for support (Num 18:21) and 48 cities, four from each of the 12 tribes. This was apparently to

disperse the Levites throughout the land to enable them, as official representatives of the faith, to instruct the people in the law and in the worship of YHWH (Num 35:1-5; Lev 23:32-34).

Of the 48, the priests received 13 (Josh 21:4), and six were cities of refuge. [Two lists (Josh 21 and 1 Chr 6:54-81) do not always agree. Names may have changed over the years; possibly new ones replaced old.]

Cities of Refuge

Num 35:11-30. (No state police force.)

No help for a murderer (Gen 9:6; Ex 20:1-17; 21:12-13). First murderer: Satan (John 8:44). Avenger of Blood (*Goel*); (Cf. Bedoin's today...)

Cities of Refuge: available to all (sojourners also); sanctified (set aside). Always open; ways, bridges, repaired each spring (Deut 19:3).

Type of Christ

(Heb 6:16-20) [Acts 3:12-18; Luke 23:34; 1 Cor 2:7-8]

Wages of sin is death, Rom 6:23;

God's appointed refuge, Acts 4:12;

Easy reach; "way," Deut 19:3;

Open to all, Rev 22:17;

Doors never locked;

Stocked with provisions;

No other help available (Heb 10:28-29)

Until the death of the High Priest (Heb 7:23-27)

Differences:

Only innocent saved; we know we're guilty!

Christ more available (John 6:37; Rev 3:20).

Names of the Cities of Refuge: (Josh 20:7-8)

Kedesh: righteousness;

Never can be accused again.

Shechem: shoulder

Like a shepherd, He carries us.

Hebron: fellowship

We enter into fellowship with Him

Bezer: fortress; strong

He is our fortress; we are safe.

Ramoth: heights;

We dwell in the heights, even though

Golan: exile...

...we are exiles, pilgrims, strangers to this world.

Lesson: Have you fled to Him? Unless you have, you aren't saved.

Prophecies

Prophecies respecting Genesis 49:5,7; Deuteronomy 33:8-11.

Genesis 49

5] Simeon and Levi are brethren: instruments of cruelty are in their habitations.

Simeon **and** Levi. [Note: Moses might have preferred to have left this out: he was of Levi!]

Instruments of cruelty (34:25); **Simeon** ringleader in sale of Joseph; had him bound. (42:24) Judah solicits his aid in Canaan (Judg 1:3; 1 Chr 4:42,43).

Levi: worshipping calf, 3000 slain by Levi (Ex 32:27,28). Phineas, grandson of Aaron, stays plague, Num 25:6-13; cancelled curse, secures blessing.

7] Cursed be their anger, for it was fierce: and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

“Divided and scattered”: Simeon not given separate territory under Joshua (19:1-8) but with Judah.

Levites: 48 cities throughout other tribes (Num 35:8; Josh 14:4, 21).

Jacob's prophecy regarding, Gen. 49:5-7: “Cursed be their anger.” He does not curse their persons, but their lusts.

Note:

1. Anger is the cause and original of a great deal of sin, and exposes us to the curse of God, and his judgment (Mt 5:22).
2. We ought always, in the expressions of our zeal, carefully to distinguish between the sinner and the sin, so as not to love nor bless the sin for the sake of the person, nor to hate nor curse the person for the sake of the sin.

A token of displeasure which he foretells their posterity should lie under for this: *I will divide them*. The Levites were scattered throughout all the tribes, and Simeon's lot lay not together, and was so strait that many of the tribe were forced to disperse themselves in quest of settlements and subsistence. This curse was afterwards turned into a blessing to the Levites; but the Simeonites, for Zimri's sin (Num. 25:14), had it bound on. Note, Shameful dispersions are the just punishment of sinful unions and confederacies.

The curse of Jacob on Levi (Gen 34:25ff; and Gen 49:5ff) was turned into a blessing by Moses (Ex 32:29; Deut 33:8,9). Other prophecies concerning (Jer 33:18; Ezek 44:10-14; Mal 3:3); of their repentance of the crucifixion of the Messiah (Zech 12:10-13). John's vision concerning (Rev. 7:7).

Organization: “Courses”

David:

- Numbered them first from thirty years old (1 Chr 23:2-3).
- Divided them into four classes (1 Chr 23:4-6).
- By his last words had them numbered from twenty years old (1 Chr 23:24,27).
- Made them serve from twenty on account of the lightness of their duties (1 Chr 23:26,28-32).
- Subdivided into 24 courses (1 Chr 23:6; 25:8-31). Made them attend in courses (2 Chr 8:14; 31:17). Served in courses after captivity (Ezra 6:18). [Thus, associated with the 24 elders in Revelation...]
- Had chiefs or officers over them (Num 3:24,30,35; 1 Chr 15:4-10; 2 Chr 35:9; Ezra 8:29).
- Were all under control of the high priest's deputy (Num 3:32; 1 Chr 9:20).
- Degraded from the Levitical office by Jeroboam (2 Chr 11:13-17; 13:9-

11). Loyal to the ruler (2 Kgs 11:7-11; 2 Chr 23:7). Intermarry with Canaanites (Ezra 9:1,2; 10:23,24).

- List of those who returned from captivity (Ezra 2:40-63; 7:7; 8:16-20; Neh 7:43-73; 12). Sealed the covenant with Nehemiah (Neh 10:9-28).

Melchizedek

Gen 14:18-20: King of Salem and priest of El Elyon (YHWH). Abraham brings tithes after defeat of Chedorlaomer et al. Receives, in turn, bread and wine.

Salem is identified with Jerusalem in Ps 76:2 and early Tell el-Ararna letters (14th century B.C.). Also, Targumim, and the Genesis Apocryphon.

Scripture equates El Elyon with YHWH. Abraham equates Melchizedek's God as the same as his own. Publicly declares Melchizedek as his spiritual superior.

Psalms 110:4: Davidic king proclaimed by divine oath. David's conquest of Jerusalem (c.1000 B.C.) made David's house heirs to Melchizedek's dynasty of priest-kings. One greater than David, whom he called Lord, was in view. [Note: Ps 110:1 used to confuse Pharisees in Mt 22:44.]

Hebrews 5:6-11; 6:20-7:28: Demonstrates, pointing to Melchizedek as a "type" of Christ, that Christ thus supersedes the Aaronic priesthood (7:1-3):

- 1) Melchizedek is greater than Abraham, the father of Levi, receiving tithes from him (v.4-10);
- 2) David predicted that the order of Melchizedek would replace the Levitical priesthood (v.11-19);
- 3) the divine oath behind it (v.20-22);
- 4) because of permanence (v.23-25).

Caveat: Attempts to identify Melchizedek with the patriarch Shem, an angel, the Holy Ghost, or the Messiah, are irreconcilable with the argument of Hebrews. It is an essential part of this argument that Melchizedek is given no pedigree and that he was a man made like unto the Son of God.

The Tribe Of Simeon

Jacob's second son by Leah (Gen 29:33; 35:23; Ex 1:1,2; 1 Chr 2:1). With Levi, he avenges upon the Shechemites the seduction of Dinah (Gen 34; 49:5-7). Jacob's denunciation of (Gen 34:30; 49:5-7).

Goes down into Egypt to buy grain; is bound by Joseph, and detained (Gen 42:24,36; 43:23). Simeon held hostage until Benjamin could be brought. He chose him for the hostage probably because he remembered him to have been his most bitter enemy, or because he observed him now to be least humbled and concerned; he bound him before their eyes to affect them all; or perhaps it is intimated that, though he bound him with some severity before them, yet afterwards, when they were gone, he took off his bonds; or simply because he was the oldest after Reuben. [Reuben was not held because of his kindness to Joseph (Gen 37:21) or because he was the eldest and Joseph didn't want a struggle among the others for leadership.]

His sons (Gen 46:10; Ex 6:15; 1 Chr 4:24-37). Descendants of (Num 26:12-14).

The Tribe

Lost its independence early. Comparison of the census in Num 1 and 26 shows that although the nation lost only 2,000 in the wilderness wanderings (603,000 to 601,000), the tribe of Simeon lost over 27,000, over 50%. (59,300 to 22,100). There were no smaller tribes. [The man Phineas killed at Baal-Peor (25:14) was the head of a Simeonite clan. If the Simeonites were leaders of this apostasy, the resulting plague may have rested especially on that tribe.]

Perhaps of this weakness, the Simeonite tribe was not accorded a separate inheritance in the land (Josh 19:1-9) but simply given certain southern villages within Judah (Josh 19:2-9; 15:20-63). Military enrollment of, at Sinai (Num 1:22,23; 2:13); in the plains of Moab (Num 26:14). Place of, in camp and march (encamped under the standard of Reuben south of the tabernacle, Num 2:12; 10:18,19). Inheritance allotted to (Josh 19:1-9; Judg 1:3-17; 1 Chr 4:24-43). United with Judah in expelling the Canaanites from their inheritance (Judg 1:3,17). Stood on Mount Gerizim to bless at the time of the rehearsal of the law (Deut 27:12). Joined with the people of Judah and Benjamin in the renewal of the passover (2 Chr 15:9 vs. 1-15). Idolatry of (2 Chr 34:6). Families of (Num 26:12-13).

Prophecies

Gen 49:5-7 (with Levi).

Joseph

The Story of Joseph

Birth (Gen 30:24). Joseph is a jussive form of the verb יָצַו, “to add”; the name יֹסֵף means “may he (God) add (sons)”; Cf. Gen 30:24.

He was handsome (Gen 39:6). Joseph is presented as an obedient 17-year-old son who brought back a bad report about his half brothers (he did not bring a bad report about his full brother Benjamin!) Though doing this has never been popular, it shows that Joseph was faithful as a servant. Naturally, his brothers hated him for this.

The lad was also honored by Jacob who gave him a richly ornamented robe, probably a multicolored tunic, but possibly a long sleeved robe. This seems to signify that Jacob favored him above the rest (with the intent of granting him all or a larger portion of the inheritance; Gen 33:2; 37:3,4,35; 48:22; 1 Chr 5:2; John 4:5). For Joseph was the firstborn of Rachel, Jacob’s loved wife (Gen 30:22-24). He thus excites the jealousy of his brethren (Gen 37:4, 11, 18-28; Ps 105:17; Acts 7:9).

[Yet Jacob should have remembered what parental favoritism does to a family. It had separated him from his loving mother (Gen 27:1-28:5), and it would separate Joseph from Jacob.]

Joseph’s Dreams (Gen 37:5-11)

Dreams: God confirmed Jacob’s choice of his faithful son by two dreams. God’s revelation was given in different forms in the Old Testament. God seems to use dreams when His people were leaving or outside the land, that is, in the lands of pagans. In a dream God had announced to Abraham the Egyptian bondage in the first place (Gen 15:13); in a dream God promised protection and prosperity for Jacob in

his sojourn with Laban (Gen 28:12, 15); and by two dreams God predicted that Joseph would rule over his family.

The brothers hated Joseph all the more (Gen 37:5, 8) and were jealous of him, but Jacob pondered the matter (v. 11). He knew how God works; he was well aware that God could select the younger to rule over the elder, and that God could declare His choice in advance by an oracle or a dream. The scene of the first dream was agricultural (v. 7). There may be some hint hereof the manner in which Joseph’s authority over his brothers would be achieved (cf. 42:1-3). His sheaf of grain was upright while their sheaves bowed down to his. The scene of the second dream was celestial (v. 9). The sun, the moon, and 11 stars bowed down to him. (Joseph’s father, the sun; his mother, the moon; his 11 brothers, the stars, v. 10).

(These symbols identify Israel as the woman in Revelation 12.)

These dreams, then, symbolically anticipated the elevation of Joseph over the whole house of Jacob. Sensing that Joseph was to be elevated to prominence over them, the envy and hatred of his brothers is predictable. Rather than recognize God’s choice, his brothers set on a course to destroy him.

[Their actions, though prompted by the belief that they should lead, shows why they should not have led.]

The Selling of Joseph

Gen 37:12-17: The occasion for selling Joseph came when he obediently went to his brothers near Dothan (v. 17) to inquire about their welfare. In spite of the hatred Joseph knew they held for him, he complied with his father’s wishes. From Jacob’s home in the Valley of Hebron (v. 14) north to Shechem (v. 12) was about 50 miles, and Dothan was another 15 miles north.

[One may wonder if they had taken their flocks to Dothan with the hidden agenda of checking out the land of Shechem, whose ruler had raped their sister Dinah (Chapter 34).]

Gen 37:18-24: The brothers devised a plot to kill their dreamer in order to prevent his dreams from being fulfilled. Before, they plotted to kill many Shechemites in revenge for their sister (Gen 34:24-29); now, by contrast, they plotted to kill their own brother!

Reuben, trying to gain an opportunity to restore Joseph to Jacob, persuaded his brothers not to commit such a crime. Reuben suggested they throw Joseph alive into a cistern. Then Reuben thought he could go rescue him later. So the brothers stripped the lad of his tunic and threw him into a dry cistern to die.

Gen 37:25-28: Judah then prompted his brothers to sell Joseph to passing Ishmaelites on their way from Gilead to Egypt. Ishmaelites were descendants of Abraham by Hagar (16:15) and the Midianites (37:28) descended from Abraham by his concubine Keturah (25:2). (The term Ishmaelites became a general designation for desert tribes, so that Midianite traders were also known as Ishmaelites.) Joseph was treated harshly by his brothers; but being sold for 20 shekels (8 ounces of silver) and taken to Egypt, he was preserved alive.

Gen 37:29-35: Retribution for Jacob's deception of Isaac appears again. (The first time was with the substitution of Leah for Rachel). This time it is by his own sons! The sons dipped Joseph's tunic in goat's blood to deceive the patriarch into thinking that Joseph was dead, devoured by a ferocious animal. Jacob mourned greatly over the loss of his beloved son (tearing one's clothes and wearing sackcloth were signs of grief and mourning; cf. 44:13; Job 1:20; 16:15) and refused to be comforted.

Gen 37:36: This is a story of hatred and deception. The brothers tried to improve their lot with their father by wicked means. Jacob himself had attempted something similar with his father. The brothers would have to learn, however, as did Jacob, that God does not continue to give His blessings to those who do such things. Their use of goat's blood is ironic, for the skins of a goat were used by Jacob to deceive his father (27:16). Jacob's sin of years before had come back to haunt him. The brothers' attitude would also have to be changed by God, or there would be no nation.

Here then is the beginning of the suffering of Joseph, the obedient servant. God would test his character through the things he suffered, so that he could then be exalted. (Included is a list of over 100 ways that Joseph was a "type" of Christ. See page 45.)

The Corruption of Judah's Family (Gen 38)

Gen 38:1-5: Judah, who had suggested that the brothers sell Joseph to the Ishmaelites (Gen 37:26-27), then left and stayed in Adullam (about

15 miles northwest of Hebron) and married a Canaanite woman. They had three sons, Er, Onan, and Shelah. This marriage to a Canaanite almost ruined Judah's family.

[This account of assimilation with the people of the land helps one understand why God settled His young nation in the safety of Egypt for its growth.] Again Jacob's family experienced deception — this time by his Canaanite daughter-in-law!

Gen 38:24-26: Tamar had won the right to be the mother of Judah's children, though in a deceitful way. Her action was desperate and risky.

Gen 38:27-30: This final part of the story provides the significance of the whole account. God gave Tamar twins, and the line of Judah continued because of her. But in the birth of the boys an unusual situation occurred, paralleling the births of Jacob and Esau.

After one twin's hand came out the other made a breach and was born first, so he was rightly named Perez ("breach"). Then the second twin was named Zerah ("scarlet") because of the scarlet thread the midwife tied on his wrist. It is as if the oracle concerning Jacob's ruling over his older brother (Gen 27:29) was being relived in the line of Judah.

What was so significant was the connection with Judah's dealing with Joseph (Gen 37:26-28). He and his brothers sold their younger brother into Egypt, thinking they could thwart God's design that the elder brothers would serve the younger Joseph. Yet in Judah's own family, despite his attempts to hinder Tamar's marriage, God's will worked out in a poignant confirmation of the principle that the elder would serve the younger.

The line of promise would carry on through Perez (cf. Mt 1:3), for God's program cannot so easily be set aside.

Joseph's Temptation by Potiphar's Wife

Gen 39:1-6a: Joseph had prospered under God and had become the attendant or steward over Potiphar's household. Potiphar was captain of the guard for Pharaoh. [This Pharaoh was probably Sesostri II (1879-1879 B.C.).] Joseph's presence was also the means of God's blessing on Potiphar.

Gen 39:6b-10: Yet God tested Joseph with Potiphar’s wife to see if he was obedient. When she tempted handsome Joseph, he refused to go to bed with her for that would be a sin against both God and his master. He then deliberately and wisely sought to avoid her daily advances by refusing even to be around her. If one is to fulfill God’s plan, he cannot sin against the God who will bring it about.

Gen 39:11-20a: Potiphar’s wife, humiliated by Joseph’s refusal of her, fabricated a lie to accuse Joseph of assaulting her. Beware a woman scorned! She showed to her household servants and then to Potiphar the garment that Joseph left when he fled from her persistent advances.

This was the second time Joseph’s clothing was used to bring a false report about him (cf. Gen 37:31-33). In both cases he had been serving faithfully. But in both cases Joseph ended up in bondage. [Potiphar probably suspected she was lying, or he would have had Joseph put to death.]

Gen 39:20b-23: Joseph had prospered under God in Potiphar’s house and was put in charge, and here again he prospered under God and was put in charge. Four times, this chapter affirms, the LORD was with Joseph (vv. 2-3, 21, 23).

This story is similar to the advice given frequently in Proverbs by King Solomon. It is folly to yield to the temptations of a flattering woman or man and ruin all prospects of a life of service to God. The way of wisdom is to consider the cost of sin. Joseph would not throw away God’s blessings for the pleasures of sin. God would ultimately honor him as He had promised.

The Prisoners’ Dreams Interpreted (Gen 40)

“Whose feet they hurt with fetters: he was laid in iron”: Ps 105:18. Yet Joseph did not lose faith in God’s promise as is evidenced by his willingness to interpret dreams. He apparently was still convinced that God’s revelation in his two previous dreams (Gen 37:5-7, 9) would be fulfilled.

Gen 40:1-8: In prison two servants of Pharaoh—his chief cupbearer and his chief baker—each had a troubling dream the same night. Joseph noticed their sadness and agreed to interpret their dreams.

Gen 40:9-15: Joseph interpreted the dreams of the two servants of Pharaoh. The chief cupbearer’s dream had a favorable interpretation. His

dream reflected his profession, but with accelerated activity. The dream of the three vine branches of ripening grapes signified that Pharaoh would lift up the head of this man, that is, restore him to service within three days. To this, Joseph added the request that the man remember him and seek his release from prison.

Gen 40:16-19: The dream of the baker was not favorable. His dream also reflected his profession, but in it birds were eating the bread he was carrying in three baskets on his head. To the disappointment of the baker, Joseph explained that Pharaoh would also lift up his head within three days, but it would be execution by hanging after which birds would eat his flesh. [It is interesting that these dreams included the elements of bread and wine. This thread seems to begin with Melchizedek in Gen 14 and continues to the Lord’s Supper.]

Gen 40:20-23: The interpretations proved to be true, for in three days Pharaoh on his birthday restored the cupbearer but executed the baker. Joseph, however, was forgotten in prison for two years.

The cupbearer forgot him, but God did not. In this hope Joseph had a persistent faith. His faith was not destroyed by his circumstances.

Joseph’s Interpretation of Pharaoh’s Dreams (Gen 41:1-40)

God then used two dreams to elevate Joseph from the misery of prison to the splendor of the court. Joseph had proven himself faithful to God and therefore fit for service.

Gen 41:1-8: Pharaoh’s two dreams caused him great distress, especially since none of the wise men of Egypt could explain them (v. 8). God used an Israelite slave to confound the wisdom of Egypt. Later in the days of Moses another Pharaoh would be at the mercy of God’s power. Later yet, Daniel would enjoy a parallel career with Nebuchadnezzar.

Egyptian coloring is evident in these dreams. Cows like to stand half-submerged in the Nile among its reeds in refuge from the heat and the flies. They then come up out of the water for pasture. The troubling part of the first dream was that seven ugly and gaunt cows came up and devoured the seven fat cows.

The Second Dream

The second dream carried a similar message: seven plump ears of grain on a single stalk were swallowed up by seven thin and scorched ears of grain that sprouted after them. The magicians belonged to a guild expert in handling the ritual books of magic and priestcraft. However, they could not interpret Pharaoh's dreams. A later guild of wise men in Babylon also would be unable to interpret a king's dream, and God would use another Hebrew slave, Daniel, to show that no matter how powerful a nation might be, it is still not beyond God's sovereign control (Dan 2).

Gen 41:9-27: Joseph was summoned from prison when the cupbearer remembered that Joseph was gifted in interpreting dreams. Yet when Joseph stood before Pharaoh (shaved, as was the Egyptian custom, and in a fresh change of clothes) he declared that the interpretation was with God alone (cf. 40:8). After Pharaoh recounted both dreams (Gen 41:17-24; cf. vv. 1-8), Joseph reiterated this conviction as he explained that God was making known to Pharaoh what He was about to do (vv. 25-27).

Gen 41:28-32: Both dreams predicted that seven year's of plenty would be followed by seven years of severe famine. Furthermore, Joseph explained that because the dream came in two versions it signified that it was of God, and would be carried out soon. During God's dealings with him several things must have been on Joseph's mind:

his own two dreams (Gen 37:5-7, 9),
his two imprisonments (Gen 37:36; 39:20),
the two dreamers in prison (Gen 40:5-23),
and now
Pharaoh's two dreams.

Gen 41:33-36: God's revelation demanded a response. So Joseph advised Pharaoh to choose a wise man who would oversee storing 20 percent of the grain during each of the years of plenty for the coming years of famine. [The book of Proverbs teaches that wisely planning ahead is a basic principle of practical living.]

Gen 41:37-40: The man whom Pharaoh recognized as capable for such a task was Joseph in whom was the Spirit of God.

Centuries later Daniel was chosen to be the third highest ruler in Babylon for the same reason (Dan. 5:7, 16). Joseph had been faithful over all the

little things God sent him; now he would become ruler over all the land of Egypt under Pharaoh.

The Pharaoh's Signet

Gen 41:41-46: The signet ring Pharaoh gave Joseph was a ring with a seal used for signing documents. Pharaoh also dressed Joseph in linen clothes and a gold neck chain, made him second in command to Pharaoh, and had him ride in the second chariot so all the people could do homage to him. As a token of Joseph's new status, Pharaoh gave him a wife, Asenath, from the priestly family of On (a city which was a center of sun worship seven miles north of Cairo and also known as Heliopolis). He also gave Joseph an Egyptian name, Zaphenath-Paneah ("Revealer of Secrets"). Joseph was 30 at the time of his installment, 13 years after he was sold by his brothers (cf. 37:2). Joseph's position gave him opportunity to travel extensively across Egypt.

(Ps 105:16-22 speaks of Joseph's imprisonment, release, and rise to power.)

Gen 41:47-52: Pharaoh's dreams were then fulfilled. The land produced abundant, even immeasurable crops for seven years, and Joseph gathered them into storage in the Egyptian cities, exercising absolute authority throughout the land. (He sells the stores of food to the people of Egypt, exacting of them all their money, flocks and herds, lands and lives, Gen 47:13-26.)

In spite of his success, he did not abandon his Israelite heritage. He gave his two sons characteristically Hebrew names. Manasseh (forget) signified that God had made him forget the misery of his separation from his family. Ephraim (fruitful) signified that God had made him fruitful in the land of Egypt (Gen 49:22ff).

Gen 41:53-57: Joseph's wisdom bore fruit, for the seven good years were indeed followed by seven years of severe famine, and the Egyptians and people in other countries as well went to buy grain from the storehouses throughout Egypt. At last Joseph was in power in Egypt. God's revelation to him by dreams was being fulfilled.

The Move to Egypt (Gen 42:1- 47:27)

The following narratives show that God used the famine to bring Israel into Egypt under the rulership of Joseph. The nation would remain there some 400 years, as God had prophesied to Abram (15:13).

The First Visit of the Brothers to Egypt (Gen 42)

Gen 42:1-5: The famine was widespread; it was in Canaan too. So Jacob sent his sons down to Egypt to buy food—all his sons except Benjamin, for he did not want to lose Rachel's other son. His refusal to send this lad reveals what Jacob had come to suspect. Joseph's fate had not come to light, but the brothers' characteristics were known to the old man. Perhaps they would harm Benjamin as well.

Gen 42:6-17: Recognizing his brothers, Joseph tested them by accusing them four times of being spies (vv. 9, 12, 14, 16). He was handling them roughly (vv. 7, 30), but underneath his severity was affection, as the later reunion makes clear. Ironically the brothers were speaking to a person they thought was dead (one is no more; v. 13).

Their presence in Egypt confirmed the truth of his dreams, but not their fulfillment. Joseph knew that all the family must come to Egypt under his rulership. He demanded that one of them bring their little brother as proof that they were not spies. Retaining them in prison was an interesting turn of events, since the brothers had previously put Joseph in a "cistern-prison."

Gen 42:18-24: After a three-day custody of the brothers, Joseph altered his plan and suggested keeping only one in prison while the other nine returned. He retained Simeon (v. 24) while the others returned home to Canaan with grain. If they would not return with their youngest brother, Simeon would be killed.

A taste of retribution began to awaken feelings in the brothers, feelings that Joseph's cries for mercy (v. 21) and Jacob's tears (37:34-35) had failed to awaken. They sensed that having to bring Benjamin back to Egypt against the wishes of their father would be punishment for their having sold Joseph. Since Jacob was still distressed, now they were in distress. As they spoke, they were unaware that Joseph understood them for he was using an interpreter. Seeing their sense of remorse touched Joseph and he turned away and wept (cf. 43:30; 45:2, 14; 50:1, 17).

Gen 42:25-28: As a further means of striking the fear of God (cf. vv. 18, 28, 35) into his brothers, Joseph had their silver (with which they had purchased grain) put into their sacks. Whether he meant the money to be discovered on the way home or at home, its initial shock was effective.

The question, What is this that God has done to us? was, as far as it went, a fruitful reaction to trouble. They apparently felt that Joseph would accuse them of theft, which would support his contention that they were spies.

Gen 42:29-38: When they arrived home in Canaan, the nine brothers told Jacob what had happened. Jacob, grieved because he thought another son was dead (Simeon is no more), refused to let Benjamin return. Reuben, the eldest, sought to assure his father that he would bring Benjamin back. This is ironic since Reuben had failed to prevent the loss of Joseph (Gen 37:21-22). But Jacob refused to let Benjamin go. He said if something happened to his youngest, he would sorrow the rest of his days, just as he had said when he heard of Joseph's "death" (Gen 37:35).

Joseph's tests were important in God's plan to bless the seed of Abraham. God planned to bring the family to Egypt so that it would grow there into a great nation. But it was necessary that the people who entered Egypt be faithful to the Lord. It was necessary that the brothers be tested before they could participate in God's blessing. Joseph's prodding had to be subtle; the brothers must perceive the hand of God moving against them so that they would acknowledge their crime against Joseph and their previous unbelief in his dreams. But one test was not enough; there must be two.

The Second Visit of the Brothers to Egypt (Gen 43)

Gen 43:1-7: The famine continued and Jacob's family needed more grain. This time, however, Benjamin had to go with them to Egypt. Judah reminded his father that without Benjamin their long trip to Egypt would be in vain. Jacob was, of course, reluctant; his scolding (why did you tell the man you had another brother?) was an effort to escape the decision he dreaded to make. Yet he must release Benjamin so they could return to Egypt. Otherwise they would all die from starvation.

Gen 43:8-14: Judah broke the deadlock with a warmly personal initiative, offering to take the blame if Benjamin were not returned. Judah (Jacob's fourth son; Gen 29:31-35) succeeded where Reuben had failed (Gen 42:37), and Benjamin went down to Egypt with his brothers.

Interestingly Judah was the one who had come up with the plan to sell Joseph to Egypt (Gen 37:26-27). Now he had to negotiate with his father in order to get Benjamin to see Joseph.

Jacob suggested that they take some of their best products to the man as a gift, including balm, honey, spices, myrrh, pistachio nuts, and almonds. Apparently these delicacies were not available in Egypt (cf. Gen 37:25). They also took double the amount of silver, returning what they had found in their money pouches before. Jacob resigned himself to the high risk involved in possibly losing a third son—first, Joseph; then Simeon; and now perhaps Benjamin too.

Gen 43:15-30: The brothers hurried to Egypt. When they arrived, they were taken to Joseph's house. They were frightened, thinking they were going to be captured. When they told Joseph's steward about the silver they found in their sacks when returning from their first trip, the steward told them not to be afraid because their God had given them that money. Perhaps Joseph had talked with the steward about the true God.

Simeon was returned to them (v. 23), and a noon meal was prepared for Joseph's 11 guests. When they presented their gifts to Joseph they bowed down before him in fulfillment of Joseph's dream (Gen 37:7). Joseph, seeing his brother Benjamin, could not hold back his tears of joy. Benjamin, of course, was his full brother; the others were half brothers. As before when he talked with the 10 (Gen 42:24), he went aside and wept.

Gen 43:31-34: At the dinner, Joseph demonstrated something ominous to them. The mysterious accuracy of the seating (from the firstborn to the youngest) would increase their uneasy sense of exposure to divine intervention.

Yet in all the events of this visit the brothers were confronted with gracious dealings from God through this "Egyptian" (vv. 16, 27, 29, 34). The chapter is a foretaste of future things for, as Joseph said later (Gen 45:5), God sent him down before them to provide for them in the midst of famine.

The Testing of Joseph (Gen 44)

Gen 44:1-13: Joseph, already brilliantly successful in creating tensions during their two visits, now produced his master stroke. He tested their concern for Benjamin in order to get them to recognize their evil. If they failed this test, if they had no compassion for this second son of Rachel, then they would have no part in the fulfillment of the promises. God could start over again and make Joseph into a great nation if the others proved unworthy (cf. Ex 32:10).

The test involved the men's silver in their sacks (as had been done on the first return trip) and placing Joseph's own silver cup in Benjamin's sack and then pursuing them to arrest Benjamin. When the steward caught up with them and accused them of theft, he deliberately created tension among them by opening the sack of the oldest first and ending with the youngest. He knew, of course, that the silver cup was in Benjamin's sack. The sudden threat to Benjamin was like a sword thrust through their hearts (cf. Solomon's plan, 1 Kings 3:16-28). All the conditions were present for another betrayal when Benjamin was accused. Yet this time their response shows how well the chastening had done its work. They tore their clothes in grief (cf. Job 1:20), a response which they had earlier caused their father to make over Joseph's loss (Gen. 37:34).

Gen 44:14-17: The brothers returned and bowed again before Joseph (v. 14; cf. 37:7; 43:26, 28). Joseph probably did not actually use divination in discovering their treachery (Gen 44:5, 15). He may have simply referred to it to enhance his brothers' awe of him. Judah, again the spokesman, confessed that God had found out their iniquity and declared that they were all Joseph's slaves. But Joseph announced that as the steward had said (v. 10), only the "guilty" one would be his slave. The others could return home.

Gen 44:18-34: Judah interceded for the boy; his lengthy plea to be imprisoned in place of Benjamin is among the finest and most moving of all petitions. It demonstrated his concern for his father who would surely die if Benjamin did not return with them (vv. 31, 34; cf. Gen 42:38).

Thus the brothers demonstrated that they had repented of their sin against their brother Joseph ("God has uncovered your servants' guilt," Gen 44:16). Also they demonstrated concern for their father and their youngest brother Benjamin. So Joseph then (Gen 45:1-15) made himself known to them and brought them and their families to live in Egypt where there was food (Gen 45:16-47:12).

The Reconciliation of the Brothers (Gen 45:1-15)

Gen 45:1-8: With a burst of emotion, Joseph revealed himself to his brothers. This (v. 2) was the third of five times he wept over his brothers (Gen 42:24; 43:30; 45:14; 50:17; cf. 50:1). They were stunned by the news, unable to speak for fear that Joseph might kill them. In this passage strong feelings and sound spiritual judgment and argument complete the

work of reconciliation which till now had called for severe testing. It had been the task for a wise man, and over an extended period of time Joseph accomplished the task marvelously.

Joseph explained that God had sovereignly brought him to Egypt to prepare for their deliverance from famine. His words form a classic statement on providential control. God sent me ahead of you (Gen 45:5). It was not you who sent me here, but God (v. 8; cf. v. 9). The certainty that God's will, not man's, is the controlling reality in every event shined through as the basis for reconciliation. No doubt Joseph had consoled himself many times with this principle of faith. He who is spiritual can perceive the hand of God in every event, and therefore is able to forgive those who wrong him.

Gen 45:9-13: Joseph then instructed his brothers to hurry back without delay (cf. quickly in v. 13 and cf. Gen 43:15) to Jacob and inform him of Joseph's power (as "ruler of all Egypt," Gen 45:8, and lord of all Egypt, v. 9) and honor in all the land of Egypt (vv. 9, 13).

The whole family must move to Egypt and live in the region of Goshen, a fertile area in the Nile Delta (cf. comments on 47:1-12), to dwell under Joseph's rule, because God had prepared the way through all the circumstances.

Gen 45:14-15: Finally the brothers were reunited, first Joseph and Benjamin, then all of them. Those were emotion-filled moments, filled with weeping (cf. Gen 42:24; 43:30; 45:2) and then conversation. Their previous hatred and jealousy of Joseph (Gen 37:4, 8, 11) was now gone.

The Moving of the Family (Gen 45:16 - 17:12)

Gen 45:16-24: Instructions were given to the brothers to bring Jacob's entire family to Egypt. Pharaoh himself instructed them to return, offering them the best of the land of Egypt, providing carts for transporting the family members back (cf. Gen 46:5), and promising them the best of all Egypt.

Joseph gave his brothers elaborate provisions for their journey, including clothing, food and, for Jacob, the best things of Egypt. As they left, Joseph told his brothers not to quarrel on the way. This was not a time for accusations and recriminations. It was a time for joyful reunion. Yet he knew that they could fall out on the way home.

The Royal Invitation

Gen 45:25-28: At first Jacob was stunned with unbelief at his sons' report that Joseph was alive. But then, hearing their story and seeing what all Joseph had sent him, Jacob was convinced and immediately decided to make the move and see his son.

This royal invitation to Jacob, the old patriarch near the end of hope, and to the 10 brothers burdened with guilt, was a turning point in their lives and a fulfillment of God's prediction (Gen 15:13-16) that they would go into isolation in a foreign country and multiply without losing their identity.

The Return to Egypt

Gen 46:1-7: Years before, Abram had gone to Egypt during a famine in Canaan (Gen 12:10). Now Abram's grandson Jacob and 11 great-grandchildren (not counting Joseph who was already there) were moving there. God comforted Jacob in his move to Egypt.

Leaving Hebron (cf. Gen 37:14) his first stop was Beersheba, where he sacrificed to the God of Isaac. Beersheba was where Isaac had lived and where Jacob left to escape Esau's anger (Gen 28:10).

Then Jacob received a vision from the Lord in the night. The Lord reiterated the promise that He would make his family a great nation there in Egypt, and He also stated that He would bring that nation back again. God had told Isaac not to go to Egypt (Gen 26:2), but now He told Jacob to go. This vision, which comforted the patriarch, would also encourage the nation of Israel when Moses would exhort them to leave the land of Egypt and return to Canaan to receive God's promises.

The Difference in Numbers Accounted

Gen 46:8-27: Included in the account of the move to Egypt is a listing of Jacob's descendants. In verse 26 the number of descendants is said to be 66, whereas the number in verse 27 is 70. The first number represents those who traveled with Jacob to Egypt, and the second number includes the children and grandchildren already in Egypt. The following tabulation shows how these two figures are determined:

Leah's children and grandchildren (v. 15)	33
Zilpah's children and grandchildren (v. 18)	16
Rachel's children and grandchildren (v. 22)	14
Bilhah's children and grandchildren (v. 25)	7
	70
Dinah (v. 15)	+ 1
	71
Er and Onan (who died in Canaan; v. 12); plus Joseph and his two sons, already in Egypt (v. 20)	- 5
	66
Those who went to Egypt with Jacob (v. 26)	66
Joseph, Manasseh, Ephraim, Jacob (v. 27)	+ 4
	70
Jacob and his progeny in Egypt (v. 27)	70

It is from these 70 (which included Joseph's two sons born in Egypt, vv. 20, 27; cf. 41:50-52) that the nation of Israel would grow.

[Cf. 70 nations from Noah in Gen 10.]

[Another ostensible discrepancy occurs in Stephen's discourse in Acts 7:14. Stephen stated that 75 persons were in Jacob's family, but the Hebrew text has "70" in both Genesis 46:27 and Exodus 1:5. In both places the Septuagint has 75. It is commonly said that Stephen, a Greek-speaking Jew, would have used the Septuagint and therefore was making only an "honest" mistake.]

This difficulty, however, can be resolved in other ways. One of the most widely accepted solutions is to recognize that the Hebrew text includes Jacob, Joseph, and Joseph's two sons, Ephraim and Manasseh (a total of 70), but that the Septuagint omits Jacob and Joseph but includes Joseph's seven grandchildren (mentioned in 1 Chr 7:14-15, 20-25). This is supported by the Hebrew in Genesis 46:8-26 enumerating 66 names, omitting Jacob, Joseph, and Joseph's two sons. Another solution is that the Septuagint's 75 includes the 66 plus the 9 wives of Jacob's 12 sons (Judah's and Simeon's wives had died and Joseph's wife was in Egypt).

Gen 46:28-34: Finally, after 22 years Joseph and Jacob were reunited. Once again Joseph wept (cf. 42:24; 43:30; 45:2, 14-15) and understandably so. The last time Joseph saw his father was when Joseph was 17 (Gen 37:2). Jacob was satisfied to see his son alive, for he was the one

designated as the heir, the one whom God had chosen to rule over the family. So this was more than a family reunion; it was a confirmation that God's promised blessing was intact.

Joseph encouraged them to stress before Pharaoh that they were cattle raisers, not shepherders, because the Egyptians detested the latter. Joseph, as usual, was eager not to upset Egyptian custom and preference (cf. 41:14; 43:32). However, five of the brothers did not respond with the same diplomacy (Gen 47:3).

Gen 47:1-12: Pharaoh gave Jacob's family the best part of the land, namely, Goshen (cf. Gen 45:10), even giving some of the brothers oversight of his own livestock (Gen 47:6). [Goshen is not referred to in ancient Egyptian writings, but the name it bore in later times was the district of Rameses (v. 11; cf. Ex 1:11). This, plus the fact that it was fertile and near to Joseph at court, suggests that it was near the eastern part of the Nile Delta.]

When Jacob was presented before Pharaoh, the patriarch acknowledged his troubled life of 130 years. To him it had been a pilgrimage. When Jacob both entered and left, he blessed Pharaoh. It is interesting to think of the Israelites in a foreign land, a country with a different culture, in which the patriarch wished God's blessing on the Pharaoh!

The Wisdom of Joseph's Rule (Gen 47:13-27)

Gen 47:13-27: Joseph proved to be a wise administrator in the land of Egypt, so that under his authority the people were saved from starvation and Pharaoh prospered. [The ruler by now was Sesostri III (1878-1843 B.C.).]

In selling food to the people during the famine that was severe, Joseph accepted money and livestock (horses, sheep, goats, cattle, and donkeys) as payment, and finally the entire land of Egypt itself except the land of the priests. Once the land belonged to Pharaoh Joseph instructed the people to plant seed, which he gave them. His only stipulation was that Pharaoh must receive a fifth of all the produce. In a word, the people survived but they (except the priests) were in bondage to Pharaoh. However, in the land of Goshen the Israelites prospered and multiplied greatly.

So God blessed His people according to the promises He made to Abraham. They were fast becoming a great nation. Moreover, God

blessed Pharaoh because he had blessed the seed of Abraham with the best of Egypt. Later in the time of Moses, when another Pharaoh oppressed Israel, God dealt harshly with the Egyptians. In this final section of the book the narratives look to the future of Abraham's seed.

The Blessing of Ephraim and Manasseh (Gen 47:28 - 48:22)

Out of Jacob's long career, the writer of the Book of Hebrews selected this blessing of Joseph's sons by the patriarch as his great act of faith (Heb 11:21). It was his reaching out for the continuation of God's promise in the face of death. Ironically this is the very thing he had once accomplished by deception (Gen 27). Once more the blessing would be given to the younger, but this time there was not scheming or bitterness. It was an act of faith.

Gen 47:28-31: Jacob lived in Egypt 17 years (cf. v. 9) to the age of 147. (Abraham died at the age of 175 [Gen 25:7-8] and Isaac at 180 [Gen 35:28].) At the end of his life Jacob exhorted Joseph to swear that he would bury him where his fathers had been buried (cf. Gen 49:29-33). He referred, of course, to the Cave of Machpelah which had been purchased by Abraham (Gen 23). Wanting Joseph to affirm that he would carry through on his promise, Jacob asked his son to put his hand under Jacob's thigh (cf. comments on this custom at Gen 24:1-9). Even as he neared death Jacob (here called Israel) worshiped.

Gen 48:1-4: Jacob, ill but sitting up in bed, rehearsed how God Almighty had appeared to him at Luz, which Jacob renamed Bethel, and had promised him the blessing of an innumerable people in the land as an everlasting possession (cf. 28:10-22). The words of this promise had provided the patriarch with hope through all his pilgrimage, just as they would quicken hope in the nation that sprang from him.

Gen 48:5-7: Jacob gave the birthright to Joseph by elevating Ephraim and Manasseh, Joseph's sons (Gen 41:51-52), to the rank of firstborn sons, thus giving a double portion to Joseph. They thus replaced Reuben and Simeon, Jacob's first two sons, born to Leah (cf. 1 Chr 5:1-2). The recognition of Joseph's sons would have an effect on the apportioning of the land of promise years later in the days of Joshua (Josh 16-17). Jacob's elevation of the sons of Joseph was prompted by his recollection of Rachel, his favorite wife, who died in the land of Canaan (cf. Gen 35:16-20).

Gen 48:8-14: When Joseph presented his two sons to the aged patriarch, the blessing was pronounced. Like Isaac, Jacob gave this blessing when his eyesight was failing. But in the blessing Israel crossed his hands so that his right hand was on Ephraim's head and his left on Manasseh's, even though Manasseh, the firstborn, would normally have been blessed with the right hand. Jacob's decision was in spite of Joseph's direction.

For four consecutive generations this pattern was followed:

Isaac over Ishmael,
 Jacob over Esau,
 Joseph over Reuben, and now
 Ephraim over Manasseh.

Gen 48:15-20: In his blessing on Joseph, Jacob used a threefold invocation of God (v. 15):

- a) The God who was in covenant with his fathers Abraham and Isaac (a fact that steadied Jacob's faith many times, Gen 28:13; 31:5, 42; 32:9; 46:3);
- b) The One who had been his Shepherd (cf. Gen 49:24; Ex 6:6; Ps 23:1; Isa 59:20) all the way, and;
- c) The Angel (cf. comments on Gen 16:7) who delivered him from all harm.

The Hebrew word, translated "delivered," expressed the protection and reclamation Jacob experienced from trouble. With these remarkable descriptions of God, Jacob prayed for God's gracious blessing on the boys. Here one catches a glimpse of Jacob's faith.

When Joseph saw that his father was blessing Ephraim over Manasseh, he protested. But Jacob's words, I know, my son, I know, expressed the confidence of his faith: he was blessing according to the divine plan, not according to normal custom. He had learned that in spite of what man attempted to do God had blessed him, the younger. This he now carried forward to Joseph's sons. Years later Ephraim became a leading tribe in the Northern Kingdom, much superior to the tribe of Manasseh, as Jacob had predicted.

Gen 48:21-22: Convinced that God would take them back to the land of promise, Jacob said that a double portion belonged to Joseph.

The NASB rendering of verse 22a is preferred: “And I give you one portion more than your brothers” (cf. NIV marg.). The Hebrew word for “portion” is **נַחֲלָה**, a wordplay on the name of the town Shechem. Later Joseph was buried in Shechem (Josh 24:32) as a sign that he possessed this bequeathed land. Jacob apparently had conquered this portion of land from the Amorites (hill-country Canaanites), though this is the only mention of such a conquest in the Bible, and had dug a well there (cf. Sychar, John 4:4-5).

Jacob’s Blessing

Gen 49:22-26: This oracle treats Joseph more lavishly than any of the others, for here the main blessing lay (cf. 1 Chr 5:1-2). Jacob took up the promise of fruitfulness from the name of Joseph’s son Ephraim (which means fruitful) and lavished the promise of victory (Gen 49:23-24a) and prosperity (v. 25b) on Joseph’s two tribes.

Victory in battle was experienced by Joshua, Deborah, and Samuel, all of the tribe of Ephraim, and by Gideon and Jephthah, both of Manasseh’s tribe. In these verses are several marvelous titles for God—the Mighty One of Jacob the Shepherd (cf. Gen 48:15), the Rock of Israel your father’s the Almighty One who ensures blessings from the heavens above (i.e., rain for crops) from the below (i.e., streams and wells for water), and from the breast and womb (i.e., abundant offspring). Jacob bestowed on Joseph the greater blessings because he was the prince among his brothers (cf. Gen 41:41).

Joseph mourns the death of his father (Gen 50:1-14). Exacts a pledge from his brethren to convey his remains to Canaan (Gen 50:24,25; Heb 11:22, with Ex 13:19; Josh 24:32; Acts 7:16). Death of (Gen 50:22-26).

His Character: Kindness of heart (Gen 40:7,8). His integrity (Gen 39:7-12); humility (Gen 41:16; 45:7-9); wisdom (Gen 41:33-57); piety (Gen 41:51,52); faith (Gen 45:5-8). Was a prophet (Gen 41:38,39; 50:25; Ex 13:19). God’s providence with (Gen 39:2-5; Ps 105:17-22). His sons both blessed Joseph (Deut 33:13-17). Descendants of (Gen 46:20; Num 26:28-37). See below a list of over 100 ways in which Joseph is a “type” or foreshadowing of Jesus Christ.

JOSEPH AS A TYPE OF CHRIST

(After A.W. Pink; see bibliography)

	<u>Genesis</u>	<u>Type</u>	<u>Fulfillment</u>
1)	30:24 41:45	Meaning of his name: Joseph (“adding”) Zaphnathpaaneah (“Revealer of Secrets”) (Heart of God, Jn 1:18; Heart of brethren)	Jn 12:24; 14:3 Lk 2:34, 35
2)	37:2	Occupation: Shepherd (Abel, Jacob, Joseph, Moses, David...)	Ps 23
3)	37:2	Opposition to evil	Jn 7:7
4)	37:3	His father’s love (Solomon: Prov 8:22,30) Son: Name:	Mt 3:17 Mt 17:5 Jn 10:17 Phil 2:9 Rev 3:21
5)	37:3	Relation to his father’s age Jesus: Son of Father’s Eternity	Jn 17:5 Col 2:9 1 Tim 3:16 Micah 5:2
6)	37:3	Coat of many colors (distinction) Long robe with sleeves	Judg 5:30 2 Sam 13:18
7)	37:4	Hatred of his brethren Because of Who He Was	Jn 1:11 Jn 5:18; 6:41; 10:30,31; 1Cor 16:22; Ps 2:12
8)	37:4,5,8	Hated because of his words	Jn 7:7; 8:40
9)	37:11	Prophetic future	Isa 9:6, 7 Lk 1:31-33
10)	37:7, 9	Future sovereignty foretold Earthly & Heavenly	Mt 26:64 Rev 12:1, 5 2 Pet 3:4
11)	37:4, 11	Envied by his brethren	Mt 27:17, 18 Mk 12:6, 7 Jn 12:18, 19 Acts 7:9

12) 37:13	Sent forth by his father	1 Jn 4:10 Heb 10:7		Cf. Hos 11:1	Mt 2:15
13) 37:14	Seeks welfare of his brethren Definite object of mission	Jn 1:11 Mt 15:24 Jn 3:17 Rom 15:8	26) 39:1	Becomes a servant Bondservant (Ex 21:5,6)	Phil 2:6, 7 Ps 40 (ears dug)
14) 37:14	Sent forth from the vale of Hebron Servant; fellowship, communion	Phil 2:6, 7	27) 39:2, 3	Prosper as a servant	Ps 1:3 Isa 53:10; 52:13
15) 37:14	Came to Shechem Shoulder, saddleback (divide waters: Jordan and Mediterranean) Place of sin (34:25-30)	Gal 4:4	28) 39:4	Master was well pleased with him	Jn 8:29
16) 37:15-16	Became a wanderer in the field (No place to lay his head)	Mt 13:38 Jn 7:53; 8:1	29) 39:5	Made a blessing for others	
17) 37:17	Seeks until he finds his brethren (in Dothan = law, custom)	Mk 9:8	30) 39:6	A goodly person, well favored	Mt 27:54
18) 37:18	Conspired against	Mt 12:14	31) 39:7-12	Sorely tempted, yet sinned not In Egypt (world). 2 Tim 2:22	Luke 4 Ps 105:19
19) 37:19-20	Words disbelieved	Mt 27:39-43 Jn 3:18, 36	32) 39:16-19	Falsely accused	Mt 16:59, 60
20) 37:23	Insulted; stripped	Mt 27:27, 28 Jn 19:23	33) 39:19	No defense presented	Isa 53:7
21) 37:24	Cast into a pit (no water)	Zech 9:11 Mt 12:40	34) 39:20	Cast into prison, without verdict	Jn 18:38
22) 37:28	Bodily lifted up out of the pit	I Cor 15	35)	Suffers though innocent	Acts 7:9,10 Ps 105:17, 18 Isa 53:7-9
23) 37:25-27	Hypocrisy mingled with hatred (Brothers heard cries: 42:21)	Mt 27:35, 36 Jn 18:28	36) 39:20	Suffers at the hands of Gentiles	Acts 4:26, 27
24) 37:28	Sold (Judah negotiates bargain) (Judas = Anglicized Greek equivalent)	Zech 11:12, 13 Mt 26:14-16	37) 39:21	Won respect of his jailor Potiphar = Captain of the guard	Lk 23:47
25) 37:31-32	Blood presented to father Sin offering. Cf. Deception of Isaac Chapter 38: In Canaan. Chapter 39: In Egypt.	Heb 9:12, 23	38) 40:1-3	Numbered with the transgressors (Two)	Isa 53:12
			39) 40:13, 19	Means of blessing to one; judgment to the other 3 days; hung on tree as cursed	Gen 49:10-12 Gal 3:13
			40) 40:8	Knowledge of future from God Every believer obligated to set forth the truth he has	Jn 12:49 1 Jn 1:3 1 Pet 4:11
			41) 40:20-22	Predictions came true	Mt 5:18

42)	40:14	Desired to be remembered This do in remembrance of me..	Lk 22:19	54)	41:45	Received a new name	Phil 2:9, 10 Mt 1:21 Rev 3:12
43)	41:14 :20	Delivered from prison, in due time Pharaoh's birthday; 3rd day	Jn 20:6, 7 Acts 2:24 2 Cor 1:9	55)	41:45	Has a wife (Gentile) given to him Tamar - Canaanite Rahab - Amorite Ruth - Moabite Bathsheba- Hittite	Rev 19:7, 8
44)	45:7-9	Delivered by the hand of God 2 years later: patience	Acts 2:24,32 Acts 10:40	56)	41.45	Marriage arranged by Pharaoh (Cf Jer 3:14,20; Ezek 16:3, 31,32; Jer 2:3)	Mt 22:2 Jer 31:31-34
45)	45:16, 25 45:28	Seen as a Revealer of Secrets [Whole counsel of God, Acts 20:27] Isa 46:10; Amos 3:7	Jn 12:49 Jn 8:28 Jn 17:8 Rev 1:1			Two sons: "forgetting" N. Kingdom, past "fruitful" S. Kingdom, future	Ezek 16:62,63 Hos 2:19-23 Isa 54:5-8
46)	41:25-36 :32	Warnings of Danger: urged provisions Doubling: Verily, Verily; Amen, Amen	Mt 24 & 25 Gal 1:8,9	57)	41:46	Thirty years old when began work	Lk 3:23
47)	41:33-36	Wonderful Counselor "Discrete": only here in OT [Diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, skill, teach, think; to get, give or have understanding; view, deal wisely...]	Col 2:3	58)	41:46	Went forth on his mission from Pharaoh's presence	Lk 3:22
48)	41:37-39	Counsel commended to officers	Mt 7:28, 29 Mt 13:54 Jn 7:46	59)	41:46	Service was active and itinerant	Mt 4:23 Mt 9:35
49)	41:39, 40	Exalted and set over all Egypt	1 Pet 3:22 Rev 5, 20	60)	41:47-49	Exaltation followed by season of plenty	2 Cor 6:2 Jn 12:24
50)	41:40-43	Seated on the throne of another [Distinction between Father & Son's thrones]	Rev 3:21	61)	41:53	Exaltation followed by season of famine [7 years Jacob's Trouble: Jer 30:7; Dan 12:1; Mk 13:19, 20; Isa 55:6; Jer 8:20; Amos 8:11, 12; Isa 55:6; Jer 8:20; Rev 3:10]	Rom 11:25
51)	41:38	Exalted because of personal worthiness and service	Phil 2:6-9	62)	41:55	Dispensing to a perishing world	Jn 14:6 Rom 11:11
52)	41:42	Invested in positional insignia	Acts 5:31 Heb 2:9 Rev 1:13	63)	41:55	Alone dispenses the Bread of Life	Acts 4:12 Jn 6:26-59 Jn 14:6
53)	41:43	Authority and glory publicly owned	Acts 2:36 Phil 2:10	64)	41:57	A Saviour to all peoples [Every tribe...]	Jn 3:16 Rev 5:9
				65)	41:49	Unlimited resources to meet the need	Eph 1:7; 2:7; 3:8 Col. 2:9 Rom 10:12

Dispensationally Considered

66)	42:1-3, 5	Brethren driven out of own land	Gen 15:13 Deut28:63-68
67)	42:6, 8	Unknown & unrecognized by brethren [20 years later]	Jn 1:11 Rom 11:25
68)	42:7	Brethren seen & recognized	Jer 16:17 Hos 5:3 Ps 103:14
69)	42:7, 17	Brethren punished [v13: thought dead, but still in family] [Simeon ringleader? Gen 49:15]	Hos 9:17 Mt 23:38,39 Mt 23:35,36
70)	42:17-19 42:24	Made known to them a way of deliverance through substitution	Acts2:21-41
71)	42:25	Made provision for his brethren while they were in a strange land	Jer 30:11 Ezek 11:16
72)	45:1	Made known to his brethren at the second time [Always at 2nd time:] Moses Ex 2:11,12; Ex 2:14 Joshua Num 13; Deut 34:9 David 1 Sam 17:17-18; 1 Sam 17:28	Acts 7:13 Isa 65:1 Lk 19:14
73)	44:16	Brethren confess their guilt in the sight of God [Israel to repent before He returns]	Ezek20:42,43 Hos 5:15 Acts3:19,20
74)	45:3	Brethren were initially troubled in his presence	Zech 12:10
75)	45:4, 5 45:15	Demonstrated marvelous grace	Zech 13:1 Isa 54:7, 8
76)	45:1-2	Revealed as a man of compassion Wept seven times: When brethren confessed When he beheld Benjamin When he made himself known When brethren reconciled	Jn 11:35 42:24 43:30 45:1, 2 45:15

		Over his father, Jacob At the death of his father When his love was questioned	46:29 50:1 50:15-17
77)	45:1	Revealed to Judah & brethren before rest of Jacob's household	Zech 12:7
78)	45:18	Jacob then sent for	Isa 66:20
79)	45:9, 13	Brethren go forth to proclaim his glory	Isa 66:19 Micah 5:7
80)	46:29	Goes forth in his chariot to meet Jacob	Isa 66:15
81)	47:27 47:6	Settles brethren in land of their own (The best land)	Ezek 48
82)	50:18-19	Brethren prostrate themselves before him As a representative of God	Isa 9:6,7; 25:9 Phil 2:10,11

Evangelically Considered

83)	42:5 42:2	Brethren dwelt in a land of famine... That we may live and not die...	Jn 6:33, 35
84)	42:3	Brethren wished to pay for what they rec'd.	Gal 2:16
85)	42:7-11	Brethren assume a self-righteous attitude before the lord of Egypt	Gal 2:20, 21
86)	42:17	Cast into prison 3 days	Isa 42:6, 7 Isa 61:1 Ps 142:7
87)	42:21	Smitten of conscience (Cf. Ex 9:27, Ezra 9:6; Ps 40:12, Dan 5:6)	Jn 8:9
88)	42:25	Makes known that deliverance is by grace	Eph 2:8, 9
89)	42:26	Enjoys a brief respite	
90)	42:27-28	Superficial peace disturbed (Replenished: 43:1, 2)	Heb 12:6-11
91)	43:11,15	Brethren continue to manifest legal spirit	Gal 3:3

	(Doubled the money)	Lk 14:17
92)	43:16 Brethren dine with him and make merry 43:33, 34	Mt 13:20,21
93)	44:1, 2 Joseph determined to bring his brethren into the light	Jn 1:4, 7-9 II Pet 3:9
94)	44:4, 16 Brethren take their true place before God	I Jn 1:7-9
95)	45:1 Makes himself known (alone)	I Cor. 13:12
96)	45:4, 7 Invites brethren to come near to him	Mt 11:28-30
97)	45:10, 11 Brethren told of full provision for them	Phil 4:19
98)	45:15 Gives proof that he is fully reconciled to them	Rom 8:31-39
99)	45:16 Joy shared by others	Rev 5:9-13
100)	45:9-13 Brethren now go forth seeking others ("Haste" twice)	Acts 1:8
101)	45:24 Admonition as they go forth	II Tim. 2:24

Ephraim

Second son of Joseph (Gen 41:52). Adopted by Jacob (Gen 48:5). Blessed before Manasseh.

Prophecies concerning (Gen 49:25,26; Isa 7:9; 18-21; 11:13; 28:1; Jer 31; Hos 5:14; Zech 9:10; 10:7. Blessed by Moses (Deut. 33:13-17).

Descendants of (Num 26:35-37; 1 Chr 7:20-27). Mourns for his sons (1 Chr 7:21,22.2).

The leading tribe of the kingdom of Israel (Isa 7:2-17; Jer 31:9,20). Later, sometimes used as a synecdoche for the Northern Kingdom (2 Chr 17:2; 25:6,7; Isa 7:8,9; 11:12,13; 17:3; Jer 31:18,20; Hos 4:17; 5:3,5; 6:4,10; 8:11; 12:14).

In the order of the tribes in the wilderness encampment, the standard of Ephraim's camp was on the W side (Num 2:18,24; 10:22). From the tribe

of Ephraim, Elishama was to stand with Moses (Num 1:10) and Joshua the son of Nun, one of the spies, was descended from Ephraim (Num 13:8). He was chosen with Eleazar the priest to divide the land (Num 34:17). Ephraim is also included in the blessing of Moses.

Under the leadership of Joshua, Ephraim with the other tribes received its inheritance, which is described in Joshua 16:5-9; 17:9,10,15-18; 1 Chr 7:28,29.

The territory may be roughly identified as follows. Proceeding W from Gilgal we come to Bethel, then to lower Beth-horon, W to Gezer, then N to Lod and W towards the sea, N to the Qanah river and then E to Tappuah, Janobah, Taanath-shiloh to Ataroth, then S to Nasrath and Gilgal. Fail to expel the Canaanites (Josh 16:10).

From the beginning, the tribe of Ephraim occupied a position of prestige and significance. It complained to Gideon that he had not called it to fight against the Midianites. His reply reveals the superior position of Ephraim. "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" (Judg 8:2). The men of Ephraim complained again in similar terms to Jephthah, and this led to war between the Ephraimites and the Gileadites.

The prestige of Ephraim kept it from looking with favour upon Judah. After the death of Saul, Abner, Saul's captain, made Eshbaal king over the N tribes, including Ephraim. Because of the Philistine domination, however, Eshbaal's authority was effectively limited to Transjordan. He reigned for two years, but Judah followed David (2 Sam 2:8ff.). After Eshbaal's death the N tribes invited David to become their king.

Later David learned that Israel followed after Absalom. The N tribes never did desire to yield to David's reign, but David grew continually greater and stronger. Under Solomon the S kingdom reached the pinnacle of splendour and prosperity. Nevertheless, even at this time, there was discontent in the N (1 Kgs 11:26ff.).

Rehoboam's folly provided the necessary pretext, and the N revolted, renouncing all claim to the promises made to David (1 Kgs 12:16). Nevertheless, God continued to send his prophets to the N kingdom, and one of the characteristics of the Messianic kingdom is to be the healing of the tragic schism introduced by Jeroboam the son of Nebat (cf. Hos 1:11; Isa 11:13). Even when exile has overtaken the S as well as the N kingdom, Ephraim retains a special place: "I am a father to Israel, and Ephraim is my firstborn" (Jer 31:9).

Entry of Idol Worship

Jeroboam set up a golden calf in Beth-el (1 Kgs 12:29). Worshiped Baal (Hos 13:1). Sin of, remembered by God (Hos 13:12). Thus, Revelation 7:8.3: Elliptical reference by mentioning “Joseph” having already included Manasseh. Cf. Notes on Dan...

Miscellaneous Notes

Take Beth-el in battle (Judg 1:22-25). Criticizing Gideon for not summoning them to join the war against the Midianites (Judg 8:1). Join Gideon against the Midianites (Judg 7:24,25). Their jealousy of Jephthah (Judg 12:1). Defeated by Him (Judg 12:4-6). Receive Ish-bosheth asking (2 Sam 2:9). Revolt from house of David (1 Kgs 12:25; 2 Chr 10:16). Some of tribe join Judah under Asa (2 Chr 15:9). [See also our notes concerning the “Ten Lost Tribes.”]

Chastise Ahaz and Judah (2 Chr 28:7). Join Hezekiah in reinstituting the passover (2 Chr 30:18). Join in the destruction of idolatrous forms in Jerusalem (2 Chr 31:1). Submit to the scepter of Josiah (2 Chr 34:1-6). Envied by other tribes (Isa 11:13; Jer 7:15; Ezek 37:16,19; Hos 13:1). Reallotment of territory to, by Ezekiel, Ezek 48:5.

Manasseh

(“Making to forget”): Son of Joseph and Asenath (Gen 41:50,51; 46:20); adopted by Jacob on his deathbed (Gen 48:1,5-20).

Prophecy concerning (Gen 49:25,26).

Enumeration of (Num 1:34,35; 26:29-34). Place of, in camp and march (Num 2:18,20; 10:22,23). Blessing of Moses on (Deut 33:13-17).

After the crossing of Jordan and the settlement in the land, Joshua permitted the half-tribe of Manasseh, together with Reuben and Gad, to return to the conquered territory of Sihon, king of Heshbon, and Og, king of Bashan (Num 32:33).

Inheritance of one-half of tribe east of Jordan: Num 32:33,39-42. One-half of tribe west of Jordan (Josh 16:9; 17:5-11). The E lot of the half-tribe of Manasseh covered part of Gilead and all of Bashan (Deut 3:13).

The W half of the tribe was granted good land N of Ephraim, and S of Zebulun and Issachar (Josh 17:1-12). This W part was divided into ten portions: five to those families having male descendants, and five to Manasseh’s sixth family; i.e. the posterity of Hephher, all females and daughters of Zelophehad (Josh 17:3). W Manasseh included a chain of Canaanite fortresses and strong cities, among which were Megiddo, Taanach, Ibleam and Bethshan. These they failed to conquer but compelled their inhabitants eventually to pay tribute.

The eastern half assist in the conquest of the country west of the Jordan (Deut 3:18-20; Josh 1:12-15; 4:12,13). Joined the other eastern tribes in erecting a monument to testify to the unity of all Israel; misunderstood; make satisfactory explanation (Josh 22).

Though the lot of Manasseh and Ephraim, the tribe of Joseph, was large, they lodged a complaint with Joshua for more land. In reply he advised them to show their worth by clearing the unclaimed forest areas (Josh 17:14-18). Golan, a city of Bashan, in E Manasseh, was one of the six “cities of refuge” (Josh 20:8; 21:27; 1 Chr 6:71).

The tribe was renowned for its valour; among its heroes was Gideon in the W (Judg 6:15), and Jephthah in the E (Judg 11:1). Some of the tribe of Manasseh deserted to David at Ziklag (1 Chr 12:19-20), and also rallied to his support at Hebron (v. 31). Manassites were among those deported to Assyria by Tiglath-pileser (1 Chr 5:18-26).

Affiliate with the Jews in the reign of Hezekiah (2 Chr 30). Incorporated into kingdom of Judah (2 Chr 15:9; 34:6,7). Reallotment of territory to, by Ezekiel (Ezek 48:4).

Remarkable persons of the tribe of Manasseh: Daughters of Zelophehad (Num 27:1-7); Gideon (Judg 6:15); Abimelech (Judg 9:1); Jotham (Judg 9:5,7,21). Jair (Judg 10:3). Jephthah (Judg 11:1). Barzillai (2 Sam 17:27). Also, Elijah (1 Kgs 17:1). (Tishbite = ? Tishbe was identified with the site of Listib in the mountains of north Gilead.)

Reuben, Gad, Benjamin, and Dan

Reuben

The firstborn of Jacob by Leah (Gen 29:32). The name is connected with the phrase, “the Lord has looked upon my affliction.”

Reuben had some admirable qualities in his character; unfortunately, they were offset by his incestuous act with Bilhah, his father's concubine (Gen 35:22; 1 Chr 5:1,2).

It was Reuben who advised his brothers not to kill Joseph, and returned to the pit to release him (Gen 37:21, 29). Later he accused them of bringing calamity upon themselves, when they were held in the Egypt. court as suspected spies (Gen 42:22). Again, it was Reuben who offered his own two sons as sufficient guarantee for the safety of Benjamin (Gen 42:37). Reuben had four sons before the descent into Egypt (Gen 46:9; Ex 6:14; 1 Chr 5:3-6; Num 16:1.)

Jacob's Prophecy

In the blessing of the sons of Jacob (Gen 49:2-4). Reuben is recognized legally as the firstborn, although in actual fact the double-portion which went with the birthright (Deut 21:17) was symbolically bequeathed to Joseph, through his two sons, Ephraim and Manasseh. This legal recognition as firstborn is upheld in 1 Chr 5:1, where we are told that the birthright belonged to Joseph de facto but not de jure, for "he [Joseph] is not to be enrolled in the genealogy according to the birthright" (cf. Gesenius, *Heb. Gram.*²⁸ p. 349, § 114k). So it is that in Gen 46:8; Ex 6:14; Num 26:5; Reuben retains his status as firstborn

"Thou wentest up to thy father's bed." It was forty years ago that he had been guilty of this sin, yet now it is remembered against him.

"Unstable as water, you shall not excel, have preeminence" (dry up like a stream in summer). Instability is the ruin of men's excellency. No judge, prophet, nor prince, is found of that tribe, nor any person of renown except Dathan and Abiram, who were noted for their impious rebellion against Moses. That tribe, as not aiming to excel, unfortunately chose a settlement on the other side Jordan. Only cattle-loving (Num 32:1-5; Judg 5:15,16).

Mt. Ebal to curse (vs. Mt. Gerasim to bless) Deut 27:12,13.

Prophecy of Moses "Let his men be few" (33:6):

1st numbering (Num 1:21)	46,500
2nd numbering (Num 26:7)	43,730
most others increased	

The tribe of Reuben was involved in the rebellion in the wilderness (Num 16:1). The tribe was linked with Gad and occupied territory E of Jordan. In the N it was contiguous with Gad, in the S it was bounded by the Arnon.

The tribe's pursuits would be mainly pastoral, but those to the W of Jordan were mainly agricultural. This may have led to a separation of interests, for Reuben took no part in repelling the attack of Sisera (Judg 5:15f.). In the time of Saul they united with Gad and Manasseh in an attack on the Hagarites, apparently a nomad people (1 Chr 5:10, 19f).

The Moabite Stone

Though there is mention of Gad on the Moabite Stone, there is none of Reuben, and thus it appears that at that time, c. 830 BC, they had lost their importance as warriors. However, they were never forgotten by their brethren as a place is reserved for the tribe of Reuben in Ezekiel's allocations of Israel (Ezek 48:7, 31), and they are numbered among the 144,000, sealed out of (almost) every tribe of the children of Israel, in the Rev. 7:5.

Gad

The seventh son of Jacob, his first by Leah's maid Zilpah (Gen 30:10-11; 35:26; Ex 1:4). His name means "good fortune." Also, marauding or plundering: "troop"; wandering, wild, unsettled existence (Cf. to "Gad about") [cognate: "companies" of 2 Kgs 5:2; "bands" of 2 Kgs 24:2]

Jacob promised Gad's descendants a troubled life, but foretold that they would hit back (Gen 49:19). They recur later in Moses' blessing (Deut 33:20-21).

The Tribe of Gad

Gad himself already had seven sons when Jacob and his family entered Egypt (Gen 46:16); the tribe in Moses' time had seven clans (Num 26:15-18), was commanded and represented by one Eliasaph (Num 1:14; 2:14; 7:42; 10:20), and supplied a spy for exploration of Canaan (Num 13:15). Enumeration of, at Sinai (Num 1:14,24,25); in the plains of Moab (Num 26:15-18); in the reign of Jotham (1 Chr 5:11-17). Place of, in camp and march (Num 2:10,14,16).

When Israel reached the plains of Moab, Reuben, Gad and half-Manasseh sought permission to settle in Transjordan, which they desired as their share in the promised land, because Gilead was so suitable for their considerable livestock. (Wealth of, in cattle, and spoils, Josh 22:8; Num 32:1).

To this Moses agreed, on condition that they first help their fellow-Israelites to establish themselves in W Palestine (Num 32:1-5; Deut 3:12,16,17; 29:8). The Gadites and Reubenites then hastily repaired cities (including Ataroth) and sheepfolds to safeguard their families and livestock (Num 32:34-38, cf. 26-27) while preparing to help their brethren, a promise of help duly kept (Josh 22:1-8). Petition for their portion of land E. of the Jordan, Boundaries of territory (Josh 13:24-28; 1 Chr 5:11).

As tribal territory, Reuben and Gad received the Amorite kingdom of Sihon: Reuben had the land from Aroer on the Arnon river, N to a line running from the Jordan's mouth E to the region of Heshbon (Josh 13:15-23). N of this line, Gad had all S Gilead, from the Jordan valley E as far as the S-to-N course of the upper Jabbok (the border with Ammon), and N generally as far as the E-to-W course of the lower Jabbok, but with two extensions beyond this: first, all the Jordan valley on the E side of Jordan river (formerly Sihon's) between the Dead Sea and the Sea of Galilee (or Chinneroth), and second, across the NE angle of the river Jabbok to include the district of Mahanaim and a fertile tract flanking the E side of N Gilead N over Jebel Kafkafa to strategic Ramothgilead at modern Tell Ramith, 32 km NE of Jerash (cf. Josh 13:24-28). Heshbon was assigned as a Levitical city out of the territory of Gad (Josh 21:38-39).

Then came the incident of the altar of witness (Josh 22:9-34).

The Gadites shared the troubles of Transjordanian Israel generally in the judges' period (e.g. Judg 10-12). In Saul's day the wooded Gileadite hills of Gad offered a place-of-refuge (1 Sam 13:7), and Gadites among others joined the fugitive David and supported his becoming king (1 Chr 12:1, 8-15, 37-38). Gadites likewise shared in, and were subject to, David's administration (2 Sam 23:36; 24:5; 1 Chr 26:32).

Moabite Stone

On his Moabite Stone, roughly 840/830 BC, King Mesha mentions that the Gadites had long dwelt in the land of Ataroth. Just after this, within Jehu of Israel's reign, Hazael of Damascus smote all Gilead, Gad included

(2 Kgs 10:32-33). In the 8th century BC Gadite settlement apparently extended NE into Bashan (1 Chr 5:11-17), until Tiglath-pileser III carried the Transjordanians into exile (2 Kgs 15:29; 1 Chr 5:25-26). Then the Ammonites again invaded Gad (Jer 49:1-6).

Gad is assigned the southernmost zone in Ezekiel's vision of the tribal portions (48:27-28).

Jacob's Prophecy: Gen 49:19

Jacob alludes to his name, which can also signify a *troop*, foresees the character of that tribe, that it should be a warlike tribe, and so we find (1 Chr 12:8); the Gadites *were men of war fit for the battle*. He foresees that the situation of that tribe on the other side Jordan would expose it to the incursions of its neighbours, the Moabites and Ammonites; and, that they might not be proud of their strength and valour, he foretells that the troops of their enemies should, in many skirmishes, overcome them; yet, that they might not be discouraged by their defeats, he assures them that they should overcome at the last, which was fulfilled when, in Saul's time and David's, the Moabites and Ammonites were wholly subdued: see 1 Chr 5:18, etc.

Moses' Blessing: Deut 33:20,21

Sought inheritance before Canaan divided; Land of Gilead (Deut 3:12-15).

"Enlarge Gad" (1 Chr 5:16; Sahron not in Judah 13:24-28); exposed to Ammonites and Midianites: warfare.

First to be carried into captivity (1 Chr 5:26; Judg 11:4-6, 11, 12; 1 Sam 11:1).

End-time: Gad shall overcome (Jer 49:1-2; Zeph 2:8-9).

[Note: Also the name of a prophet or seer, a contemporary of Saul and David. He advised David to leave Moab for Judah (1 Sam 22:5). Later, God through Gad offered a choice of three possible punishments to David after his census, and then commanded that David build an altar on Araunah's threshing-floor (2 Sam 24:10ff.; 1 Chr 21). Gad helped David and Nathan in organizing music for eventual use in the temple (2 Chr 29:25), and wrote a history of David's reign (1 Chr 29:29). This was

also the name of a pagan deity worshipped by the Canaanites as the god of Fortune for whom they “prepare a table” (Isa 65:11, RV, AV mg.)]

Benjamin

The youngest son of Jacob, called “**son of the right hand**” by his father, though his mother Rachel, dying in childbirth, called him “**son of my sorrow**” (Gen 35:18, 24). After Joseph’s disappearance, he took first place in his father’s affections as the surviving son of Rachel; and was a major factor in bringing about the eventual surrender of Joseph’s brothers (Gen 42:4, 38; 44:1-34).

The Tribe of Benjamin

[Much detail is given of Benjaminite genealogies, though they appear incomplete. Ten families are enumerated in Gen 46:21, but the Chronicler names only three clans (1 Chr 7:6ff.), of which Jediel does not appear as such in the Pentateuch. The pre-invasion reckoning of “fathers’ houses” is given in Num 26:38ff.; for details recorded under the Monarchy, see 1 Chr 8.]

The tribe occupied a strip of land in the passes between Mt Ephraim and the hills of Judah. The boundary with Judah is clearly defined (Josh 18:15ff.; cf. 15:5ff.) and passed S of Jerusalem, which however became a Jebusite town until David captured it. Thence it ran to Kiriath-jearim, at one time in Benjamin (Josh 18:28; RSV “and” follows LXX, but the text is unclear). Josh 15:9 supports this, while identifying with Baalah of Judah. (Some consider this a gloss, but it is repeated in Josh 15:60; 18:14; Judg 18:12; 1 Chr 13:6; cf. 1 Chr 2:50ff.)

The N border ran from Jericho to the N of Ophrah, then roughly SW to the ridges S of Beth Horon, leaving Luz in Ephraim (but perhaps originally not the sanctuary of Bethel; Jos. 18:13). Under the Divided Monarchy, “Ephraim” (i.e. the N kingdom) occupied Bethel and part of E Benjamin, but the border fluctuated; cf. 2 Chr 13:9. The W border is given as a straight line from Beth-horon to Kiriath-jearim, but there was settlement farther W (1 Chr 8:12f.).

Jacob’s Prophecy

“Benjamin is a ravenous wolf” (Gen 49:27). The tribe earned a high reputation for bravery and skill in war, and was noted for its slingers with

their traditional left-handed action (Judg 3:15; 20:16). Known as ferocious: Judg 19:16; 2 Sam 2:15,16; 1 Chr 8:40; 12:2; 2 Chr 17:17).

Notable heroes include: Ehud, who delivered Israel from the Moabites, was of Benjamin; so also were Saul, the first king (1 Sam 9:1), Queen Esther (Esther 2:5) and the apostle Paul (Rom 11:1). (Both “Saul’s”).

Lying right in the path of Philistine expansion, the tribe played its chief part in Israelite history under Saul’s leadership, and on the whole remained loyal to him, though a number came over to David in his exile (1 Chr 12:2-7, 29). Indeed, the feud was remembered long after (2 Sam 16:5; 20:1). Such clan loyalty was evident in their disastrous resistance to the national demand for justice in the matter of the Levite’s concubine (Judg 20-21) many years before the Monarchy (20:26f).

With the capital established at Jerusalem, Benjamin was drawn closer to Judah (1 Chr 8:28), and after the division Rehoboam retained its allegiance (1 Kgs 12:21; 2 Chr 11; note 1 Kgs. 11:32, “for the sake of Jerusalem”). There were two “Benjamin” gates in the city, one in the Temple (Jer 20:2), the other perhaps the same as the “sheep gate” in the N city wall (Jer 37:13; Zec 14:10). Despite the varying fortunes of war, Benjamin remained part of Judah (1 Kgs. 15:16ff.; 2 Kgs 14:11ff.; cf. 2 Kgs 23:8, “Geba”). From the Restoration, the distinction is confined to personal genealogy (cf. Neh 7 with 11:7ff.). In the vision of Ezekiel, the portion of Benjamin lies just S of the city (Ezek 48:22ff.).

Dan

The elder of the two sons borne to him by Rachel’s maidservant Bilhah (Gen 30:1-6).

Gen 30:1-6; Low Birth; Oldest of 4 sons of concubines. Evil report by Joseph (37:2).

The Tribe of Dan

Its first settlement lay between the territories of Ephraim, Benjamin and Judah (Josh 19:40ff). Pressed back into the hill-country by the Amorites, who themselves were being pressed from the W by the Philistines and other sea peoples who had occupied the Mediterranean seaboard, the majority of the Danites migrated N to find a new home near the source

of the Jordan (Josh 19:47; Judg 1:34; 18:1ff.). A northern city, Laish (Judg 18:29; called Leshem in Josh 19:47), near one of the sources of Jordan, was named Dan (modern Tell el-Qadi or Tell Dan). It was the most N Israelite city, hence the phrase “from Dan to Beersheba” (e.g. Judg 20:1).

First to fall into idolatry (Judg 18:30; Golden Calves: 1 Kgs 12:28,29..Jeroboam 2 Kgs 10:29. .. until Jehu.) The shrine established here under the priesthood of Moses’ grandson Jonathan and his descendants (Judg 18:30) was elevated (along with Bethel) to the status of a national (idolatrous) sanctuary by Jeroboam I (1 Kgs 12:29f.), and so remained until “the captivity of the land” under Tiglath-pileser III.

Some members of the tribe, however, remained in their earlier settlement, with the Philistines as their W neighbours; it is in this region that the stories of Samson, a Danite hero, have their setting (Judg 13:1ff.). It is possibly the remnant of the tribe that stayed in its first home that is described in Deborah’s song (Judg 5:17). The S remnant appears to have been absorbed ultimately in Judah; the N Danites were deported by Tiglath-pileser III in 732 BC (2 Kgs 15:29).

The aggressive qualities of the Danites are celebrated in the benedictions of Gen 49:16f and Deut 33:22.

Jacobs’s Prophecy

Gen 49:16-18: Evil predicted. Following “serpent” is verse 49:18: “salvation” (cf. Gen 3:15)!

Dan is missing from the list of tribes in Revelation. Irenaeus (Adv. Haer. 5. 30. 2) explains the omission by saying that antichrist is to come from the tribe of Dan—a belief which he bases on Jer 8:16, LXX (“from Dan shall we hear the noise of his swift horses”).

Editorial Derision?

Names of his sons omitted in genealogies: Gen 46:23; Num 26:42. (Hushim?, Shuham? = “pit digger.”)

1 Chr 1-10; Rev 7: Name blotted out!? Mentioned last: Num 10:25; Josh 19:47-49; 1 Chr 27:16-22.

Deut 33:22:

Judg 18: Cruel and crafty attack on Laish; Dan “leaped” from Bashan and Mt. Hermon.

* * *

Zebulon, Issachar, Asher, Naphtali

Zebulon

Gen 49:13: [Jacob skips from 4th to 10th son. Looks toward Christ!]

Positive:

Deborah’s song	Judg 5:18
David	1 Chr 12:33,40
Moses	Deut 33: 18,19

Seafaring tribe? Josh 19:10,11 (w/Naphtali) Sea of Galilee (Mt 4:15). Eleven Apostles “rejoice in going out.” Haven of ships: Galilee = haven; John 12:1.

Issachar

Gen 49:14: Ass = honorable animal (Judg 10:4; 12:14; Deut 17:6) [No horses until Solomon]

Only Judah and Dan stronger; 64,300 (Num 26:25); to 87,000 (1 Chr 7:5).

Asher

Gen 49: 20: Settled in northern part: Phoenicia (Land of the Palms). Mt. Lebonon to Med. Incl. Tyre & Sidon. Josh 19:24-31.

“Royal Dainties”

workmen and materials to David; 2 Sam 5:11
...and Solomon; 1 Kgs 5:1-10
kept Passover under Hezekiah (in contrast to others);
2 Chr 30:1,10,11

“Bread shall be fat”

Elijah (famine) widow to sustain; 1 Kgs 17:9.

Zarephath in Sidon (Luk 4:26) in Asher; Josh 19:28.

NT:

Anna, the prophetess (of Jesus); Luke 2:36-38.

Paul refreshed in Sidon; Acts 27:3.

Naphtali

Gen 49: 21: “Hind let loose” escapes hunters; sent, sent forth. Raven, dove let loose by Noah .

Barak (“lightning”) in Judges 4:6 sent forth by Deborah; onslaught on Tabor. Hosts of Sisera scattered (Judg 4:14). Men after him.

“Sent” Judg 5:15:

defenseless on floor of valley (Judg 5:8);

defenseless and deserted (Judg 15:8);

God set them free.

NT Zebulun = First 30 years...

Naphtali: Capernaum, Bethsaida, Chorazin...

The NAMES (Summary)

Reuben is connected with the phrase, “the Lord has looked upon my affliction.” That this meaning was attached to the name is clear from the other names in this section:

Simeon (Heard). . . the Lord has heard, God hears me

Levi (Attached). . . my husband . . . will be attached, joined

Judah (Praise). . . I will praise the Lord

Dan (Judge). . . “God has judged me,” etc.

Gad Granted good fortune

Asher Happy am I

Naphtali my wrestling

Manasseh making me to forget

Issachar purchased me

Zebulun dwelling

Joseph will add to me

Benjamin Son of His right hand

Rev 7: I will praise the Lord, (for) He has looked on my affliction (and) granted good fortune. Happy am I (because) my wrestling (is) making me forget. God hears me; He has purchased me a dwelling (and) He will add to me the Son of His right hand.

The “Lost 10 Tribes”

The Myth

There is a widely circulated legend that ten of the tribes, after the Assyrian captivity, were “lost”: that they wandered off to Europe and are now represented by some of the current nations there. Accompanying some of the legends of the so-called “10 Lost Tribes” are aspersions on the present State of Israel and the people being regathered in the Land. These various theories are by their nature anti-Semitic because they deny the Jewish people their proper place in the plan of God.

British Israelism

The Anglo-Israel theory maintains that the English and their ethnic kinfolk throughout the world are descended from the “Lost Tribes” of Israel. This is based on bizarre and linguistic assumptions that the church is somehow the “New Israel.” Based on legends such as Joseph of Arimathea establishing an English church predating that of Rome; the belief that British monarchs seated at their coronation on the Stone of Scone, are thus in fact consecrated by the patriarch Jacob’s stone of Bethel; and the old Puritan idea that the British have refought Israel’s battles against God’s enemies. Includes the belief that the Japhetic Cymri, or Cimmerians are the ancient Britons (Berit-Ish, or “Men of the Covenant”) and the Saxons, “Isaac’s Sons,” while the wanderings of the

“lost” tribe of Dan are traced from Dnieper to Denmark and those of the Gadites, from Gotland to Cambria.

Anglo-Israelism’s first manifesto was issued by the Puritan Member of Parliament John Sadler, author of *Rights of the Kingdom* (1649), but the movement began to gather force only at the end of the 18th century, when Richard Brothers, a false prophet (claiming descendancy from James the brother of Jesus, thus the self-styled “Nephew of the Almighty”), began publishing a series of pamphlets. He was later confined by the government in an asylum for the criminally insane (1795-1806). A later writer, Edward Hine, published the best selling *Forty-Seven Identifications of the British Nation with the Lost Ten Tribes of Israel* (1871), by which time Anglo-Israelism had crystallized into an organized movement. The British Israel World Federation, with headquarters in London, claims hundreds of thousands of supporters; A kindred organization in the U.S., the Anglo-Saxon Federation of America, exploited anti-Semitism in order to further its claims. Anglo-Israelism has become part of the doctrine of a number of pseudo-Christian sects, including the Mormon Church.

Misconceptions

The myth of the “Ten Lost Tribes” is the basis for “British-Israelism” and similar legends, but has no real Biblical basis. A misconception from misreading of passages such as 2 Kgs 17:7-23, 2 Chr 6:6-11, etc. The “tribal” terms refer to geography as much as the tribes themselves. When the Assyrians conquered the northern kingdom (which included remnants of all 12 tribes) they scattered their captives throughout their empire, and repopulated the area with captives from elsewhere. Thus, the descendants were the “Samaritans” who were considered “half-Jews.” (Cf. Pentecost, Acts 2,: 12 tribes. Epistles of James, 1 Peter: “to 12 tribes.”)

The Faithful Voted with Their Feet

Before the Assyrian captivity, substantial numbers from the northern tribes had identified themselves with the house of David (1 Kgs 12:16-20; 2 Chr 11:16-17). The rebellion of Jeroboam, and subsequent crises, caused many to repudiate the northern kingdom and unite with the southern kingdom in a common alliance to the house of David and to worship the Lord (2 Chr 19:4; 30:1, 10-11, 25-26; 34:5-7, 22; 35:17-18; etc.).

Confirmations

930 B.C., Jeroboam ruled the Northern Kingdom from his capital in Samaria (Read 1 Kgs 11:43-12:33). When Jeroboam turned the northern kingdom to idolatry, the Levites (and others who desired to remain faithful) migrated south to Rehoboam (2 Chr 11:14-17).

Horrified that Jeroboam set up a rival religion, with golden calf worship at Bethel and Dan, many northerners moved south, knowing that the only place acceptable to God was the Temple on Mt. Moriah (Deut 12:5-7; 16:2-6; Isa 18:7). Those who favored idolatry, migrated north to Jeroboam.

Later, when Asa reigned as king in the south, another great company came from the north (2 Chr 15:9).

Years after the deportation by Assyria, King Hezekiah of Judah issued a call to all Israel to come and worship in Jerusalem and celebrate Passover (2 Chr 30:5-6, 10-11, 21).

80 years later, King Josiah of Judah also issued a call and an offering for the temple came back from “Manasseh and Ephraim and all the remnant of Israel...” (2 Chr 34:9).

Eventually all 12 tribes were represented in the south. God even addresses the 12 tribes in the south: “Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin...” (2 Chr 11:3).

[The “tribe of Judah” (2 Kgs 17:18, et al) is used idiomatically for the Southern Kingdom (Cf. 1 Kgs 11:13,32, etc.) (When encountering the tribal designations, it is important to distinguish between the *territories* allocated to the tribes and the people themselves.)]

The Northern Kingdom Falls

724 B.C.: Shalmaneser V besieged Samaria, three years. King Hoshea of Israel attempted to revolt against paying Assyrians annual tribute money; A treaty with Pharaoh of Egypt did not help (2 Kgs 18:2). Samaria, Jeroboam’s capital, fell in 722 B.C.; Sargon II seized power in 721 B.C. Assyrians pulled down towers, took 27,290 captive; placed an Assyrian ruler over the city; looted it of 50 royal chariots, and other items,

etc. The Assyrians implemented their infamous policy of mixing conquered peoples to keep them from organizing a revolt. Israelite captives were mixed with Persians and others; and strangers from far-off lands were resettled in Samaria. The resulting mixed, quasi-Jewish populations resulted in “Samaritans” (John 4:20-22). (Fall: 2 Kings 17.)

Not all of the northern kingdom was deported. Archaeologists have uncovered annals of the Assyrian Sargon, in which he tells that he carried away only 27,290 people and 50 chariots (*Biblical Archaeologist*, VI, 1943, p.58). Estimates of the population of the northern kingdom at that time range from 400,000 to 500,000; less than 1/20th were deported—mostly the leadership from around the capital, Samaria.

The Babylonians Take Over

When the northern kingdom went into captivity (722 B.C.), all 12 tribes were also represented in the south. When the Babylonians took the southern kingdom into captivity (586 B.C.), members of all 12 tribes of Israel were involved. Isaiah, prophesying to Judah, refers to them as the “House of Jacob, which are called by the name of Israel...” (Isa 48:1. cf. vv12-14.).

The northern kingdom was taken by Assyria as slaves, which were a valuable commodity. (It is difficult to view them as careless enough to let them wander off to Europe.) When the Babylonians take over Assyria, the descendants of the “10 tribes” were probably again commingled with the captives of Judah.

Commingled Terminology

After the Babylonian captivity, the terms Jew and Israelite are used interchangeably. Ezra calls the returning remnant Jews 8 times and Israel 40 times. (Ezra speaks of “all Israel”: Ezra 2:70; 3:11; 8:35; 10:25, et al.)

Nehemiah calls them Jews 11 times, Israel 22 times. Nehemiah speaks of “all Israel” being back in the land (Neh 12:47). The remnant who returned from Babylon is represented as the nation (Mal 1:1, et al).

New Testament Testimony

The same is true in the New Testament. Our Lord is said to have offered Himself to the nation, “the lost sheep of the house of Israel” (Mt 10:5-

6; 15:24). Other tribes than Judah are mentioned specifically in the NT as being represented in the land (Mt 4:13, 15; Lk 2:36; Acts 4:36; Phil 3:5; “the twelve tribes” Acts 26:7; James 1:1). Anna knew her tribal identity from the tribe of Asher (Lk 2:30). Paul knew he was of the tribe of Benjamin—a “Jew” and an “Israelite”—Rom 11:1.

The New Testament speaks of Israel 75 times and uses the word “Jew” 174 times (Acts 21:39; 22:3; Rom 11:1; 2 Cor 11:22; Phil 3:5, etc.). [Gal 6:16 is often misunderstood by failing to note the kai before “the Israel of God,” contrasting them to the Gentiles. See Arnold Fruchtenbaum’s book on *Israelology: The Missing Link in Systematic Theology* (pp. 690-699).]

The Day of Pentecost/Feast of Shavout

Peter cries “Ye men of Judea” (Acts 2:14) and “ye men of Israel...” (Acts 2:22), and “All the house of Israel...” (Acts 2:36).

Regathered as One

Ezekiel 36 and 37: Dry Bones Vision declares that Judah (Jews) and Israel (10 tribes) shall be joined as one in the regathering. (Ezek 37:16-17, 21-22). This is true today. [The total physical descendants were not the people to whom the promises were made (Rom 9:4-7).]

Anti-Semitism

Accompanying some of the legends of the so-called “10 Lost Tribes” are aspersions on the present State of Israel and the people being regathered in the Land. These various theories such as “British Israelism” are by their nature anti-Semitic because they deny the Jewish people their proper place in the plan of God.

Israel is being regathered just as God has announced (Ezek 36, 37; Isa 11:11, et al.) There is yet to come an event that will awake them to realize that the God of Abraham, Isaac, and Jacob once again has His hand upon them (Ezek 38, 39). I believe it that it may happen at any moment.

The Throne of David was promised to the Son of Mary (Lk 1:32). His taking possession of it is the subject of the countdown in Revelation. And it increasingly appears that it is on the near horizon. Maranatha!

The Interval of Blindness (Lk 19:44; Rom 11:25)

Jerusalem: a cup of trembling.

The Third Temple. (For an in-depth study do see *The Coming Temple* briefing package).

Key to prophecy: Matthew 24:15

Destiny for desecration
The Covenant with Hell
The “bow” of Rev 6:2

The Magog Invasion:

The role of Islam
The Role of Russia

For an in-depth study of Ezekiel 38 and 39, see *The Magog Invasion* briefing package.

“My people” of Ex 38 implies post-rapture placement!

The Twelve Tribes Today

Israel today spans 40 miles, including the “West Bank” (vs. the Arab lands, 540 times this size!) They want to reduce Israel to only 10 miles wide!?! Their historical right to their homeland was recognized by international consensus at the beginning of this century; yet they now find the legitimacy of that commitment scorned and eroded; why?

Israel has been shrunk to 1/5 the size of the homeland originally promised to the Jewish people.

Israel is the only democracy in the Middle East, yet is the focus of Western criticism of the kind never directed to any of the surrounding Arab tyrannies; why?

Israel: Prophetic Miracle

- 1) Land confirmed to Abraham Gen 15:8ff
...to Isaac Gen 26:3-5

...to Jacob Gen 28:13-15
...to descendants forever Lev 25:46; Josh 14:9; etc.

- 2) History confirms that God brought them into this Promised Land (Ex 6:7,8; Deut 7:6; 14:2, etc.).
- 3) They were warned that if they practiced the idolatry and immorality of the heathen tribes, they would be cast out as well (Deut 28:63; 1 Kgs 9:7; 2 Chr 7:20 etc.).

The Servitude of the Nation (in Babylon)

2 Chr 36:21 (2 Chron 7:19,20; Jer 9:13-16; 44:2-17, etc.).

Nebuchadnezzar’s Three Sieges. False prophet’s insistence vs. God’s warnings. The Desolations of Jerusalem.

Ezekiel’s 430 years

There is a puzzling prophecy in the book of Ezekiel that speaks of 430 years of judgment pronounced upon Israel (Ezek 4:1-8). Seventy years are clearly accounted for by the Babylonian Captivity. But that leaves 360 years that do not seem to fit any specific interpretation of history.

There are also passages in Leviticus that indicate that if Israel doesn’t obey the first time God will multiply her punishment by seven (Lev. 26:18, 21, 24, 28). 360 years times 7 equals 2520 years.

In previous articles we’ve pointed out that the Bible seems to deal in 360 day years (See *Daniel’s Seventy Weeks*). Converting the 2520 years₃₆₀ results in 2483 years₃₆₅ plus 9 months and 21 days:

2483 years ₃₆₅	906,295 days
plus, for leap years	614 days
9 months	270 days
21 days	<u>21 days</u>
2520 years ₃₆₀	907,200 days

But where does one apply this interval?

The Servitude of the Nation

If one starts with the first siege of Nebuchadnezzar, which began the “Servitude of the Nation” in 606 B.C., the seventy years of servitude ended in 537 B.C. With July 23, 537 B.C. as the release from servitude, then

-537 y 7 m 23 d
1 (No “year 0”)
2483 y 9 m 21 d

1948 y 5 m 14 d = May 14, 1948

On May 14, 1948, David Ben Gurion, citing the book of Ezekiel as his authority, proclaimed Israel as the new Jewish homeland. The nation Israel was reestablished on the very completion of this interval from the end of the “Servitude of the Nation” under Babylon.

What a “coincidence.”

The Desolations of Jerusalem

If one starts with the third siege of Nebuchadnezzar, which began the “Desolations of Jerusalem” in 587 B.C., the seventy years of desolations ended in 518 B.C. With August 16, 518 B.C. as the completion of the desolations of Jerusalem, then

-518 y 8 m 16 d
1 (No “year 0”)
2483 y 9 m 21 d

1967 y 6 m 7 d = June 7, 1967.

On June 7, 1967, as a consequence of the “Six Day War,” the Old City of Jerusalem fell under Israeli control for the first time since Jesus’ prediction:

“...Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled” (Luke 21:24).

Israel regained Jerusalem at the very completion of this same interval since the “Desolations of Jerusalem” under Babylon. What a “coincidence.” (The rabbis say that “coincidence is not a kosher word.”)

The Unrecognized *Meshiach Nagid*

[Cf. *Daniel’s 70 Weeks* briefing package; Dan 9:24-27; Luke 19:28-44: Blindness declared “...until...” (Rom 11:25). See also, *From Here To Eternity* briefing package.]

The Diaspora: that they would be scattered throughout the whole earth (Deut 28:64; cf 1 Kgs 9:7; Neh 1:8; Amos 9:9; Zech 7:14 etc.). That God would not let them be destroyed, but would preserve them as an identifiable ethnic, national group (Jer 30:11; 31:35-37; etc.).

...against all odds; all pressure to assimilate; etc.

The Holocaust of Europe

In the Torah: Deuteronomy. Would be brought back into their land (Jer 30:10; 31:8-12; Ezek 36:24, 35-38; etc.). The (Second) Regathering: Isaiah 11:11; 43:6; Jer 31:8; Ezekiel 37.

“Peace, Peace” where there is no peace; The False Premise; The Age of Deceit (Dan 8:25).

The Commitment of God (Ezek 36:19f).

Ytzak Rabin	End of Zionism?	Gen 15:17
Shimon Peres	“Divided; broken”	Dan 5:28
Bibi Netanyahu	“Given of God”	

05418 {neth-an-yaw’} or {neth-an-yaw’-hoo} from 05414 and 03050; n pr m AV - **Nethaniah** 20; 20.

Nethaniah = “given of Jehovah”:

- 1) son of Elishama of the royal family of Judah and father of Ishmael who murdered Gedaliah.
- 2) father of Jehudi.
- 3) a Levite, one of the 4 sons of Asaph the minstrel.
- 4) a Levite in the reign of king Jehoshaphat of Judah.

Also, Cf.: 05417 {neth-an-ale’} from 05414 and 0410; n pr m AV - Nethaneel 14; 14.

Nethaneel = “given of God”:

- 1) son of Zuar and a chief of the tribe of Issachar at the exodus.
- 2) the 4th son of Jesse and a brother of David.
- 3) a priest in the reign of David who blew the trumpet before the ark when it was brought from the house of Obed-edom.
- 4) a representative of the priestly family of Jedaiah in the time of Joiakim.
- 5) a priest of the family of Pashur who had a foreign wife in the time of Ezra.
- 6) a Levite, father of Shemaiah the scribe in the reign of David.
- 7) a Levite, son of Obed-edom.
- 8) a chief of the Levites in the reign of king Josiah of Judah.
- 9) a prince of Judah in the reign of king Jehoshaphat of Judah who was sent by the king to teach in the cities of the kingdom.
- 10) a Levite of the sons of Asaph who played a musical instrument at the dedication of the wall of Jerusalem.

A Global Hernia? A Goblet of Staggering: Zech 12:2,3.

- The Next Step? [For an in-depth study do see *The Next Holocaust*.]
- Ezekiel 38, 39? [For a complete study see *The Magog Invasion*.]
- Destiny? [For a study contrasting the church and Israel review our briefing package, *The Prodigal Heirs*.]

* * *

Bibliography

- Bible, *The King James Version*, (Cambridge: Cambridge) 1769.
- Encyclopedia Judaica*, copyright by Keter Publishing House Jerusalem Ltd., Israel.
- Fruchtenbaum, Arnold, *Israelology: The Missing Link in Systematic Theology*, Ariel Ministries Press, Tustin, CA, 1989.
- Hunt, Dave, *A Cup of Trembling*, Harvest House, Eugene OR 1995.
- Lewis, David Allen, *Can Israel Survive in a Hostile World?*, New Leaf Press, Green Forest AR, 1994.
- Netanyahu, Benjamin, *A Place Among the Nations*, Bantam Books, NY 1993.
- Pink, A.W., *Gleanings from Genesis*, Moody Bible Institute of Chicago, 1922.
- Swanson, James (editor), *New Nave's Topical Bible*, Logos Research Systems, Inc., Oak Harbor, WA, 1994.
- Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, Scripture Press Publications, Inc., Wheaton, Illinois 1983, 1985.

Bibliography For Camp of Israel

- Fruchtenbaum, Arnold G., *Israelology: the Missing Link in Systematic Theology*, Ariel Press, Tustin CA, 1989
- Missler, Chuck, *Expositional Commentaries on Genesis, Revelation*, Koinonia House, Coeur d'Alene, ID, 1995.
- Missler, Chuck, Briefing Packages: *The Next Holocaust, Signs in the Heavens, The Prodigal Heirs, The Romance of Redemption (Ruth), Daniel's Seventy Weeks, The Coming Temple, From Here to Eternity*, Koinonia House, Coeur d'Alene, ID, copyrighted individually.

