

JOSHUA LESSON 1

Joshua is The beginning of the history of the nation of Israel in their inherited promised land. Joshua is the first of the twelve historical books. The book was, probably, penned by Joshua, himself. It really does not matter who penned it, God is the author. We learned in the books of Numbers and Deuteronomy that, he was one of the twelve original spies who searched out the promised land. Just he and Caleb believed they could take the land at that time. Thirty-eight years have passed since that occasion, and they are, now again, ready to enter the promised land. Moses has died, and God has put Joshua in the stead of Moses. "Joshua" means Jehovah is salvation. Joshua is the son of Nun, the son of Elishama, prince of the tribe of Ephraim. The Greek form of "Joshua" is Jesus. The main lessons that we can get from this book are that God keeps His promises, and that life is a battle which we must enter and win.

We will begin the verse by verse study now in 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,"

Until the time of Moses' death, God spoke to Moses. Now, He speaks to Joshua in the same manner He spoke to Moses. Notice, he is called Moses' minister. He had been an understudy of Moses for the entire 40 year journey. On some occasions, he had actually helped Moses with his ministry. The main attribute that caused God to choose him to succeed Moses, was his great faith.

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

Joshua had some very big shoes to fill. Moses had been a prophet who was in close contact with God at all times. We see the first directive God gave to Joshua. They were to cross the Jordan into their land of promise.

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

We remember from Deuteronomy that, God had shown Moses the land of promise. It was everything west of the Jordan, all the way to the Mediterranean Sea. It went as far as Lebanon in one direction, and as far as the beyond the Dead Sea the other. Wherever they set their feet in this area was theirs.

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

The going down of the sun meant as far west as they could go. The Mediterranean Sea was their stopping place to the west. The desert of Arabia on the south, and Lebanon on the north were their boundaries.

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

This is a reassurance from God, that He would be with them in battle. He would go before them and devour their enemies. They must have faith. God never left them for the 40 years, and He will be with them now. He did not leave, when Moses died. These are God's people, and He will protect them. The promise made to Abraham, Moses, Joshua, and us is the same. Hebrews 13:5 "[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

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

Moses had been a meek man. He was quiet and mild mannered. It would take a strong Joshua to lead them into battle. We know he was courageous, because he wanted to go into the promised land the first time they spied it out. He was confident they could take it, even if there were giants in the land. Joshua's confidence was not in his own ability, but in God's ability. The verse above, is reassuring Joshua that he would win the battle, and indeed, divide the land.

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

The law Moses gave them from God was a blessing, if it was kept. It brought terrible curses, if it was not kept. The law is not to be adjusted to the right or the left, to fit their convenience. The law was absolute. They must have great faith, and act upon the commands of God. I Corinthians 16:13 "Watch ye, stand fast in the faith, quit you like men, be strong." Ephesians 6:10 "Finally, my brethren, be strong in the Lord, and in the power of his might."

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

Their entire lives were to be guided by the law of God. They were to hide the Words of the law in their hearts so they would never forget it. They were to think on the reason for them, as well as the demand of keeping them. The law had to become part of their very beings. They will prosper and have great success, if they keep this law of God.

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

Joshua believed God. His courage came from his faith in God.

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

There was order in their army. God had set Joshua over all of them in civil matters. Joshua passed the word down to the officers, who, in turn, gave instructions to the people they were over.

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

The "victuals", here, are speaking of meat from hunting. They were to prepare themselves food for their battle, and for the time it would take to enter the land. They really would prepare all types of food for the trip. They will not be fed with manna in the promised land. At the end of 3 more days, they will pass over the Jordan River, and be in their promised land.

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

These are those who had already received their land on the east side of the Jordan. Joshua will remind them of the promise they had made to God, to go and help the other tribes take their land.

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

They wanted the grazing land on the east side of Jordan, and God let them have it, with the promise they would fight with the other tribes to take their land.

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

Moses had inquired of God and had given them this land they loved. He, also, gave them time to build houses for their families to live in. The wives and the children would stay behind and care for their cattle and sheep, while the men went to war. They had not chosen this land, because they were afraid. They had chosen it, because it was good grazing land for their herds.

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

Toward the sunrising means it was located on the east of Jordan. The men of these tribes will go with the other tribes, until they are settled in their land, then they will go home to their families. The people are great that will be fought, and God wanted all 12 tribes to stand together in these battles for the land.

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

They have had ample time to prepare their families to survive, until they return. They are eager to keep their word to God. They will go into battle, wherever Joshua sends them. They were so happy with their promised land, they were eager to do God's will.

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

Moses had made it very clear, before his death, that Joshua was God's choice to receive his anointing. Everyone had agreed they would follow Joshua, as they had Moses. The older Israelites {their fathers} had not hearkened unto Moses. They died in the wilderness. The new generation had listened to Moses. They promise to follow Joshua, too. It was almost like a prayer for Joshua when they said, "Only the LORD thy God be with thee".

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

Disobeying the commandments of God was certain death. To rebel against the commandments, is rebelling against God. They must have faith, not fear. Faith pleases God.

Joshua 1 Questions

1. Josuah is the beginning of the _____ of the nation of Israel in their promised land.
2. How many historical books are there?
3. Who, probably, penned this book?
4. Why was God sure of Joshua's faith?
5. How many years have passed, since they searched out the promised land the first time?
6. Who was the only believer in the twelve spies, besides Joshua?
7. The Greek form of "Joshua" is _____.
8. What are the main lessons we can learn in this book?
9. Why is Joshua called Moses' minister?
10. What one thing caused God to choose Joshua?
11. What was the first directive God gave Joshua?
12. What land was the promised land?
13. What was the great river in verse 4?
14. Quote Hebrews chapter 13 verse 5.
15. Describe Moses.
16. Where did Joshua's confidence lie?
17. The law was _____.
18. Quote Ephesians chapter 6 verse 10.
19. Their entire lives were to be guided by the _____.
20. Joshua's courage came from his _____ in God.
21. Joshua gave the orders to the _____, who gave them to the people.
22. "Victuals", in verse 11, means what?
23. Who had received land on the east side of Jordan?
24. Why did they want that particular land?
25. Who shall stay behind, and care for their land?
26. How long would the men be gone?
27. They were so _____ with their promised land, they were eager to obey God's will.
28. Why did the people accept Joshua as their leader?
29. What sounds like a prayer for Joshua in verse 17?
30. What will happen to them, if they rebel against the commandments?

We will begin this lesson in Joshua 2:1 "And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there."

This place is the same as the plains of Moab across from Jericho. The Israelites had stopped here for awhile. Jericho was known as the city of fragrance. It was, also, known as the city of the palm trees. It is, even today, a very fertile area. There is safety in two going, instead of one. It seems these two young men found a place of rest in Rahab's house. This same Rahab, the harlot, is mentioned in the genealogy of Jesus.

Joshua 2:2 "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."

It appears, the king had suspicioned the Israelites would send spies into his land. He, probably, had men stationed to watch for just such an entrance. They have, now, reported to the king that his fears have come true. The Israelites have, indeed, come to search the land.

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

Now, we see they not only saw them come into the city, but actually saw them enter Rahab's house. Some writers believe that Rahab is a symbol of the forgiven church. Perhaps, these young men thought the fact this was a harlot's house would have caused less suspicion of their presence in town.

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

This could have cost Rahab her life, if the king found her out. She actually told the king's men that, they had been there, but left. She, probably, had already hid the men, when she knew the king's men were on their way.

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

Rahab is telling lies to save the spies. Just about dark is the time she told the king's men they left. She encourages them to go, and look elsewhere for them. Rahab did not know the law of God and, probably, had no idea that telling lies was a sin. She, probably, did not even realize harlotry was a sin. These people were not taught in the ways of God.

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

We have discussed before how their homes had flat roofs and were used for daytime activities. It appears, from this, that Rahab had stacked some flax on her roof. She hid the spies under the flax. Linen is made from flax. God had saved these spies. It was He who had Rahab to stack the flax. It was His idea planted in Rahab's mind to hide the spies here. God will hide His own in time of trouble.

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

The men, who had come from the king, went to look for the spies outside the city gates. It must have been about dusk, because just after they left to look for the men, the city gate was closed.

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

She did not disturb them after they had lain down. She went up before they lay down to sleep. She wanted to talk to them.

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

She, like many of the other inhabitants, had heard that God had given the Israelites this land. It is obvious she was more terrified of God than she was of her own king. Rahab has great faith in the ability of God to do what He says. She speaks of it as if it is inevitable. It appears, fear had already gripped the people of this land. They were afraid of Israel's God.

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

It seems that the miracles that God had done for them 40 years ago at the Red Sea, was still known of these people. Of a more recent time, God had destroyed Og and Sihon, and gave their land to Reuben Gad, and the half tribe of Manasseh. Word brought to these people of Jericho had them frightened of Israel's God.

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

The recognition of God for who He is will get a person saved. Rahab has fulfilled the Scripture in Romans 10:10 "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rahab does not know this God of Israel personally, but she believes in her heart that He is truly God. Rahab realizes the idols are not real. She expresses, here, that the LORD, He is God of everyone. This type of faith gets God's attention. The sinful life she is living cannot keep her from being redeemed. God will wash her and make her sins white as snow.

Joshua 2:12 "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:"

Rahab risked her life for their safety, because she believed in their God. Notice, Rahab pleads for her family, as well as herself. I think it is commendable on her part that she saved their lives, before she asked for her family's safety. She did not bargain with them, before she hid them. She is asking for something that will identify her and save her family, when the siege comes.

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

We see the specific persons, now, she desires saved. She is not satisfied to be saved herself, she wants them saved, also. This is similar to Christianity. Each Christian's desire is that his family will be saved.

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

Rahab had already committed herself to saving their lives. They have agreed to Rahab's terms, if she remains silent about their plans.

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

It appears, this window was in the wall of the city. It, also, appears that her house was part of the wall of the city. It could have been on the top of the wall, the same as it could have been part of the wall. The main idea is that Rahab let them down by rope to the ground outside the wall. We know of a similar happening, when Paul was let down by a basket outside the wall.

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

Not only had Rahab helped them out of the city, but she tells them of a good hiding place in the mountains where they will be safe. Near Jericho the mountains were full of caves, and they would be safe hiding in one of them. In just such a cave, the Dead Sea Scrolls were found, years after they were hidden there.

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

They did not want to be blamed for not keeping their promise to Rahab. They give her the following instructions for her safety.

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

Those, whose lives Rahab had begged for, will have to be in her home to be safe. The scarlet thread is speaking of red. Red means blood, or life. This red thread is symbolic of the blood of Jesus Christ, which saves all who will dare to believe. It was the blood of the lamb, which saved the Hebrews in Egypt. This type of sign of safety is throughout the Bible. It began with the blood covenant God made with Abraham.

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

This is the very same thing as the blood on the door of the Hebrews houses. If they were not inside the house with the blood, they were killed like the Egyptian firstborn. This is speaking of the blood of the Lamb of God protecting Rahab and her family, who are covered in the blood. Christians are washed in that same blood, and made righteous in God's sight. Revelation 1:5 "And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," Revelation 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

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

She must not only put the red thread of rope on her house, but she must not tell of their mission, as well.

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

She did not, wait until the attack came. She prepared herself then. People, who are thinking about becoming a Christian, should not wait, until the trumpet blows in the sky. It might be too late. Rahab shows her eagerness to be ready, by binding the scarlet line in the window ahead of time. Her redemption is sealed, with that action upon her part.

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

Rahab had given them good advice. They were able to hide safely, until the searchers from the king stopped looking. Perhaps, they were in a cave, we do not know. We do know they were in the mountains three days, and not found out.

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

They were young, so they, probably, swam over the river to get back to Joshua. I am sure Joshua was pleased that the people feared them. An enemy

who fears defeat, will, probably, experience defeat. They told Joshua of their promise to Rahab, as well.

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

There were no negative reports this time. The two spies found they truly could take this land of promise. The best news of all is the fact that the land they are about to enter, is fearful of the God of the Israelites. The enemy will, probably, give up easily, since they know that Israel's God fights for Israel.

Joshua 2 Questions

1. Who did Joshua send on a spying mission?
2. Where did he send them?
3. Where did they stay, when they got there?
4. Jericho was known as the city of _____.
5. What else was it known as?
6. Rahab is mentioned in the genealogy of _____.
7. Who was their presence in the city reported to?
8. Who came to check with Rahab about the spies?
9. Some writers believe that Rahab is a symbol of the _____.
10. What did Rahab do, to keep the two men safe?
11. What did she tell the men the king had sent?
12. What happened to the men that came to find the spies?
13. Did Rahab realize that lying and committing adultery was sin?
14. Where did Rahab hide the spies?
15. What happened immediately after the king's men went out of the city, looking for the spies?
16. When did Rahab go and talk to the spies?
17. Why had terror fallen upon them?
18. Who were they afraid of?
19. What had Rahab heard of God?
20. Who received the land of Og and Sihon?
21. What confession did Rahab make in verse 11?
22. Quote Romans chapter 10 verse 10.
23. What does Rahab ask the spies to do, so she will know they will keep their word?
24. Who is Rahab begging for?
25. Each Christian's desire is that his _____ will be saved.
26. How did Rahab get them out of town?
27. What good advice did she give the spies?
28. What did the spies tell Rahab to do, to be saved?
29. The scarlet thread is speaking of _____.
30. Verse 19 is similar to what other happening?
31. Quote Revelation chapter 1 verse 5.
32. Quote Revelation chapter 7 verse 14.
33. What was the condition that would quit them of their promise?
34. When did she put the scarlet line in the window?
35. What lesson could we learn from that?
36. After 3 days, where did the spies go?
37. What type of report did they give?
38. What was the best news of all?
39. Why will the enemy give up easily?
40. _____ fights for Israel.

We will begin this lesson in Joshua 3:1 "And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over."

This is, probably, speaking of early the next morning, after Joshua heard the report of the two spies. He would lose no time getting into position to cross over Jordan. This mass of people, possibly, took all day to move to this spot. They moved on the request of Joshua. They have not even questioned, how they would cross the Jordan?

Joshua 3:2 "And it came to pass after three days, that the officers went through the host;"

We are not told, whether the journey had taken three days, or whether they got to this spot near the Jordan, and spent two days in preparation of their crossing. That point really does not concern us in this spiritual study. The officers took their orders from Joshua.

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

The ark of the covenant symbolized the presence of God. The removal of the ark to the head of the people, was their signal to follow. Christians along with these Israelites, must realize that we must make an effort of our own to follow God.

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

Two thousand cubits is about three thousand feet. Looking at the ark gave them courage to go on. The three thousand feet space helped everyone to be able to see the ark as it moved. Had they been closer, the people would have seen the other people ahead of them, and not the ark.

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

"Sanctify" means set aside for God's purpose. In this case, it was, probably, a ceremonial sanctification. It was a separation from worldliness for a short period of time, perhaps overnight.

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

The confidence of the people was in God, not in their own ability. The ark passed before them to build their faith that God was with them, and would lead them. Again, it is the Levitical priests who carry the ark. This is a holy war led of God.

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

Under the leadership of Joshua, God had not done the miraculous things He had done with Moses leading. God will now manifest His great miracles under the leadership of Joshua. This will show the people that God is with Joshua, as He was with Moses.

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

Notice, this is not at Jordan, but in Jordan. The priests will step out in the edge of the Jordan with the ark. This will take a great deal of faith on the priests' part, as well as Joshua's part. The minute the ark, carried by the priests enters the water, the flow of the river stops.

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

Joshua speaks to all of the people, and tells them to listen to the Words of the LORD.

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

Their fathers had experienced the crossing of the Red Sea. Now, they will experience the crossing of the Jordan River, and know that God is with them. This will help them to know that God, who can stop the flow of the River Jordan, will drive their enemies out before them. The Canaanites were the descendents of Cain, who slew his brother, Abel. All of the above mentioned people were worshipping false gods. God gave them a time to search for Him, and they did not. Now, they are doomed.

Joshua 3:11 "Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan."

This ark of the covenant, not only symbolized the presence of God with them, but also, was a constant reminder of God's covenant with them.

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

One man of each tribe was chosen to represent his tribe, in a way to be revealed after the crossing of the Jordan.

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

This is the same thing that had happened at the Red Sea, except in this case, the Jordan stopped running as the priests stepped into the water. At the Red Sea, the priesthood had not been established. The water stood at attention at either side, and made passage way for the ark and the people. The water stopped flowing into this area, for the time the priests were in the water.

Joshua 3:14 "And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;" Joshua 3:15 "And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)"

This is just saying, they did not have to walk out into the deep. They just had to step into the edge of the water, for the water to stop. The people removed from their tents to follow the ark.

Joshua 3:16 "That the waters which came down from above stood [and] rose up upon an heap very far from the city Adam, that [is] beside 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."

The city, Adam, is not mentioned in other Scriptures. Some believe this might have been near the garden of Eden. I really believe this is speaking of any city that is of this world, in that area. I do not believe it is the name of a city. It is the name of a fallen condition. The Jordan and the Salt Sea stood in a heap, and did not flow.

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

This crossing was to put them in perfect position to take Jericho. The priests stood in the River Jordan, until everyone had passed over safely. They even passed over themselves before the Jordan began to flow again. God is in control of all natural forces upon the earth. The Jordan is just one example.

Joshua 3 Questions

1. Where did they camp, just before going into the promised land?
2. How much later did the officers go through the host?
3. Who will bear the ark of the covenant in this situation?
4. The ark of the covenant symbolized the _____ of ____.
5. What was the signal the people were to follow?
6. How many cubits behind the ark were the people to be?
7. Why was this necessary?
8. What does "sanctify" mean?
9. What type of sanctification is verse 5 speaking of?
10. Who did Joshua tell to take the ark before the people?
11. The confidence of the people was in _____, not in their own _____.
12. What promise does God make Joshua in verse 7?
13. What must we notice about where the priests stood?
14. What happens, when the priests step into the water?
15. Who will God drive out of the land before them?
16. The Canaanites were the descendents of _____.
17. What was the ark a constant reminder of?
18. How did the miracle at Jordan River differ from the miracle at the Red Sea?
19. Where did the people remove themselves from?
20. Where else is the city, Adam, mentioned?
21. What does the author believe this to be?
22. When did the Jordan return to its course?

We will begin this lesson in Joshua 4:1 "And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,"

We can see by "and" beginning this chapter, that it is closely related to the last chapter. In the last lesson, we saw the priests walk a few steps into the Jordan River with the ark of the covenant. The water stopped flowing and stood in a heap, until the people all crossed. This lesson begins with all the people on the west bank of the Jordan. Now, Joshua will receive further instructions from God.

Joshua 4:2 "Take you twelve men out of the people, out of every tribe a man," Joshua 4:3 "And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night."

The twelve men that had been chosen {one from each tribe} were each to pick up a stone where the priests had stood, and bring it to the west side of the Jordan, to be set up as a memorial of their crossing. These twelve men had to do this just before the water came back into the Jordan River. The verses are not in chronological order.

Joshua 4:4 "Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:" Joshua 4:5 "And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:"

These stones were not just little stones. They were large enough that each man brought one out on his shoulder. It was as if they lay their load of sin down in the River, and they picked up the load of their cross, and took it with them. The number twelve is a representative number. These twelve men represented every individual in their tribe. The crossing of the Red Sea was symbolic of water baptism. The wandering in the wilderness symbolizes the walk of the Christian through life. The crossing of Jordan into their promised land symbolizes the Christian entering into heaven. The stones carried into the promised land are a memorial to their successful entry. The Christians are spoken of as lively stones. I Peter 2:5 "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." What they received in the promised land was by grace. The Christian is saved by grace. We will see in these Israelites that, they received cities they had not built, and crops they had not planted. By grace are ye saved, not of yourself. Not only does "Canaanland" symbolize heaven, but it, also, symbolizes the walk of grace of the Christian.

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

In many places in the Bible, stones have been erected in a memorial for something special God has done. Even the secular world would erect stones to remember some special event. The children of Israel, who are not born at

this time, will look at these stones, and ask what they are for? Their parents are to relate the happenings here to them.

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

The Jordan River stood between the people and the promised land. There were no bridges handy for them to cross over. God provided them a way through the bottom of the river. When the priests stood in the edge of the water, the river stopped flowing and stood in heaps at either side of the way God provided. The stones were taken out of the river bed, and set up on the western bank of the river in memory of this event. Christians are led by the Spirit of God, as these people were led by the presence of God in the ark. We, too, must explain to our children of the wonderful things of God.

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

These stones were taken from the place in the middle of the Jordan, and placed on the land where the children of Israel lodged.

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

It appears from this Scripture, that the chosen men of the twelve tribes carried twelve large stones into the water and left a memorial in the midst of the river. They took another twelve stones from the midst of the river, and set them up on the western bank of Jordan. It is as if they lay their earthly burdens down, and picked up their cross to follow the LORD. It is as if they had left the law in the river, and accepted the grace God provided them.

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

All of the activity of moving the stones took place, while the priests were still in the river. The people all passed over safely, and then, the priests passed over safely. The water did not begin to flow again, until the priests stepped out of the water with the ark on the west side of Jordan.

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

The people viewing the ark carried by the priests, had several purposes. It would give them strong courage for the battles ahead. It would give them a knowledge that God would be with them. It would give them

knowledge that the priests were God's spiritual agents on the earth. It would, also, help them to realize that Joshua was God's choice to lead them.

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

We remember, that their families had stayed on the eastern side of Jordan, where they had chosen grasslands. The men 20 years old and older had come on this trip with Joshua, to help the other tribes take over their promised land. They have brought their arms, and are ready to fight.

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

This forty thousand are those of the two and one half tribes mentioned in verse 12. This is not the total number of armed men that they had. It appears, they left some protection behind for their families.

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

One of the reasons for the miracle at the Jordan River, was so the people would know the same anointing was on Joshua that had been on Moses. Israel's respect for Joshua grew greatly at the opening of the River Jordan under instructions given to them through Joshua.

Joshua 4:15 "And the LORD spake unto Joshua, saying,"

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

This is a further explanation of God specifically telling Joshua to call the priests out of the Jordan River. The priests obeying Joshua shows they, too, accept the words of Joshua as being direct from the LORD.

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

This is just an explanation that Joshua did as God commanded him.

Joshua 4:18 "And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, [and] the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as [they did] before."

We see that the miracle of the River Jordan ceasing flowing, was for just as long as the priests remained with the ark in the water. The instant they removed their feet onto dry land, the water of the river flowed again, as it was in the beginning.

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

Their first month [Abib] is about the same as our April. They stopped in Gilgal, which is at the door of Jericho.

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

It seems that, Joshua placed the stones, one upon another and made a memorial with them at the camp sight of Gilgal.

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

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

Generations to come would see the stones erected here, and ask why they were there? They are to tell them of the miracle of the crossing of the Jordan River here.

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

In both of these instances, the water stood in a heap at their sides, as they crossed through on dry ground. The only real difference was in the way it dried up. The Jordan River dried up as the priests stepped into the water. There were no priests at the time of the Red Sea crossing. The Red Sea crossing symbolized leaving the world {Egypt} behind, and passing through the water {baptism}. The crossing of the Jordan symbolized receiving heaven.

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

This last verse shows that this reaches much farther, than just that time. This is a sign, not to these Hebrews, but to all of mankind. Every time they read the Bible, they should be able to see the hand of God in this. This should encourage every Christian to realize all over again, that we serve a Mighty God.

Joshua 4 Questions

1. How do we know this is a continuation of the last lesson?
2. What were the twelve men to take out of the Jordan?
3. What were they to do with them?
4. The verses are not always in _____ order.
5. Why was the shoulder where they carried the stones?
6. It was as if they had lain their load of _____ down in the river.
7. The carrying out of the stones was as if they had taken what upon their shoulders?
8. The number twelve is a _____ number.
9. Quote 1 Peter chapter 2 verse 5.
10. What they received in the promised land was by _____.
11. They received cities, they had not _____.
12. They received crops, they had not _____.
13. What does "Canaanland" symbolize?
14. Who will these stones be a sign to?
15. Who used stones as memorials?
16. The _____ stood between the people and the promised land.
17. _____ provided them a way through the river.
18. What happened, when the priests stepped into the river carrying the ark?
19. Christians are led by the _____ of God.
20. Where were the stones placed?
21. Why was it twelve stones the leaders picked up?
22. Where were the two memorials set up?
23. Symbolically, what had they left in the river?
24. Why did the ark pass over in the sight of the people?
25. Who, from the east side of Jordan, passed over ready for battle?
26. How many men with them were ready for war?
27. Verse 14 says, The LORD magnified _____ in the sight of all Israel.
28. What helped the people have more confidence in Joshua?
29. Who told the priests to come out of the Jordan River?
30. When did the water in the Jordan begin to flow again?
31. What day did the people come up out of the water?
32. What was Israel to tell generations to come about the stones erected on the west of Jordan?
33. How far will this knowledge of the mighty hand of God reach?

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

We find that Rahab had spoken the truth about the hearts of the people being melted in terror of their destiny. They are not terrified of Israel, but of Israel's God. The Amorites on the east side of Jordan have already been defeated. That, along with the knowledge that God dried up the Jordan River for their passage, has frightened the people of Canaan into not resisting the Israelites. In fact, the people of the land are in a state of shock. They have lost the spirit to fight.

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

This does not mean to circumcise someone who has already been circumcised. This is speaking of those born on the trip across the wilderness, who have grown up uncircumcised. This cutting away of the flesh of the foreskin symbolizes the cutting away of worldliness. The Christian is circumcised in his heart. Colossians 2:11 "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:" Romans 2:29 "But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God."

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

This just names the place the circumcisions took place here.

Joshua 5:4 "And this [is] the cause why Joshua did circumcise: All the people that came out of Egypt, [that were] males, [even] all the men of war, died in the wilderness by the way, after they came out of Egypt."

Joshua 5:5 "Now all the people that came out were circumcised: but all the people [that were] born in the wilderness by the way as they came forth out of Egypt, [them] they hadnot circumcised."

Since the time of Abraham, the Hebrew men had been circumcised on the eighth day. During the wilderness wanderings, they had not circumcised the boy babies on the eighth day. The circumcising of the men was a symbol of their covenant with God. This would be a renewing of their covenant with God.

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

We remember, the rebellious people who had come to the promised land 38 years earlier, and could not go in, because of their lack of faith in God. God punished them by extending the wanderings, until those who were 20 years old, or older, died off. The next generation, who had not lacked faith in God, inherited the promised land of milk and honey.

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

The covenant was sealed with this circumcision of all the men. This is a recognition of their covenant with God. Every male, from 8 days old to time of death, was circumcised.

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

This was a short time to rest, until they were healed.

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

As we said earlier, this was symbolic of cutting away the sins of the world. Their lives should no longer be controlled by the lust of their flesh. Christians should not be pleasing the desires of their flesh, either. We must cut away the worldliness from our hearts. The Spirit must rule over the flesh, to be in right standing with God.

Joshua 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."

They had been instructed of Moses from God to keep the Passover, whenever they entered the promised land. The 14th day of Abib {near our April} was Passover. The renewal of their covenant with God required the keeping of the law of God.

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

The Feast of Unleavened Bread began at Passover. It appears this was kept, as well.

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

The heavenly Bread {manna} had fed them during their wilderness wanderings, when there was nothing else to eat. Now, they are in the land full of food. They will eat of the good of the land. The manna did not cease, until they had passed over into their promised land. The miracle of the manna was made even more real by its stopping, just after they arrived in the land of plenty food.

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

This was a vision, or an appearance, of an angelic being in the form of a man. The sword drawn speaks of war. Joshua asks him, who this is speaking of, them or their enemy? Joshua knew this was a supernatural happening, or he would not have walked up to a man with a drawn sword.

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

He is not for the adversaries. He has come to lead that vast army of God against the enemies of Israel. Joshua, recognizing the fact that he is the captain of the host of the LORD, fell on his face to worship God. It would be correct for Joshua to worship Him, if this is the manifestation of the One we call Jesus. The Lord does appear to lead a mighty army in Revelation. Joshua calls Him his Lord. It is either the Lord, Himself, or an angel He has sent for this task.

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

This is the same thing the voice from the burning bush had said to Moses. Any place the presence of the Lord is, is holy ground. Exodus 3:5 "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground." Joshua is aware of the presence of the Lord here. He removes his shoes.

Joshua 5 Questions

1. What had the kings of the Amorites and Canaanites heard that frightened them?
2. How was their fear described?
3. Who had earlier spoken the truth about these kings?
4. Who are they terrified of?
5. Why was Joshua to make him sharp knives?
6. Who will this be done to?
7. What does this symbolize?
8. Quote Colossians chapter 2 verse 11.
9. Quote Romans chapter 2 verse 29.
10. What did they name the place where this happened?
11. Why was this necessary?
12. The circumcising of the men was a symbol of their _____ with God.
13. Why were all the men of war allowed to die in the wilderness?
14. Who would be circumcised?
15. Quote Joshua chapter 5 verse 9.
16. The _____ must rule over the _____, to be in right standing with God.
17. What day did they keep the Passover?
18. The renewal of their covenant with God required the keeping of the _____ of God.
19. Verse 11 speaks of what feast being kept?
20. When did the manna cease?
21. How was the miracle of the manna made even more real?
22. What did Joshua see in verse 13?
23. What was this?
24. How do we know Joshua knew this was supernatural?
25. Who did He call Himself?
26. What did Joshua do, when He said who He was?
27. What had He come to do?
28. Who does the author believe this is a manifestation of?
29. What did He tell Joshua to do?
30. Why was he to do it?
31. When was this same thing said before?

We will begin this lesson in Joshua 6:1 "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in."

Jericho had locked their gates, and they were not letting anyone in or out. Rahab had mentioned to the two spies that the whole town was terrified of what might happen. They had all heard of the destruction of Og and Sihon just across the Jordan from them. Now, they have heard about the Jordan River opening to allow them to cross. They are afraid of Israel's God, not of Israel.

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

The Captain of the Lord's host and the Lord here are probably the same. This is assurance from the Lord that Jericho will fall into the hands of the Israelites. Jericho had a mighty army, that would match any army that came against them, except the army of the Lord. God does not say, "Perhaps I will give, but I have given" It is already settled that Jericho is theirs.

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

The entire army, which were literally hundreds of thousands of men, should walk around the city wall once each day for six days.

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

It appears, that each day the priests went with the trumpets of ram's horns around the city once for six days. They blew the ram's horns, as they walked around the wall. Again, the priests with the horns were in front of the ark of the covenant going around with them. "Seven" means spiritually complete. Notice, the seven priests, with seven horns, walked seven days around the city wall. The seventh day they went around seven times. This is a spiritual war that God will complete. These trumpets were like jubilee. They were the sound of victory. These are not the silver trumpets, but of ram's horns.

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

The horn of jubilee was to sound with a long blast with the ram's horn. When the people hear the blast from the horn that is long, then they give out with a shout from all of the hundreds of thousands of warriors. Some writers compare the horn that blows here and topples the walls of Jericho, with the trumpet that Jesus blows and calls the people to Him in the sky. In both cases, the people ascend.

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

Just as the priests carrying the ark of the covenant led the way into the Jordan River, they go with the army here. The main difference is there are seven priests with rams' horns trumpets.

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

The priests, possibly, passed the message on to the troops as they passed them. It appears from this that, Reuben's, Gad's, and the half tribe of Manasseh's armed men went before the priests with the horns, and then the ark, and then the other members of the army.

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

This is the order of the march around the city wall. It seems, the priests blew the trumpets for the march.

Joshua 6:9 "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."

This is very similar to the march through the wilderness. The Ark was between the tribes. The blowing of the trumpets gave the army of Israel courage, and frightened the people of Jericho.

Joshua 6:10 "And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall [any] word proceed out of your mouth, until the day I bid you shout; then shall ye shout."

The people were not to speak at all, while they were marching around the city. They would give the shout of victory at the precise time that Joshua told them to. Their obedience to the will of God is what really wins this victory for them. The order that this march was done in, makes the people inside the wall even more frightened. They feel the wall around the city will protect them for a time, but they know they are doomed eventually. The people of the city have seen the ark of the covenant, which professed the presence of God with this people. They know God is about to do a miracle, but they have no idea what.

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

The procession has begun here. Just once around the city the first time.

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

It seemed one group of priests carried the ark, and another group walked in front of it with the trumpets made of rams' horns.

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

The armed troops, that we know about, are the troops of Reuben, Gad, and the half tribe of Manasseh. It appears, they were in front of the priests. The next in procession would be the priests with the trumpets, then the priests carrying the ark. The rest of the troops of Israel followed the ark.

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

This strange procession went around the city once each day for six days. The troops were silent. The only sound was the blowing of the trumpets. The people inside the wall had never seen a battle conducted like this before. They knew in their hearts something was about to happen, but they did not know what.

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

This waiting had to be hard on both sides of the wall. The fear was mounting inside Jericho. The marching of the troops on the outside of the wall was teaching them to be obedient to the commands of God. It would have been foolhardy to try to break into the walls ahead of time. Perhaps, the LORD was showing them to follow in His ways, which are not understood by common man. They should learn from this, that there is a time to wait patiently before acting. This may be the hardest lesson for any of us to learn. We have discussed the number seven meaning spiritually complete. It is interesting that this is done on Sabbath. The early rising was to afford them time to compass the city seven times in one day. The spirituality of this day, perhaps, entered in here.

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

At the command of Joshua, this entire mass of people shouted in victory. The trumpets of the priests were blowing. This had to be an enormous sound all at once.

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

The entire city full of people will be destroyed, except for faithful Rahab and those of her household. Over and over, we have seen the faithful saved in the middle of the tumult. Rahab is no different. She believed in God, and it was counted unto her as righteousness. Just as Noah's family was

saved by Noah's act of faith, Rahab's family was saved by her act of faith. She had been a friend to God.

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

The entire city, except Rahab and her household, was accursed. This meant everything, as well as everyone, was accursed. The Israelites were to be a holy people separated from worldliness. They were not to desire anything of this city, because some of the sinfulness of the city would be on those things. These people had worshipped false gods and practiced all sorts of evil. The things of this city would need to be destroyed, to cleanse the city.

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

The precious metals could be heated and melted. They belonged to God. They would be purified, because they were holiness unto the LORD.

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

Whether this large army of people walking around the wall had weakened the foundation, or whether God sent a small earthquake, or whether the shout from so large a number shattered the walls, we do not know. Whatever happened, it was a miracle of God. The entire wall fell at once. The army did not trickle into the city. They all entered at once. It is interesting that, Rahab's house was in the city wall, and it did not fall. It was not difficult for them to take the city.

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

This was total annihilation of every living thing, except Rahab's household. One of the reasons for them not taking booty, is that this was a holy war. They were not to make war for personal gain. This was a holy war. The purpose of war is very important.

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

This is so beautiful to me, because it verifies the following Scripture. Psalms 91:7 "A thousand shall fall at thy side, and ten thousand at thy right hand; [but] it shall not come nigh thee." God has saved Rahab and her household in the middle of this destruction. Notice, Joshua did not say go, and see if you can find her. She was in her own house {a portion of the wall which was unharmed}. The two she had befriended were to come, and get her and her household, and carry them to safety.

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

They were supernaturally protected by God, Himself. They were left outside the camp of Israel, because they were Gentiles. The Jews classed them as unclean.

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

The sin of this city was burned away in the fire. The precious metals belonged to God, and were taken to the treasury of the house of the LORD. We discussed how metals are purified and made clean for another use, by heating them until they melt.

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

Rahab, not only was saved, but all her household. She was accepted into Israel, because of her faith in the LORD, which caused her to hide the spies.

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

Even unto this day, Jericho has never been rebuilt. "Adjured", in this verse, means caused them to swear.

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

Joshua 6 Questions

1. Why was Jericho shut up, so no one could enter or leave?
2. Who are they afraid of?
3. The Captain of the LORD's host is the same as the _____.
4. What positive statement does God make about Israel and Jericho?
5. How many times each day, were they to go around the city for six days?
6. Who go before the ark?
7. What do they have with them?
8. The number "seven" means _____.
9. How many times were they to go around the city on the seventh day?
10. The trumpets were the sound of _____.
11. What were the horns made of?
12. How large was Israel's army?
13. When do the people shout?
14. What do some writers compare the horn that blows on the seventh day with?
15. What effect does the shout of the people have?
16. What is different about the priests that carried the ark into the water, and the priests, here, that go with the troops?
17. Who were the armed men, probably?
18. How does the marching order around the city remind us of the march across the wilderness?
19. What had Joshua commanded these troops not to do, until he gave the order for the shout?
20. When they were not marching around the city, what did they do?
21. What was the order of the march?
22. What lesson can be learned by this seven day march?
23. The city shall be _____, even it and all that are therein.
24. Why was Rahab and her household saved?
25. All the metals are to be saved for what?
26. What are some of the possibilities why the walls fell?
27. What did the Israelites utterly destroy?
28. Who did Joshua send to get Rahab and her household?
29. Quote Psalms chapter 91 verse 7.
30. After they brought Rahab out, what did they do with the city?
31. What does "adjured", in verse 26, mean?

We will begin this lesson in Joshua 7:1 "But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel."

In the last lesson, we found that God had forbidden the people to take anything from this evil city. It appears, from this, that Achan has done the very thing God had forbidden them to do. He has been tempted, and taken of the accursed things. Notice, that this is just one man who brought this terrible thing on the entire company of Israelites. This is similar to one minister going bad, and all Christendom suffering for it. Sin, of this nature, has an effect upon this man, the family he was born into, the tribe he came from, his immediate family, and the people of God in general. This cannot be tolerated.

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

This is the same as sending the spies to Jericho to search it out. Joshua sent these men, so there is nothing wrong with them searching out Ai, to take it.

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

This is not a heavily fortified area, and it does not have many people to fight. The Hebrew spies, say it will take only two or three thousand men to take it.

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

Their confidence in their own ability sent them to a war not blessed of their God, and Israel fled before them.

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

When the Israelites saw they were defeated, they ran in fear. Israel lost 36 men in this battle. The Israelites had become over confident in their own ability, instead of knowing God had won Jericho for them. When they saw their men killed, they ran in fear.

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

This is a sign of great mourning. Joshua knows that God was not with the men who went against Ai. He does not understand why God was not with them. God had told them to take this land. He and the elders fell on their faces before God and threw dust on their heads, trying to reach God. This was near the ark, where the LORD's presence was.

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

These are words that came from Joshua, because he did not understand why they had failed at Ai. He reminds God that this was God's request for them to come and take this land. They would have been perfectly satisfied with the land Gad, Reuben, and the half tribe of Mannasseh received on the other side of Jordan. Joshua is like so many Christians today. When troubles come, he immediately decides God is not with them. It is almost as if he is blaming God for their failure.

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

The only reason God allows Joshua to say all of this, is the fact he is unaware of the problem. It is a shame for them to turn their backs on the enemy. It is, also saying, their God is not sufficient for these battles. Joshua sees this as a shame they have brought on God.

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

This would give their enemies confidence to come against Israel. The name of the LORD was glorified in the victories of Israel. This will bring shame to the people of God and to the LORD. When Christians, who are God's representatives on the earth, go bad, it defames God, as well as the person.

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

This is almost a reprimand of Joshua by the LORD. He says, get up from there, and find out the reason for the problem. It is not God's fault that they failed, it is theirs. Praying to God will not fix this. Joshua must root out the problem, and deal with it.

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

Now, we see the cause of the problem. Israel has sinned. God will not bless them, when there is sin in the camp. God's blessings on Israel depended on their obedience to His commands. They have done the very thing He told them not to do. They have taken of the accursed things.

Joshua 7:12 "Therefore the children of Israel could not stand before their enemies, [but] turned [their] backs before their enemies, because they

were accursed: neither will I be with you any more, except ye destroy the accursed from among you."

God has removed His blessings from the entire house of Israel, until they rid themselves of this accursed thing and the accursed people who did this. The people became accursed, when they took the things.

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

Israel is like the church in this. They are thought of as one body. They must remove the accursed, before the whole nation becomes accursed. "Sanctify" is to set aside for the purposes of God. They must ceremonially cleanse themselves, and be ready to stand before God. The sin in the camp must be removed, before God will go with them in battle.

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

All of the tribes must appear before the LORD. The LORD will separate out the tribe where the problem is. Then, that tribe will pass before the LORD, and He will separate out a family where the problem is. The households of that family, in turn, will pass before the LORD in judgement, and God will separate out the household with the problem. The last judgement will separate the individual man that caused the problem.

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

The cleansing of the camp has to be with fire. The accursed thing, and everyone who has come into contact with it, must be burned to cleanse the camp. Even all his possessions shall be burned, because they have become accursed, too. The sin is the breaking of the covenant with the LORD.

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

God first revealed that the person was of the tribe of Judah.

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

Now, we see the family of Zabdi separated out as the guilty family.

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

The household of Achan was separated out.

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

Now that God has singled Achan out, Joshua wants him to tell what he has done, and repent.

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

Achan knows he is caught, and begins to confess his sin in detail. He knows his only chance lies in forgiveness.

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

One of the ten commandments of God is, "Thou shalt not covet". He has broken God's law. He did not confess, until after he was found out. It is too late for forgiveness. The silver and gold belonged to God, so he has stolen from the LORD. The garment was unclean and should have been burned. He knew how bad this was, he had buried the things in the floor of his tent.

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

This is immediately checked out, and found to be true.

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

This is speaking of the accursed things found in the possession of Achan. The sin is exposed to the entire camp. The punishment, here, will serve as a warning to the others, not to commit a similar sin.

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

The reason for all of Israel being involved in the punishment, is to show their disgust of the sin committed. The family and everything else Achan owned were accursed, because of their near contact with the accursed thing. They were brought to be destroyed along with Achan. The valley of Achor was above Jericho. "Achor" means trouble.

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

Notice, all Israel was involved in their stoning to show their disapproval of their sin. After they were dead from the stoning, they burned

them and everything they owned. There would be nothing of it left to contaminate the camp. Joshua's question is valid. They had brought grief on all of the Israelites with their sins.

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

We remember that, heaps of stones were done in memorials of things that happened. This heap would be a constant reminder of what sin will bring. It is correct for this place to be called valley of trouble {Achor}. God is satisfied the sin is removed, and ceases His anger.

Joshua 7 Questions

1. How had Israel committed a trespass against God?
2. Who committed the sin?
3. What tribe was he from?
4. This one man bringing this terrible thing is similar to what for the Christians?
5. Where did Joshua send spies?
6. What report did the spies bring back to Joshua?
7. How many men went to Ai to fight?
8. What happened to them?
9. How many of Israel died?
10. What did Joshua do in grief over the lost battle?
11. Who mourned with Joshua?
12. What rash statement does Joshua make to God?
13. The name of the LORD was glorified in the _____ of Israel.
14. When Christians go bad, it _____ God, as well as the person?
15. What does God tell Joshua to do, that is almost a reprimand?
16. What must Joshua do?
17. What was the sin?
18. When will God return to bless Israel?
19. How is Israel like the church in this?
20. What must they do, before standing before God?
21. By what process of elimination shall God set the guilty person out?
22. What will happen to the person found with the accursed thing?
23. Who, besides Achan, was stoned to death?
24. What was done, after they were stoned to death?
25. What had Achan taken?
26. Who did the metals belong to?
27. Where had he hidden the accursed thing?
28. Who stoned them?
29. What was the purpose in this?
30. Who had Achan brought grief upon?
31. What does "Achor" mean?

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

The LORD encourages Joshua here. The first time they had sent 3,000 men. This time, the LORD tells them to take all of the fighting men. God is with them, and Ai will crumble and fall. It is no problem to defeat all obstacles before them, if the Lord is with them. The real enemy they face is sin that might crop up in their own ranks.

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

Christians are in constant warfare with the devil, or the lust of their own flesh. God is with us, and we are victorious, when we stay faithful to Him. Even though God sees that we have victory, we still have to fight the war. We notice, in the verse above, that they may keep the spoil of Ai, unlike the spoil of Jericho which was accursed. They are allowed to keep the cattle, as well. This ambush is to keep them from running away.

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

This is ten times the number that went against Ai the first time. It appears, that Joshua assaulted Ai with 30,000 men. It, also, appears from another Scripture, that 5,000 men were used in ambush. They moved by night, so as not to be detected. Notice, God has Joshua to figure out the details of the battle plan. God will help us, but we must put out effort, as well.

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

He moved the entire army near to the city. They were to wait there for further orders.

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

It appears that Joshua, has chosen some men to go with him into the edge of the city. When Ai attacks this small group of soldiers, they will appear to be retreating, and bring them to the men who are waiting outside the city.

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

This is just a trick to get the fighting men of Ai out of the city, chasing this group led by Joshua.

Joshua 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."

After Joshua has led the soldiers out of Ai. The 5,000 of Israel who had waited in ambush, will go in and take the city. The LORD is with them, so the trick will work.

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

This city is like Jericho. It is to be destroyed by fire, after they have taken it. There is no other reason given for this, than the fact that God commands it.

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

It appears, there were 30,000 fighting men, and 5,000 of them lay in ambush, waiting for Joshua to draw them out of the city.

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

This is not the same as the numbering in the book of numbers. This is a surveying of the troops. Joshua and the elders led the way into Ai.

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

The other troops were stationed on the west side, and these are on the north side. There was just a valley between them and Ai.

Joshua 8:12 "And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city."

This seems to be a repetition of the earlier verse. It appears, this 5,000 is part of the whole.

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

It seems that, Joshua left a group on the west, and on the north, and then, took a group to the middle of the valley near Ai to entice the army into the ambush.

Joshua 8:14 "And it came to pass, when the king of Ai saw [it], that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the

plain; but he wist not that [there were] liers in ambush against him behind the city."

It appears that, the trap worked. The king of Ai came out into the valley to fight with Joshua and his men. The ambush took place at this point.

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

Joshua pretended to be beaten, all the while leading the men of Ai away from the city.

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

The shouting of the men of Ai was a victorious shout, which drew the people to follow and see the victory.

Joshua 8:17 "And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel."

This explains that every man went with the pursuit of Joshua and the army of Israel, not even realizing they were leaving their city open for attack.

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

This spear seemed to be the signal to those lying in ambush in the north and the west to go and take Ai. This is similar to Moses stretching out the staff God had given him, and bringing judgement from God.

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

They not only take the city, but set fire to it, as well.

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

When the men of Ai saw the fire, they knew they had been tricked. There is, now, no where to run, because Joshua and his men are on one side, and the men who set fire to Ai are on the other.

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

Joshua had not been afraid at all. They had lured the men out of the city. Now, they turn on the men of Ai, and kill them.

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

By this time, the men who had been in the city have, now, turned on the troops of Ai from the other side of where Joshua attacked them. They kill every one of them.

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

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

When they had made sure they killed all of them in the field, they returned to Ai, and sought out any that might have lived through the fire, and killed them.

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

The city, perhaps, had more people than 12,000. That was the number of adult men and women that were killed. It appears, from this, that there were no men left alive, except for the king who had been taken to Joshua.

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

Joshua kept his spear pointed out to cause the people to continue to fight, until all of the inhabitants were killed.

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

The animals are to be saved, as gains from war. God allows them to spoil Ai. God had said it was alright to take spoil here.

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

The city of Ai was not only destroyed, but cursed for generations to come. It would never be rebuilt. This burning by Joshua was in addition to the burning the soldiers had done. This speaks of total destruction.

Joshua 8:29 "And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase 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."

Joshua hanged the king of Ai, as an example to all that looked on, and those other nations who heard about it. It is written, cursed is everyone who hangeth on a tree. The carcass was taken to the gate of the city, and buried with a pile of rocks, as a memorial of this evil man.

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

This is a place to worship God, and thank Him for the victories. There would be no opposition to this type of thing, because of the example Joshua had made of Ai's king. The surrounding people would be terrified.

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

This is a verification that this was written after the book of Deuteronomy. These sacrifices were made, to continue the blessings of God upon these people.

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

These stones were plastered, as they had received instructions to do in Deuteronomy chapter 27 verse 2 through 4. Deuteronomy 27:2 "And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:" Deuteronomy 27:3 "And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee." Deuteronomy 27:4 "Therefore it shall be when ye be gone over Jordan, [that] ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster." Joshua has done exactly as God had commanded, and has written the law on these stones.

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

The presence of God, symbolized by the ark, was in the middle of the people. The people were gathered, and blessed of God.

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

This law was read to all the people, because it was the law of the people. They would be without excuse. They all knew the law, from the least to the greatest.

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

Since it was possible for the women and children to sin, they must hear the law, as well. Even the stranger, that lived among them, was subject to the law. A person could not keep the law, unless he knew what the law was. It was very important that it be read aloud to the people.

Joshua 8 Questions

1. What does the LORD tell Joshua, in verse 1, to encourage him?
2. What is the real enemy they face?
3. What will be different about their destruction of Ai from the destruction of Jericho?
4. Christians are in constant battle against the _____.
5. How can we win the battle?
6. How many men did Joshua send out by night?
7. What were these men, that went out by night, to do?
8. Where will Joshua go?
9. Why will Joshua appear to be running from them?
10. After the men of Ai come out to chase Joshua, what will those lying in ambush do?
11. Where were the two places the men were waiting in ambush?
12. When they take the city, what are they to do to it?
13. What is the numbering, in verse 10, speaking of?
14. Where did Joshua go to entice the men of Ai to chase him?
15. What does verse 15 say, that Joshua pretended?
16. Why were the men of Ai shouting?
17. What did Joshua stretch out, that caused the men in ambush to move on the city?
18. What is this spear similar to?
19. What did the men of Ai realize, when they saw the city burning?
20. Who slew the men of Ai?
21. Who was the only one kept alive?
22. They took the king to _____.
23. How many men and women fell that day?
24. How many men were left alive?
25. What did God tell the Israelites they could take at Ai?
26. The city of Ai was not only destroyed, but _____ for generations to come?
27. What happened to the king of Ai?
28. What was written on the stones, that were erected for an altar?
29. Quote Deuteronomy chapter 27 verses 2, 3, and 4.
30. Who did Joshua read the law aloud to?

We will begin this lesson in Joshua 9:1 "And it came to pass, when all the kings which [were] on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard [thereof];"

In the last lesson, we saw Ai destroyed like Jericho had been destroyed. The word quickly spread to the people in this area, that Joshua would lead his people against all of them, and destroy them. The names above, are lists of the people that would have to fight Joshua and the Israelites. It seems, these people have gathered to discuss their mutual problem.

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

They have decided, that they can not individually defeat Joshua and the Israelites. They came together and made an alliance, where they would fight Joshua and the Israelites all at once.

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

This is speaking of a confederation of cities, with Gibeon as their leader. These were Hivites. It seems, they had heard of the destruction of Ai and Jericho, and feared for their own lives. We mentioned before, that they feared Israel's God.

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

This "working wilily" means they schemed, and came up with a plan to save their lives. They were intelligent enough to know they would lose their lives, if they went to war against Israel and Israel's God.

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

Everything they took with them would make them appear to have been on a very long journey. Their clothes were worn out, and their food was stale.

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

They knew that Israel would not make an alliance with them, if they knew they were from close by. To save their lives, they lied about being from a long distance. We know that Rahab lied to the king's men, to save her life. This is a desperate move on their part, to save their lives.

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

In Deuteronomy chapter 7 verse 2, it was forbidden to make alliance with those who live among them. Deuteronomy 7:2 "And when the LORD thy God shall deliver them before thee; thou shalt smite them, [and] utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:"

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

These Hivites felt it would be better to be Israel's servants, than to die in battle against them. Joshua asks them, again, who they are, and from where did they come?

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

They speak of Egypt, instead of Ai and Jericho, to prove they are from a far country. They proclaim belief in Israel's God here. The miracles God has done along the way, have convinced them that He is truly God.

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

These two kings of the Amorites were on the eastern side of the Jordan River. They had been thought of as very powerful in battle.

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

Gibeon and the other cities in league, here, did not have a normal government with a king, as did the other countries around them. They governed themselves. Part of this is true. The people were more willing to be their servants, than to be dead.

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

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

This part is total deception and lies. They are trying to convince the leaders of Israel, that they came from a long way off.

Joshua 9:14 "And the men took of their victuals, and asked not [counsel] at the mouth of the LORD."

It is not wise to make such a decision, without asking counsel of the LORD. They made the same mistake many of us do, they went ahead without praying about their decision.

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

Their story has convinced Joshua and the leaders of their honesty. Joshua agrees to an alliance with them, and the princes swear to it.

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

It did not take long for Joshua to find out they had been tricked. Three days later, they are aware of their foolish mistake.

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

It is possible that these would have been the next cities to have been destroyed, and that prompted the men to come and make an alliance. These cities are all close together. They are located close to Jerusalem. "Kirjath-jearim" means the city of forests. It is better known for the fact that the ark remained there for approximately 20 years.

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

These princes had sworn to God that they could live. They could not go back on that. The congregation is disappointed in their princes, and make it known by murmuring. Their only real mistake was not praying, before they made such an important decision.

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

When Israelites took an oath, they could not and would not break it. They feared God, if they did.

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

They have no choice, because of the oath. They will have to let them live.

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

They had offered to be Israel's servants, and that is exactly what they will be. They had deceived Israel into sparing their lives. Israel will have to punish them for their deception. They make them servants of physically hard jobs, in way of punishing them for their lies.

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

We must remember, that these people were trying to live. They were not familiar with the law of God, and did not know it was a sin to lie. They were doing whatever was necessary to live. Joshua questions them, because of their dishonesty. We remember, in the previous lesson, how Joshua and Israel had tricked Ai, and got them to follow Joshua long enough for the men in hiding to burn Ai. A person will take drastic measures when he is about to lose his life.

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

This means they will not be freed of servitude at Jubilee. They will remain servants, as long as they live. Their destiny was servitude.

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

This is actually the truth. Their fear of Israel's God caused them to do this. They believed Israel's God would keep His Word and give them all of the land. They knew the inhabitants of Ai and Jericho had been destroyed. They were afraid for their lives. They felt it better to serve Israel, than to die.

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

They are willing to take whatever punishment Joshua places upon them. They feel it is better than death.

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

At least, their lives were saved. Joshua would not let the children of Israel destroy them, because of the oath that had been made in front of God. A very good lesson for the Israelites, here, and for us as well, is that hasty judgements should not be made. Every major decision should be made after prayerful consideration. We should ask God to keep us from making the wrong agreements with people. One of the most important decisions that any of us make aside from salvation, is the mate we choose for life. God says, in II Corinthians 6:14 "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" That is about what they have done here. They are yoked with those who know not God.

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

They were to serve Israel. It appears, that much of their physical labor was to cut wood for the altar of sacrifice and draw water for the temple washings, as well.

Joshua 9 Questions

1. What were the names of some of the nations in this land?
2. What had frightened them?
3. What do all of these people do, when they decide that individually they cannot defeat Israel?
4. What did the inhabitants of Gibeon do?
5. Gibeon is actually speaking of a _____ of cities.
6. These people from Gibeon were _____.
7. Who did these people of Gibeon fear?
8. What does "working wilyly" mean?
9. What did they believe would happen to them, if they had war with Israel?
10. What things did they do, to make it appear they had been on a very long journey?
11. Who did they go to see at Gilgal?
12. What did they want Israel to do?
13. This was a desperate move on their part to save their _____.
14. Quote Deuteronomy chapter 7 verse 2.
15. In verse 8, they offer to do what?
16. Why did they mention the miracles from Egypt, instead of the recent destruction of Jericho and Ai?
17. What two Amorite kings did they mention next?
18. What was unusual about their government?
19. What is deceptive about verse 12 and 13?
20. What mistake did Joshua and the men make?
21. The princes _____ to the agreement.
22. When did Joshua find out who they were?
23. "Kirjath-jearim" means what?
24. What is it better known for?
25. How did the congregation feel about the decision the princes had made?
26. Why must Israel not break the oath?
27. What punishment was spoken on these Hivites?
28. When will they be free not to serve?
29. What true statement did they make in verse 24?
30. God says, "Be ye not _____ together with unbelievers."
31. What was much of the physical labor they were to do?

We will begin this lesson in Joshua 10:1 "Now it came to pass, when Adoni-zedec 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;"

"Adoni-zedec" means lord of justice. This name of the king of Jerusalem indicates that at some time earlier Jerusalem had been inhabited by people who did believe in God. They are now inhabited by the Amorites who are very definitely not pleasing unto God. This evil king has received word that Israel is headed their way. He has kept up with their exploits along the way. He has even heard of the alliance of Israel with Gibeon.

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

The king of Jerusalem is very angry with Gibeon because they have set a bad example for the other cities around them, by surrendering themselves to serve Israel. Gibeon was bigger and stronger than Ai. They had mighty warriors. If they could not defeat Israel, who could? The king of Jerusalem thinks they showed cowardice.

Joshua 10:3 "Wherefore Adoni-zedec 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,"

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

There are several reasons these 5 evil kings wanted to come against Gibeon. One reason was they did not want the strength of Gibeon on the side of Israel. Another reason was to discourage any of the others from falling away. Another reason was their anger at Gibeon for doing this, and they wanted revenge. Adoni-zedec knew he could not defeat them by himself, so he got the other 4 kings to help him. They had made an agreement earlier to fight together against Israel.

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

They were less afraid of Gibeon than they were of the God of Israel. They think they will be able to eliminate Gibeon and they will have that problem out of the way. They have forgotten their alliance with Israel.

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

The Gibeonites knew they were no match for 5 groups of the Amorites. They quickly send for help from Joshua.

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

This was not because of any great love that Joshua had for Gibeon, but because of their agreement. This would also be an opportunity to eliminate 5 of their enemies at once. The Israelites had hundreds of thousands of soldiers.

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

The LORD encourages Joshua that they will fall to Israel. God fights on Israel's side and they cannot fail. Fear is the opposite of faith. God wants Joshua and Israel to have faith in Him.

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

The five Amorite kings had not planned on this happening. The "suddenly" shows they were not expecting Joshua and his troops.

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

This just says there was great loss of life of the Amorites at Gibeon. Those, who were not killed at Gibeon, ran. They fled to Beth-horon, Azekah, and Makkedah. This would soon be known as the land of Judah.

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

This is not a rockslide, but is speaking of giant hailstones that miraculously fall from heaven. Things like this Scripture let us know beyond a shadow of doubt that God is control of all the elements of the earth, and the heavens. God has killed the enemies of Israel here. It is interesting that more were killed of the enemy of these giant hailstones, that God sent, than were killed in the entire battle by Israel. It is also interesting that, none of the Israelites were killed with the hailstones.

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

We notice that, Joshua spoke to the LORD in this. This is not some miraculous power that Joshua has, it is the power of the LORD speaking through Joshua. Notice he speaks to the sun and moon as if that is their proper name. They are capitalized. The sun and the moon were created to be containers for the Light. The source of all Light is the LORD. Joshua is asking for the light to remain until he can finish this battle. Scientist

have now discovered that there was possibly a time when this very thing did happen. The sun and moon stood still at the Word of God.

Joshua 10:13 "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

It is normal for the sun to shine about 12 hours, so this would be assumed that the sun shone for 24 hours on this particular occasion. The book of Jasher is mentioned again in II Samuel 1:18 "(Also he bade them teach the children of Judah [the use of] the bow: behold, [it is] written in the book of Jasher.)" These two witnesses show that there was a book of Jasher. My own personal knowledge of this book is limited. It would possibly be a book such as the Apocryphal books. The sun shining twice as long this day as any other in history would certainly be classed as one of the great miracles of God.

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

The LORD answered the prayer of Joshua and extended the light until the battle could be finished. This day is like no other in all of history.

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

When the battle was won, Joshua returned to Gilgal with all Israel.

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

Their armies were dead, so they fled to a cave in the mountains. Makkedah was in Palestine.

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

It appears, that some of Joshua's men had followed and knew where the kings were hiding.

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

Joshua had them imprisoned by rolling great stones to the mouth of the cave. There would be no way out, unless someone from outside freed them.

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

This had probably happened before Joshua went back to Gilgal. He was not going to allow them to get away. The troops followed them, and killed them, until there were no more, except for the handful that escaped. If they had made it to their cities, they might have been able to hide from the

troops of Israel. They would not fail in destroying them, because it was the will of God for Israel to defeat them.

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

There were very few that escaped. Those few fled to their walled cities and hid from Joshua and all Israel.

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

This is explaining that there was no murmuring for what happened. The fact that they returned to Makkedah, instead of Gilgal, shows this is relating what happened before Joshua returned to Gilgal.

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

The 5 Amorite kings were brought out of their prison cave and brought before Joshua for judgement.

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

The names of the 5 kings are given again, here, to show they are the same that started this war.

We will continue this in the next lesson.

Joshua 10 Questions

1. Who was king in Jerusalem?
2. What had he heard about Joshua?
3. What had he heard about Gibeon?
4. "Adoni-zedec means what?
5. What does the meaning of his name indicate?
6. How did he describe Gibeon?
7. Why was he so angry at Gibeon?
8. Who did Adoni-zedec make a pact with?
9. What were some of the reasons the 5 evil kings wanted to come against Gibeon?
10. They were less afraid of Gibeon than they were of the _____ of Israel.
11. They were the 5 kings of the _____.
12. What have they forgotten about Gibeon?
13. When Gibeon saw them encamped around them, what did they do?
14. Why did Joshua come to help Gibeon?
15. What encouragement does the LORD give Joshua?
16. Where did they run for safety?
17. What were the stones, in verse 11, that God cast down on them?
18. What are some interesting things about those stones from God?
19. In verse 12 who does Joshua speak to?
20. Why were the sun and moon capitalized in verse 12?
21. How long did the sun shine that day?
22. Where is there another mention of the book of Jasher?
23. Quote Joshua chapter 10 verse 14.
24. Where did the five kings hide?
25. How did Joshua find out where they were?
26. What did Joshua have his men to do to the cave?
27. Where did the few that were left of the Amorites go?
28. Who were the five kings?

We will begin this lesson in Joshua 10:23 "And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, [and] the king of Eglon."

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

Verse 23 is repeated to show who the kings were and where they had been. It also brings us up to date about them being brought before Joshua. The kings had to be lying on the floor in front of these captains. To put their feet upon the necks of these Amorite kings, shows them that God has put their enemies under their control. This was to inspire the captains to go ahead and win all of this land.

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

This was to encourage them to have faith in God's ability to put their enemy into their control. Christians should share their victories over the devil with other Christians to encourage them to have more faith.

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

This does not say they died from hanging. We do not really know the method they were killed by. Joshua hung them out for all Israel to view. The entire army would be encouraged that God would kill their enemies before them.

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

At the end of the day they had served their purpose, and Joshua had them cut down and buried in the cave they had hidden in. Joshua was strictly keeping the law in Deuteronomy, as well. Deuteronomy 21:23 "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance."

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

Makkedah is not mentioned as one of the cities of the evil confederacy, but was friendly toward them because the kings hid there. All the people

were killed male and female. Joshua 6:21 "And they utterly destroyed all that [was] in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword."

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

All Israel, is speaking of all the able bodied soldiers. Libnah became one of the Levitical cities in the tribe of Judah.

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

The troops of Israel totally destroyed Libnah. They killed everyone, as we read about Makkedah, above.

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

The army of Israel moved from Libnah to Lachish. They seemed to be going from one city to the next destroying them.

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

This is unusual, to take a city in just two days, but we must remember that Israel had a very large army compared to these towns. In each case God had told Israel to leave no one alive. All the souls, means men, and women were killed.

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

Gezer was reported to have 14 foot wide walls surrounding it. The destruction of Gezer's army here is at Lachish. They came to help Lachish and were killed. This does not mean there were no inhabitants of Gezer who survived. It means the army that came to help Lachish died.

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

Joshua did not go to the city of Gezer from Lachish. He passed on to Eglon which had been part of the evil confederacy. Lachish and Eglon, had been part of that confederacy.

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

God was with Joshua, and it took only one day to destroy Eglon. Again, there was no one spared. They killed them all.

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

Hebron was another of the confederacy. Joshua had killed their men in their army at Makkedah. He now kills the rest of Hebron.

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

This, too, was totally destroyed. Joshua takes Hebron here. We will find in a later lesson that Caleb will retake it.

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

This had been a frontier fortress of one of the five kings of the Amorites.

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

God had commanded that they totally destroy the people of these cities, and make examples of their evil kings so no others would rise up in their place. Debir was destroyed as the other cities had been.

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

This seems cruel, but we must remember that all of these people had their opportunity to turn to God and they did not. They also could leave no women living besides the men, because they would intermarry with those who worshipped other gods. We can see the purpose in this is that God wanted them to be a holy, separated people to Him. The lands they took, and the cities they destroyed had been given to them as part of the promised land. God had given it to them as long as they remain obedient to His commands.

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

This is an explanation of how far the land reached that they had taken in this war. We also must remember they were acting under orders from God to do this. God fought for them and they were able to take the land God had promised them.

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

"At one time", means during this one campaign. It probably happened over a period of a few weeks. We remember one city was taken in two days and another in just one day. It seemed they went from city to city while they were fighting. God was with them and they won without much difficulty.

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

It seems, from this, that Gilgal was home base. This was a holy war, commanded by God, Himself.

Joshua 11 Questions

1. What did Joshua tell the captains to do to the five kings?
2. What does this show?
3. Why did Joshua tell the captains to fear not?
4. Why should Christians share their victories over the devil with other Christians?
5. What did Joshua do to the five kings?
6. Where did he bury the kings?
7. Quote Deuteronomy chapter 21 verse 23.
8. Where did Joshua attack that day?
9. Whose life was spared?
10. Quote Joshua chapter 6 verse 21.
11. Who is all Israel, in verse 29, speaking of?
12. What was the second city destroyed?
13. Lachish was taken in _____ days.
14. What does "all the souls" mean?
15. Who came to help Lachish?
16. How wide were the walls at Gezer?
17. What did Lachish and Eglon have in common?
18. Joshua takes Hebron here. Who takes Hebron at a later time?
19. Where does verse 40 say they took?
20. Why was it important to leave none of the women living?
21. What does verse 42 mean by "at one time"?
22. How long did the campaign last, probably?
23. One city was taken in _____ days and another in _____ day.
24. Where did Joshua return after the fighting was finished?

We will begin this lesson in Joshua 11:1 "And it came to pass, when Jabin king of Hazor had heard [those things], that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,"

"Jabin" means intelligent. This was more of a title than a name. He was head of the Canaanites against Israel. It appears their governments were small and fragmented from the other little nations around them. Israel did not have to fight them all at once, because they had no lasting agreement with each other. With God leading Israel it was not a problem to take on one of these small nations and defeat them. It seems that Jabin was trying to form a group of the people around him to join in and fight Israel. Madon and Shimron are not known of elsewhere in the Bible.

Joshua 11:2 "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,"

These are some more of the small nations or kingdoms that Jabin is trying to get to come in with him to fight Israel. These are from the north, south and west. Chinneroth is one name for the Sea of Galilee. This was in the land of Galilee.

Joshua 11:3 "[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."

Now, we see all of the people that God had promised to give Israel are gathered against Israel. They could all be classed as Canaanites. Each had their own tribal names like Amorite, Hittite, Perizzite, Jebusite, and Hivite.

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

All of them together made up a sizable army. They also had many war chariots and horses. We might remember back, that Pharaoh had all of this too, and God drowned them in the Red Sea.

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

The reason they were willing to fight together is, they knew individually they had no chance against Israel. "Merom" means the waters of heights. They will all come against Israel at once.

Joshua 11:6 "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 needed encouragement with this large army set to come against them. The horses and chariots in particular made them seem more powerful than they were. "Hough" means hamstringing or exterminate. Notice, God says he

will deliver them up slain. The chariots will burn with fire. Perhaps, the reason God wants the horses and chariots destroyed is so Israel will not start depending on them for their own protection.

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

It appears, from this, that Joshua attacked.

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

Joshua's army was too powerful for them and they began to run. Joshua's troops followed them unto Zidon, unto Misrephoth-main, and unto Mizpeh and killed all of them.

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

The string behind the horses hoof was cut and left the horses of no use at all. They burned the chariots as well. God was Israel's help and they did not need earthly power.

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

Hazor was destroyed first because they were the ones who had put this coalition army together against Israel.

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

They killed all the women, the men, and even the children.

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

It appears, that some of the cities Joshua had already destroyed all the people in, had been repopulated with other people. He now burns Hazor with fire to keep this from happening here.

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

This perhaps, means these cities were up on a hill separate from the other cities. They were good look-outs. They would, also, not be easily repopulated because of their position.

Joshua 11:14 "And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote

with the edge of the sword, until they had destroyed them, neither left they any to breathe."

In many cases they had killed all of the livestock, as well. In this particular case, they had kept the livestock and spoiled the city, just killing all of the people.

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

We see from this, that Joshua was doing exactly as he had been commanded by Moses to do. God had given these commands to Moses before he gave them to Joshua. Deuteronomy 4:2 "Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you." Deuteronomy 7:2 "And when the LORD thy God shall deliver them before thee; thou shalt smite them, [and] utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:"

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

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

He did all of this in obedience to the commands of God. Deuteronomy 1:7 "Turn you, and take your journey, and go to the mount of the Amorites, and unto all [the places] nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates."

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

The war in the south lasted weeks, or perhaps a few months, but the war in the north lasted much longer. Some historians say the taking of their cities took somewhere between 5 and 7 years.

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

The cities all had to be taken by force, except the Hivites, who tricked Joshua into accepting them as servants of Israel. Gibeon was the main city that was saved.

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

God's wrath was against them, as it had been against Pharaoh of Egypt. In both instances God hardened their heart and then destroyed them. God had planned to give this land to Israel for their promised land. The people were not followers of God, so He destroyed them and gave the land to Israel.

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

The Anakims had been going back and taking over the cities that Joshua had already defeated. Now, Joshua goes in and destroys the Anakims. "Anakims" means long necked men.

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

There was a remnant of these giant people who lasted even until the time of David, because Goliath was a giant, over 9 feet tall. There was just a handful of giants left. They were almost annihilated in the time of Joshua, here. Gaza was a stronghold of the Philistines. Gath and Ashdod were too.

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

They took the entire promised land as God had commanded them to do. Joshua divided it up among the tribes as God had told him to do. This does not mean that he had killed every single person in opposition to Israel. It just means they were in total control of the land of promise. They cast lots to determine who got what piece of land. We remember, the Levites got cities instead of land. All the other tribes got their allotted land. There was no more war, because the few people left, greatly feared Israel's God.

Joshua 12 Questions

1. Who was king of Hazor.
2. What does "Jabin" mean?
3. This was more of a _____ than a _____.
4. What was Jabin trying to do, beginning with verse 1?
5. Chinneroth is another name for the _____ of _____.
6. What small nations could all be classified as Canaanites?
7. What two things did the Canaanite armies have that Israel did not?
8. Where did they meet to fight against Israel?
9. What does "Merom" mean?
10. What made these armies seem powerful to Joshua?
11. What does "hough" mean?
12. What will God do to their chariots?
13. Where did they run toward?
14. What, exactly, did Joshua's men do to the horses?
15. Why was Hazor destroyed?
16. Why did Joshua and his army kill all of the people?
17. What was meant by "stood still in their strength"?
18. In verse 14 the Israelites were allowed to take what?
19. Quote Deuteronomy chapter 4 verse 2.
20. Quote Deuteronomy chapter 1 verse 7.
21. What is meant by "long time" in verse 18?
22. Which was the only city that made peace with Israel?
23. What did God do to these people to cause them to fight Israel?
24. What does "Anakims" mean?
25. How tall was Goliath?
26. Gaza was a stronghold of the _____.
27. How was the land divided?

We will begin this lesson in Joshua 12:1 "Now these [are] the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:"

Joshua is about to give a complete description of the kings they had conquered, and the lands they had possessed. This first mention is of the kings and their lands on the eastern side of Jordan. The land on the eastern side of Jordan, you remember, was given to Reuben, Gad, and the half tribe of Manasseh. This was a beautiful land for grazing animals. The lands on the east side of Jordan had been ruled by the giants Og and Sihon. The land was bordered on the west by the Jordan River. It reached from the river Arnon to mount Hermon.

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

Numbers 21:23 "And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel." Numbers 21:24 "And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon [was] strong."

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

Chinneroth is the same as the Sea of Galilee, and the Salt Sea is the same as the Dead Sea. These are extremities of the eastern side of the territory. Beth-jeshimoth is speaking of the desert area near the Dead Sea. "Beth-jeshimoth" means house of desolations. It perfectly describes this area, even today. Pisgah was the mountain you could stand on and see the promised land. This was the mountain Moses climbed to get his view of the promised land. It was actually across from Jericho.

Joshua 12:4 "And the coast of Og king of Bashan, [which was] of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,"

Ashtaroth was a very evil city worshipping the stars. Og was one of the last kings of the giants. They were defeated by Moses.

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

The Geshurites were on the north east corner of Bashan. They bordered on Aram. They were located east of Jordan. The Maachites were the inhabitants of a small kingdom near Palestine. Some of these warriors joined Israel's army. The Geshurites and the Maachites are mentioned in the time of David, so they are not annihilated here.

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

On the eastern side of Jordan Moses was still in charge. The lands we mentioned in the previous verses here were all east of Jordan. These were the lands that were such good lands for livestock that Reuben, Gad, and the half tribe of Manasseh received. They had to go and help the other tribes fight for their land on the west side of Jordan, but the LORD gave them time to settle their families here, before going over the Jordan River.

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

Moses died, and was buried on the eastern side of the Jordan River. Joshua took over in His place and led their people across the Jordan River to their promised land. We remember, the lands are divided by lot after they have won the land from its inhabitants. This is their inheritance from God. Baal-gad was a city at the foot of mount Hermon. This borders Lebanon. Seir is the area of the Dead Sea.

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

This is a list of the people who were living there before the LORD had Joshua to take it for Israel. These were people who knew not God.

Joshua 12:9 "The king of Jericho, one; the king of Ai, which [is] beside Beth-el, one;"

In the previous lesson we got into the details of the overthrow of these kings and their lands. The kings were killed and most of the cities burned. There were many more cities than the ones listed here. These are some of the cities that were centers. Jericho and Ai were two of the more prominent cities.

Joshua 12:10 "The king of Jerusalem, one; the king of Hebron, one;"

Joshua 12:11 "The king of Jarmuth, one; the king of Lachish, one;"

Joshua 12:12 "The king of Eglon, one; the king of Gezer, one;"

Joshua 12:13 "The king of Debir, one; the king of Geder, one;"

Joshua 12:14 "The king of Hormah, one; the king of Arad, one;"
Hormah, and Arad were cities in the Negeb. This was a very dry area, bordering Edom.

Joshua 12:15 "The king of Libnah, one; the king of Adullam, one;"

This would later be associated with the Philistines.

Joshua 12:16 "The king of Makkedah, one; the king of Beth-el, one;"

Joshua 12:17 "The king of Tappuah, one; the king of Hepher, one;"

Joshua 12:18 "The king of Aphek, one; the king of Lasharon, one;"

Joshua 12:19 "The king of Madon, one; the king of Hazor, one;"

Joshua 12:20 "The king of Shimron-meron, one; the king of Achshaph, one;"

Joshua 12:21 "The king of Taanach, one; the king of Megiddo, one;"

Megiddo is in the area where the battle of Armegeddon will be fought in the end days.

Joshua 12:22 "The king of Kedesh, one; the king of Jokneam of Carmel, one;"

Joshua 12:23 "The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;"

Gilgal was the plain of Jordan.

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

In this group there are 31 kings killed. You can see by all of these divisions that they would have not been as strong as they would have been if they were one nation. There are many more cities taken. These are mentioned specifically because they were the primary city in their area. Many of the other cities Israel does not burn. They do kill most of the people, however.

Joshua 13 Questions

1. What is Joshua doing, beginning with verse 1?
2. These first few verses are on which side of Jordan?
3. Who was the land on the eastern side of Jordan given to?
4. Who had this area been ruled by?
5. This area was bordered on the west by the _____ .
6. Sihon was king of the _____ .
7. What did Sihon refuse Israel?
8. What were the results of this battle?
9. Chinneroth is the same as what?
10. The Salt Sea is the same as the _____ Sea.
11. "Beth-jeshimoth" means what?
12. What mount did Moses go on to see the promised land?
13. Who were the remnants of the giants?
14. The Geshurites were on the north east corner of _____ .
15. Some of the _____ warriors joined Israel's army.
16. On the eastern side of Jordan, _____ was still in charge.
17. Why did Reuben want the land on the east of Jordan?
18. What requirement was made of Reuben, Gad, and Manasseh to receive the land east of Jordan?
19. Where was Moses Buried?
20. Who took his place?
21. How were the lands divided?
22. Who were the people who previously owned the land of promise?
23. What were two of the more prominent cities destroyed?
24. What is Megiddo well known for?
25. How many kings, listed here, died?

We will begin this lesson in Joshua 13:1 "Now Joshua was old [and] stricken in years; and the LORD said unto him, Thou art old [and] stricken in years, and there remaineth yet very much land to be possessed."

We know that Joshua had been without a spot on his life all during the wilderness wanderings. He was thrust into the shoes of one of the greatest men in history {Moses}. He did not pale to him, however. He knew the task before him, and did it just as Moses had commanded him to do. The crossing of the Jordan River was just as dramatic as the crossing of the Red Sea, but has had much less fame. This is so interesting, to me, that God would say there is still much to do. This is very much like Christianity. The battle never stops. It seems, too, that we all must work, until Jesus comes, or until our life on earth is over. There is no retirement.

Joshua 13:2 "This [is] the land that yet remaineth: all the borders of the Philistines, and all Geshuri,"

These Philistines were powerful opponents. Some of the area of Lebanon was taken, and some was not. The Geshurites were the aboriginal inhabitants and were, also, known as the Avites.

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

The "Sihor" is a name given the Nile in Scripture. In this case, I believe it means something else. The word "Sihor" means black, dark, or turbid. It was, probably, a lake or a pool. Some believe this is speaking of the brook of Egypt. Ekron is a city about 11 miles north of Gath. The fly god was worshipped here. The others listed are the tribal nations classified as Philistines.

Joshua 13:4 "From the south, all the land of the Canaanites, and Mearah that [is] beside the Sidonians unto Aphek, to the borders of the Amorites:"

This is south of the Philistine tribes, not the southern most part of the promised land. All of Canaan, up to Philistine territory, is meant here. Mearah was, probably, a prominent cave, perhaps, the cave of Tyre. Aphek was supposed to be a place of rare beauty on the northwest slopes of Lebanon. Aphek is 23 miles north of Beirut.

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

The Giblites were inhabitants of Gebal, which was known, also, by Byblus. It was Phoenician. The Israelites never really inhabited this area, even though it was a part that was to have been conquered. Hamath was included in that.

Joshua 13:6 "All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, [and] all the Sidonians, them will I drive out from before

the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee."

Sidon remained independent. This is speaking of the part of the land of the Sidonians, that was included in the promised land. Israel did defeat them, and incorporated that into Israel. The hill country of Lebanon was the border on this side.

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

All of the land mentioned on the west side of the Jordan is to belong to the nine and a half tribes of Israel. The other two and a half tribes inherited their land on the eastern side of Jordan. Manasseh had a half tribe on either side of Jordan.

Joshua 13:8 "With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, [even] as Moses the servant of the LORD gave them;"

Reuben and Gad were herdsman, and they liked the pastureland on the east of the Jordan River. They were not mistreated by giving them this land. They had specifically requested it. Moses got permission from God for them to have it.

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

This is land on the eastern side of Jordan. Aroer was on the river. Arnon was in the extreme south of the territory of Reuben. Dibon became a city of Gad.

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

Sihon and Og were defeated by Moses, and all of their land was taken.

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

This is a repetition of chapter 12 verse 5. The Geshurites, we remember were on the northeast corner of Bashan. The Maachathites were the inhabitants of a small kingdom near Palestine.

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

Og had been a very powerful king, who led an army of giants. Moses and the children of Israel fought them, and killed nearly all of them.

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

Even up until the time of David, there were still some of them around. II Samuel 13:37 "But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And [David] mourned for his son every day."

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

The Levitical tribe was not to inherit land. They lived of the altar of God in the tabernacle. They did inherit cities to live in. They did not go to war, and they did not inherit land.

Joshua 13:15 "And Moses gave unto the tribe of the children of Reuben [inheritance] according to their families."

Now, they will explicitly show what land each tribe received. Moses gave Reuben's tribe their inheritance, before Moses died. They received land according to how many were in their families. This land would be theirs for all generations to come.

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

Joshua 13:17 "Heshbon, and all her cities that [are] in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,"

Joshua 13:18 "And Jahaza, and Kedemoth, and Mephaath,"

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

Joshua 13:20 "And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,"

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

We find that all of the above were given to Reuben's descendents for a possession. There were many cities not even mentioned. Some of them were burned with fire and some were kept as cities for the Reubenites. Each of the dukes were destroyed along with Sihon. They had ruled their people, and had made a treaty with Sihon. They were subordinate kings to Sihon.

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

A "soothsayer" is the same as a diviner, or someone who tells the future. We remember, the incident with Balaam and the ass. Balaam pretended to be on the side of the Israelites, but got the Moabite women to entice them into idolatry and adultery. He was killed, because of his evil heart.

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

The western side of their inheritance was the Jordan River. All of the list above was divided among Reuben's descendents.

Joshua 13:24 "And Moses gave [inheritance] unto the tribe of Gad,

[even] unto the children of Gad according to their families."

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

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

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

Joshua 13:28 "This [is] the inheritance of the children of Gad after their families, the cities, and their villages."

Each tribe had their land divided up among their families. Gad's inheritance joined Reuben's on one side. It extended to the sea of Galilee {Chinnereth} and to Jordan on one side. On the other side, it joined the inheritance of the half tribe of Manasseh, near the Sea of Galilee. They inherited many cities and villages along with the land.

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

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

Threescore, is sixty cities they inherited. The inheritance of the half tribe of Manasseh lay north of the inheritance of Gad.

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

Joshua 13:32 "These [are the countries] which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward."

The main thing we must see in all of this, is that God gave each one by inheritance the land they needed to take care of their families properly. All of this was on the eastern side of the Jordan River. The land taken from Og and Sihon, became the land of Reuben, Gad and the half tribe of Manasseh.

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

The tribe of Levi did not inherit land, because they had been chosen to minister to the LORD. Their inheritance was the cities they dwelt in, and they shared the offerings with the altar of God. They were not to go to war, nor were they to raise a cash crop. Their work was in the tabernacle, or in the temple.

Joshua 14 Questions

1. What did the LORD tell Joshua in the first verse?
2. What was just as dramatic a miracle, as the crossing of the Red Sea?
3. How does the statement, God made in the first verse, remind the author of Christianity?
4. These _____ were powerful opponents.
5. The Geshurites were the _____ inhabitants, known as the Avites.
6. The word "Sihor", in verse 3, means what?
7. What was it, probably?
8. What strange false god was worshipped at Ekron?
9. Mearah was, probably, a prominent _____.
10. What rare quality was at Aphek?
11. How far out of Beirut is Aphek?
12. Who were the Giblites?
13. What was another name it was known by?
14. Where is the land of the nine and one half tribes located?
15. Who got land on the other side of Jordan?
16. Why did they inherit their land on the east side of Jordan?
17. Dibon became a city of _____.
18. Who were the two great kings defeated, whose land had been on the east of Jordan?
19. Who were the remnant of the giants?
20. Which tribes were not destroyed, but lived among the Israelites?
21. Quote 2 Samuel chapter 13 verse 37.
22. What was the Levitical tribe to live of?
23. They did not go to _____, and they did not inherit _____.
24. How much land did each tribe receive?
25. Who were destroyed along with Sihon?
26. What is a soothsayer?
27. What terrible thing did Balaam do to the Israelites?
28. Which tribe's inheritance was between the other two?
29. How many cities did the half tribe of Manasseh receive?
30. What is the main message in this for us?

We will begin this lesson in Joshua 14:1 "And these [are the countries] which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them."

We see all aspects of the lives of the Israelites represented here. Joshua was their representative, like Moses had been, and was over all. The priests represented the church in all of this, and actually were under Joshua in matters like this. Then, the one chosen from each tribe to separate the portion each tribe got, was next. The order and the unity of the Israelites was shown in this. God had given explicit instructions to Joshua, and he had done exactly as God commanded him.

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

God had instructed them to cast lots, to decide which tribe got each portion of land. They believed the wishes of God would be shown in this manner. The land on the other side of Jordan had already been given. This casting of lots is for the land west of the Jordan River, to be divided to the nine and a half tribes.

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

We remember, the land on the eastern side of Jordan had already been given to Reuben, Gad and the half tribe of Manasseh. The Levites inherited some cities to live in, and their living was of the offerings in the tabernacle.

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

Since the tribe of Levi did not inherit land, there was an extra portion. God gave the tribe of Joseph, through his two sons, Ephraim and Manasseh, two portions. Without Joseph, there would have been no tribes. He had kept them alive in Egypt during the famine. The Levites received a small portion of land around the cities they inherited, to have a place to graze their cattle.

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

The commandment had been given to Moses, before he died. Moses had passed this information on to Joshua. Joshua did not question this. He did just as he had been commanded of God through Moses.

Joshua 14:6 "Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the

thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea."

Caleb was a Kenezite. He and Joshua were the only two, of the twelve spies that searched the promised land, that were allowed to see the promised land.

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

This is explaining that Caleb knew in his heart they could take the promised land, but he was outnumbered. After this search of the promised land, they wandered another 38 years in the wilderness before coming back to enter the promised land. This means, at that time, Caleb would have been 78 years old. Joshua's battles, with the enemy, have lasted about 7 years at this time. This means he is 85 years old, approximately, when this is written.

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

This is an explanation of Caleb's position in the matter of the searching out the promised land. Caleb believed that nothing was too strong for God. He believed, with God leading the way, they could take the promised land. The other ten {not including Joshua}, thought the people of Canaan were too strong for them to take. The ten doubters convinced the Israelites they could not take the promised land. Caleb was totally obedient to God, even in the face of all the other's doubt.

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

Numbers 14:22 "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;" Numbers 14:23 "Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:" Numbers 14:24 "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

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

We see a confirmation, that the time this is being spoken, Caleb is 85 years old. God had not let Caleb die with the doubters in the wilderness, but kept His Word and brought Caleb to the land of promise.

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

Caleb has just as much strength to do God's will at 85, as he did at 40. He is saying, he can protect the land that God gives him, because God is with him. He should be allowed to choose, because he had been faithful to God.

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

The Anakims were larger people than the Israelites. Caleb was not afraid of them, however. He placed his trust in God, not in the flesh of men. This is the area around Hebron. It is made up of hills and valleys. He would be coming against one of the strongest enemies they would face, but he was not afraid, because he knew the LORD was with him. His confidence lay not in himself, but in the LORD. He had been promised the land, and he wanted this specific land.

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

Joshua remembered the specifics of all of this, because he and Caleb were the two spies who brought back the good report. He did as Caleb requested, because he knew it was right.

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

We see that closely following the will of the LORD, brings rewards. He is given the parcel of land he desires, because of his great faithfulness. We, Christians, can take a lesson from this. God blesses those who remain faithful to do His will.

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

Hebron had, possibly, been the original name of this place. It had been renamed for the wicked giant Arba. Now, Caleb will change the name back to Hebron, as it was in the beginning. This city was known as the city of four, because it is believed Adam, Abraham, Isaac, and Jacob were buried there. Caleb received the most important city by his request. Christianity is a way of life. We obey the commands of our Lord and He blesses us.

Joshua 15 Questions

1. Who did the dividing of the land?
2. Who was Joshua's father?
3. What is represented in verse 1?
4. How was their land decided?
5. Which land was decided this way?
6. Who had given the land on the east side of Jordan to the two and a half tribes?
7. Who were the two and a half tribes by name?
8. What did the Levites inherit?
9. The living of the Levite came from the _____ in the _____.
10. Who were the two sons that inherited for the tribe of Joseph?
11. Who had the LORD given the commandment about the separation of the land?
12. Caleb was a _____.
13. Who were the only two, of the twelve spies, who were allowed to see the promised land?
14. How old was Caleb, when they searched the promised land the first time?
15. How much longer did they wander in the wilderness, after the incident at Kadesh-barnea?
16. Approximately, how long did Joshua lead the battles, before they actually separated the land?
17. What had the ten spies, who brought the evil report, do to the people?
18. What happened to the ten doubting spies?
19. What had Moses sworn to Caleb on that day?
20. Read aloud Numbers chapter 14 verses 22 through 24.
21. How old is Caleb at this writing?
22. What was Caleb's physical condition at this time?
23. Who does Caleb place his faith in?
24. Who were the people in the area of Hebron, that Caleb would have to defeat?
25. What city did Joshua give Caleb for an inheritance?
26. Why had Hebron been changed to Kirjath-arba?
27. The city of Hebron was known as the city of _____.
28. Who was believed buried at Hebron?
29. Christianity is a way of _____.
30. We obey the commands of our Lord, and He _____ us.

We will begin this lesson in Joshua 15:1 "[This] then was the lot of the tribe of the children of Judah by their families; [even] to the border of Edom the wilderness of Zin southward [was] the uttermost part of the south coast." Joshua 15:2 "And their south border was from the shore of the salt sea, from the bay that looketh southward:" Joshua 15:3 "And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:"

This is an account of the borders of the family of Judah. The wilderness of Zin was bordering on Edom. The shore of the Salt Sea indicates the furthest most coast of the sea. The literal meaning of "Maaleh-acrabbim" is Scorpion Rise. Miriam died at Kadesh, and was buried near there. Kadesh-barnea was the place where the spies brought their report to Moses. "Fetched a compass" means they were deflected to another direction. In this case, to Karkaa.

Joshua 15:4 "[From thence] it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast."

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

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

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

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

Since this Bible study is not of the geography of the Bible or an historical study, we will not dwell on these divisions of the land. There are some spiritual things we must see in this, we will touch on them. The "Sea of Egypt" means westward as far as Egypt. The boundary land of Judah ran even to the sea. The land of Judah and Benjamin will be later separated out from the other ten tribes of Israel, so it is important to realize where they are. The northern border began where the Jordan River entered the Dead Sea. Jerusalem was to be in the land of Judah.

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

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

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

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

It appears, from this, that the boundary from the mountain top was speaking of an aqueduct that brought water to Jerusalem. The word "compassed" means deflected. It is a change of direction. The "great sea" is speaking of the Mediterranean Sea. A very easy way to speak of Judah's land, would be to say it surrounded Jerusalem.

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

We saw in a previous lesson, where Caleb had requested Hebron as his inheritance. This explains further, that it was given to him, even though it was in the land of Judah. We see that Arba and Hebron are the same city.

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

These three were, probably, chiefs of the Anakims. Children, in this sense, means descendents.

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

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

We see, from this, that Kirjath-sepher was a strong enemy. This is the first mention of Caleb's daughter. The father chose the husband for his daughter, at the time this was written.

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

Caleb had been a brave man, so it is likely his brother would be, as well. This Othniel could have been Caleb's brother's son. This is the most likely. Othniel won the battle, and Caleb kept his word and gave his daughter, Achsah, to him to wife.

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

It seems from this, that Othniel got a smart wife. She asks her father for a certain field for herself and her husband. Caleb listens to her request.

Joshua 15:19 "Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs."

South, in this verse, is Negeb, which is speaking of a dry land. The land with the springs would bring water to their land. Water on this dry land would cause it to flourish. We see that Caleb granted his daughter's request.

Joshua 15:20 "This [is] the inheritance of the tribe of the children of Judah according to their families."

We see four divisions of the land of Judah. The south, the valley, the mountains, and the wilderness are the divisions. "According to their families" means large families got more, and small families got less.

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

Joshua 15:22 "And Kinah, and Dimonah, and Adadah,"

Joshua 15:23 "And Kedesh, and Hazor, and Ithnan,"

Joshua 15:24 "Ziph, and Telem, and Bealoth,"

Joshua 15:25 "And Hazor, Hadattah, and Kerioth, [and] Hezron, which [is] Hazor,"

Joshua 15:26 "Amam, and Shema, and Moladah,"

Joshua 15:27 "And Hazar-gaddah, and Heshmon, and Beth-palet,"

Joshua 15:28 "And Hazar-shual, and Beer-sheba, and Bizjothjah,"

Joshua 15:29 "Baalath, and Iim, and Azem,"

Joshua 15:30 "And Eltolad, and Chesil, and Hormah,"

Joshua 15:31 "And Ziklag, and Madmannah, and Sansannah,"

Joshua 15:32 "And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities [are] twenty and nine, with their villages:"

Now, we see the magnitude of the job of routing these people out. Just the 29 cities would be a large number of people to defeat. Most of these cities are not mentioned again. Ziklag is famous, because it was the residence of King David. These cities were all located in the southern area.

Joshua 15:33 "[And] in the valley, Eshtaol, and Zoreah, and Ashnah,"

Joshua 15:34 "And Zanoah, and En-gannim, Tappuah, and Enam,"

Joshua 15:35 "Jarmuth, and Adullam, Socoh, and Azekah,"

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

The above is a list of all the cities of their inheritance from the area of the valley. There are fourteen cities here.

Joshua 15:37 "Zenan, and Hadashah, and Migdal-gad,"

Joshua 15:38 "And Dilean, and Mizpeh, and Joktheel,"

Joshua 15:39 "Lachish, and Bozkath, and Eglon,"

Joshua 15:40 "And Cabbon, and Lahmam, and Kithlish,"

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

These sixteen cities were part of the division of the cities of the Judah.

Joshua 15:42 "Libnah, and Ether, and Ashan,"

Joshua 15:43 "And Jiptah, and Ashnah, and Nezib,"

Joshua 15:44 "And Keilah, and Achzib, and Mareshah; nine cities with their villages:"

Joshua 15:45 "Ekron, with her towns and her villages:"

Joshua 15:46 "From Ekron even unto the sea, all that [lay] near Ashdod, with their villages:"

Joshua 15:47 "Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border [thereof]:"

Mareshah was one of Rehoboam's fortified cities mentioned in 2 Chronicles chapter 14 verse 9. Ekron, with her towns and her villages, meant the daughter cities of Ekron.

The following seem to begin a list of the mountain cities. This is, also, known as the hill country of Judaea.

Joshua 15:48 "And in the mountains, Shamir, and Jattir, and Socoh,"

Joshua 15:49 "And Dannah, and Kirjath-sannah, which [is] Debir,"

Joshua 15:50 "And Anab, and Eshtemoh, and Anim,"

Joshua 15:51 "And Goshen, and Holon, and Giloh; eleven cities with their villages:"

The total of these cities was 11.

Joshua 15:52 "Arab, and Dumah, and Eshean,"

Joshua 15:53 "And Janum, and Beth-tappuah, and Aphekah,"

Joshua 15:54 "And Humtah, and Kirjath-arba, which [is] Hebron, and Zior; nine cities with their villages:"

Joshua 15:55 "Maon, Carmel, and Ziph, and Juttah,"

These 3 hill country cities of Maon, Carmel, and Ziph kept their names. All of these cities are mentioned several times in the life of David.

Joshua 15:56 "And Jezreel, and Jokdeam, and Zanoah,"

Joshua 15:57 "Cain, Gibeah, and Timnah; ten cities with their villages:"

These ten cities were all part of the range of hills of Judaea.

Joshua 15:58 "Halhul, Beth-zur, and Gedor,"

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

These six cities are in the near area of the eleven previously mentioned. They are to be counted separately.

Joshua 15:60 "Kirjath-baal, which [is] Kirjath-jearim, and Rabbah; two cities with their villages:"

Bethlehem should be included in the list of the cities above.

Joshua 15:61 "In the wilderness, Beth-arabah, Middin, and Secacah,"

This was a wilderness, but not a desert. Some vegetation had been found there.

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

This city of salt had to be located near the Salt Sea, or the Dead Sea. En-gedi would later be a safe place for David to hide from Saul. We see the total of these to be six.

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

The Israelites {specifically the tribe of Judah} did not manage to run out the Jebusites. They lived together in Jerusalem. The Jebusites seemed to eventually just mingle in with the children of Judah. There are some Bible teachers who compare these Jebusites to the nominal Christians in the church. They are there, but never totally committed. They attend church, but do not work to further the kingdom.

Joshua 16 Questions

1. This chapter is describing the inheritance by the tribe of _____.
2. The literal meaning of "Maaleh-acrabbim" is what?
3. Where did Miriam die?
4. What does "fetched a compass" mean?
5. Why does the author choose not to go into detail about the boundaries of each tribe's land?
6. What does the "Sea of Egypt" mean?
7. Jerusalem was in the land of _____.
8. What was speaking of an aqueduct to Jerusalem?
9. What does "compassed" mean?
10. Who had asked specifically for Hebron?
11. _____ and Hebron are the same city.
12. Children, in verse 14, means what?
13. What was Caleb's daughter's name?
14. Who did Caleb promise to give her to in marriage?
15. Who won her hand?
16. What did she ask her father, Caleb, for?
17. Why did she need the springs?
18. South, in verse 19, is _____.
19. Why is the city of Ziglag famous?
20. What is different about Maon, Carmel, and Ziph?
21. What city was overlooked, that should have been listed?
22. Where was the city of salt located?
23. What happened to the Jebusites?
24. What do some Bible teachers compare the Jebusites to?

We will begin this lesson in Joshua 16:1 "And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el."

We find that Joseph's sons received two allotments. Together, Ephraim and Manasseh's land spread between Jordan at Jericho to the other side of mount Beth-el. "Fell" means that they received their portion by lot.

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

We see that the land extended beyond Bethel to Luz. It extended even to the borders of the Archites {Archi}.

Joshua 16:3 "And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea."

The sea, mentioned here, is the Mediterranean Sea.

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

Manasseh's land is just north of Ephraim's land. It appears, they took possession of their land.

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

It is very difficult to separate Ephraim's northern border from Manasseh's southern border. It is really an imaginary line. Their eastern border was at the Jordan River, and their western border reached to the Mediterranean Sea.

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

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

Jericho was the southeastern border of the land of Ephraim. The names of these cities were changed, when the Israelites took the cities and this makes it difficult to locate each area. We would recognize the northern area better, by realizing that one of the most northern cities of Ephraim will be Shechem.

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

This is speaking of the border that joins Manasseh. The river "Kana" was named Kana, because it was a wintertime river that flowed through the cane and the reeds. It was not always there.

Joshua 16:9 "And the separate cities for the children of Ephraim [were] among the inheritance of the children of Manasseh, all the cities with their villages."

There were cities in the inheritance of Manasseh, that were actually divided from the land of Manasseh, and belonged to Ephraim as an inheritance. These two tribes were very closely connected, not just because that Ephraim and Manasseh were brothers, but because their land was joined.

Joshua 16:10 "And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute."

It appears that, Ephraim did not kill all of the Canaanites. They kept some of them alive under their jurisdiction. The Canaanites that were left paid tribute to Ephraim. This shows that the Israelites did not complete God's will in getting rid of the Canaanites. We can see in this, the same problem that Christians live in today. We live in lands where the believers are mixed in with the rest of society. It is difficult to live a completely holy life under these circumstances.

Joshua 17:1 "There was also a lot for the tribe of Manasseh; for he [was] the firstborn of Joseph; [to wit], for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan."

Now, we see that Manasseh's descendants were allotted land just north of Ephraim. Machir's descendants represented the tribe of Manasseh, because he was the firstborn son. Manasseh had, also, been the firstborn. Machir's son was Gilead. The land of Gilead was named for him. This first allotment is not for the entire tribe, but for the descendants of Machir.

Joshua 17:2 "There was also [a lot] for the rest of the children of Manasseh by their families; for the children of Abi-ezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these [were] the male children of Manasseh the son of Joseph by their families."

Gideon was the descendant of Abiezer, making Gideon of the tribe of Manasseh. Judges 6:11 "And there came an angel of the LORD, and sat under an oak which [was] in Ophrah, that [pertained] unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide [it] from the Midianites." The city of Shechem was named for this son of Manasseh. The male children were listed above, and each inherited land. The reason female children are not mentioned, is because they receive land by their husband's inheritance, when they marry.

Joshua 17:3 "But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these [are] the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah."

In a case where there are no sons, the father's inheritance goes to his daughters. There was a restriction that they must marry within their own tribe, so the land inheritance would not go to another tribe.

Joshua 17:4 "And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father."

We see from the following Scriptures that, this has been settled for a long time. Numbers 27:4 "Why should the name of our father be done away from among his family, because he hath no son? Give unto us [therefore] a possession among the brethren of our father." Numbers 27:6 "And the LORD spake unto Moses, saying," Numbers 27:7 "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them." Eleazar and Joshua could not deny them, and they received their father's inheritance.

Joshua 17:5 "And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which [were] on the other side Jordan;"

The ten portions include the five portions given to the daughters of Zelophehad.

Joshua 17:6 "Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead."

We must remember that, Manasseh had a half tribe on each side of the Jordan River. The descendants of Machir are spoken of as the sons, here.

Joshua 17:7 "And the coast of Manasseh was from Asher to Michmethah, that [lieth] before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah."

This Asher is a place, and not the tribe of Asher. Sichem was the earliest known name used for Shechem. When Jesus left the Jews, He went to Shechem. The land of Shechem was a fertile, green land.

Joshua 17:8 "[Now] Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh [belonged] to the children of Ephraim;"

We read earlier how, a place that was actually located in Manasseh's inherited land, might belong to Ephraim. That is the case, here.

Joshua 17:9 "And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim [are] among the cities of Manasseh: the coast of Manasseh also [was] on the north side of the river, and the outgoings of it were at the sea:"

We read about the Kanah earlier in this lesson. The cities southward of Kana belonged to Ephraim. We know from earlier in the lesson that, Ephraim had cities in the northern area from this brook of separation, as well. The land extended to the Mediterranean.

Joshua 17:10 "Southward [it was] Ephraim's, and northward [it was] Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east."

This is just saying that, Issachar's land was east of them near the Jordan river, and Asher's inheritance was to the north.

Joshua 17:11 "And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, [even] three countries."

Just as Ephraim had cities in Manasseh's land, Manasseh had towns in Issachar's land, and in Asher's land. The towns are listed in the verse above. Megiddo is a famous sight, where many believe the battle of Armageddon will be fought.

Joshua 17:12 "Yet the children of Manasseh could not drive out [the inhabitants of] those cities; but the Canaanites would dwell in that land."

We see, again, the mixed multitude. The Israelites could not drive out the Canaanites. The Canaanites were under the rule of Manasseh, but lived with them.

Joshua 17:13 "Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out."

When the Hebrews got strong enough, they made the Canaanites pay taxes to them.

Joshua 17:14 "And the children of Joseph spake unto Joshua, saying, Why hast thou given me [but] one lot and one portion to inherit, seeing I [am] a great people, forasmuch as the LORD hath blessed me hitherto?"

The children of Joseph, here, are speaking of the families of Ephraim and Manasseh. They truly were a large nation together. Their complaint to Joshua is, because of their large numbers living in a small portion of land. The Lord had intended for them to have a portion large enough for two tribes.

Joshua 17:15 "And Joshua answered them, If thou [be] a great people, [then] get thee up to the wood [country], and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee."

If they are as strong as they say they are, they should have no difficulty in overpowering the Perizzites, who have control of the mountain. This vast forest of central Palestine would be quite a prize. The giants in the land were remnants of the larger tribes. Mount Ephraim is where Deborah will be from.

Joshua 17:16 "And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have

chariots of iron, [both they] who [are] of Beth-shean and her towns, and [they] who [are] of the valley of Jezreel."

They want the land, but are fearful of the enemy that holds the land now. We see that, Joshua has given them an option to take the land, and they are hesitating. God had warned, over and over, to not fear the enemy. They must not look at the strength of the enemy. They should realize that God is with them, and they could take the land.

Joshua 17:17 "And Joshua spake unto the house of Joseph, [even] to Ephraim and to Manasseh, saying, Thou [art] a great people, and hast great power: thou shalt not have one lot [only]:"

Joshua 17:18 "But the mountain shall be thine; for it [is] a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, [and] though they [be] strong."

Joshua does not listen to the excuses of Ephraim's and Manasseh's descendents. They will be required to take the land they want. When the trees of this land are cut, there will be plenty of land for Ephraim and Manasseh. They will, also, get the benefit of the trees they cut. Joshua is, also, telling them to go beyond the wooded area, and take the land on the other side. They should know from past experience that no weapon formed against God's people would prosper. God would be with them, and they would win the battle. It appears, that Ephraim and Manasseh did not have enough faith in God to drive all the Canaanites out. They, instead, made a treaty with them. They would have trouble for years to come, with the remnant of the Canaanites they did not run out.

Joshua 17 Questions

1. Joseph's sons received _____ allotments.
2. Together their land reached from where to where?
3. What does the word "fell" tell us about this inheritance?
4. Archi is the same as the _____.
5. What is the sea in verse 3?
6. Where is Manasseh's land in relation to Ephraim's?
7. _____ was on the southeastern border of Ephraim's land.
8. Why is it so hard to locate each detail of the area?
9. Why was the river named "Kanah"?
10. What was strange about some of the cities Ephraim inherited?
11. The Canaanites that were left paid _____ to Ephraim.
12. What similar problem do Christians have that Ephraim and Manasseh had?
13. Which brother was the firstborn of Joseph?
14. Whose descendents represented Manasseh?
15. Gideon was the descendent of _____.
16. Who was Shechem named for?
17. Which son of Hephher had no sons?
18. Give the daughters' names.
19. Who would his inheritance go to?
20. Quote Numbers chapter 27 verse 7.
21. How many portions fell to Manasseh?
22. _____ was the earliest known name of Shechem.
23. _____ owned the land of Tappuah, but _____ owned the town of Tappuah.
24. Where was Issachar's land located?
25. Manasseh had towns in whose lands?
26. Did they kill the Canaanites?
27. What complaint did they make to Joshua?
28. How did Joshua answer them?
29. Why were the children of Joseph afraid of the Canaanites in the valley?
30. What did Joshua do about this?
31. What happened in this conflict?

We will begin this lesson in Joshua 18:1 "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them."

The congregation includes all of the people. They assembled together for some type of worship. We had not heard much in the last few lessons about the tabernacle. This is a reminder that, their faith in God is what has brought them this far. Their worship is very much part of their lives. This is a statement that they had overcome their enemies.

Joshua 18:2 "And there remained among the children of Israel seven tribes, which had not yet received their inheritance."

We know the two and a half tribes on the eastern side of Jordan had received their inheritance. We, also, know that Ephraim and the other half of the tribe of Manasseh have received their inheritance on the west side of Jordan, too. Judah received their inheritance, as well. This leaves just seven tribes to still inherit their land.

Joshua 18:3 "And Joshua said unto the children of Israel, How long [are] ye slack to go to possess the land, which the LORD God of your fathers hath given you?"

Since they passed over Jordan, about 7 years have passed. It is time to finish this up, and get control of the land God had promised them. It is not just the Jews who have an enemy they need to fight, and overcome. The Christians are in a spiritual warfare against the devil and his helpers all the time. Jesus has defeated Satan, the same as God has defeated Israel's enemy here. In both cases, they have to fight the battle, even though it is already won. God gave them this land, and would be with them in battle. They just have to have enough faith to act upon it.

Joshua 18:4 "Give out from among you three men for [each] tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come [again] to me."

There will be 21 men to go out and search the rest of the land, to map out where the territory is. They will describe in detail all of the land that is left for inheritance.

Joshua 18:5 "And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north."

These seven parts are to be divided into lands for everyone on the west side of the Jordan, except Judah, and Ephraim, and Manasseh, who have already received their inheritance. They are not to go with the three from each of the other tribes. They are to remain in their own inheritance.

Joshua 18:6 "Ye shall therefore describe the land [into] seven parts, and bring [the description] hither to me, that I may cast lots for you here before the LORD our God."

These 21 men, who went and described the land, were not picking out a piece of land for themselves. They were viewing the whole parcel of land. The seven pieces of land they mapped out, would be put into the jug together, and they would cast lots to see what tribe got which piece of land. The LORD, Himself, would oversee the casting of the lots. It would be fair from every standpoint. They believed that God caused the lots to fall a certain way, so the land would be divided His way.

Joshua 18:7 "But the Levites have no part among you; for the priesthood of the LORD [is] their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them."

The Levites inheritance is of some of the cities, and they will live of the offerings brought to the tabernacle. Gad, Reuben, and the half tribe of Manasseh received their inheritance on the east of the Jordan River, and they would not be in this either. They received their inheritance, before the death of Moses.

Joshua 18:8 "And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh."

The tabernacle is now located at Shiloh, and this is where Joshua is sending the 21 men out from, to describe the 7 portions of land that are left.

Joshua 18:9 "And the men went and passed through the land, and described it by cities into seven parts in a book, and came [again] to Joshua to the host at Shiloh."

This just shows that they carried out, in detail, the commandments of Joshua. They even wrote all of the descriptions down in a book. The Hebrews were very good record keepers. The location of each plot of land was pinpointed by the towns located in them.

Joshua 18:10 "And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions."

It appears that, the actual casting of the lots was done by Joshua, and the division of the land to the different tribes was not questioned, but accepted.

Joshua 18:11 "And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph."

The tribe of Benjamin received their parcel of land to the north east of Judah and the southeast of Ephraim. Their land was near the Jordan River. They were a small tribe. Benjamin and Judah will make up the two of the twelve tribes that break away from the tribe of Israel, at a much later time.

Joshua 18:12 "And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven."

These show the boundaries of Benjamin.

Joshua 18:13 "And the border went over from thence toward Luz, to the side of Luz, which [is] Beth-el, southward; and the border descended to Ataroth-adar, near the hill that [lieth] on the south side of the nether Beth-horon."

Joshua 18:14 "And the border was drawn [thence], and compassed the corner of the sea southward, from the hill that [lieth] before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which [is] Kirjath-jearim, a city of the children of Judah: this [was] the west quarter."

Joshua 18:15 "And the south quarter [was] from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:"

Joshua 18:16 "And the border came down to the end of the mountain that [lieth] before the valley of the son of Hinnom, [and] which [is] in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,"

Joshua 18:17 "And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which [is] over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,"

Joshua 18:18 "And passed along toward the side over against Arabah northward, and went down unto Arabah:"

Joshua 18:19 " And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this [was] the south coast."

Joshua 18:20 "And Jordan was the border of it on the east side. This [was] the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families."

Their strip of land lies just north of Jerusalem. The westerly border ran in a southerly direction over against the Salt Sea. It really was on the north and east of Judah.

Joshua 18:21 "Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz."

We know that many of these cities, like Jericho, will have to be rebuilt. They were destroyed in the conquest. In the case of Jericho, it has been 7 years until this time, so it is, probably, already rebuilt.

Joshua 18:22 "And Beth-arabah, and Zemaraim, and Beth-el,"

Joshua 18:23 "And Avim, and Parah, and Ophrah,"

Joshua 18:24 "And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:"

Joshua 18:25 "Gibeon, and Ramah, and Beeroth,"

Joshua 18:26 "And Mizpeh, and Chephirah, and Mozah,"

Joshua 18:27 "And Rekem, and Irpeel, and Taralah,"

Joshua 18:28 "And Zelah, Eleph, and Jebusi, which [is] Jerusalem, Gibeath, [and] Kirjath; fourteen cities with their villages. This [is] the inheritance of the children of Benjamin according to their families."

Ramah will be the dwelling place of Samuel. Gibeah was the home of Saul. We find in this that, Jebusi is the same city as Jerusalem. Jerusalem will be the place of the temple of God, that Solomon builds in his time. It will be known as the city of God. This all includes the inheritance of Benjamin.

Joshua 18 Questions

1. Where did they set up the tabernacle of the congregation?
2. Who were the congregation?
3. They are assembled, now, for some type of _____.
4. How many tribes had not received their inheritance at this time?
5. Who received inheritance on the eastern side of the Jordan River?
6. Who had already received inheritance on the west side of Jordan?
7. What does Joshua say to them?
8. How long has passed, since they crossed over Jordan?
9. How can Christians relate to coming against their enemies?
10. Who defeated Satan?
11. What is strange about this victory?
12. How many men were to be chosen from each of the seven tribes left?
13. What were the men needed for?
14. What is meant by verse 5?
15. Who cast the lots for the division of the land?
16. Why would the casting of the lots be absolutely honest?
17. What do the Levites inherit?
18. They were to go describe the _____.
19. Where did they record the parcels of the land?
20. Where was Benjamin's land located?
21. Name some of the cities of the inheritance.
22. Ramah will be the dwelling place of _____.
23. Gibeah was the home of _____.
24. Jebusi is the same city as _____.
25. Where was the temple of God built by Solomon?

We will begin this lesson in Joshua 19:1 "And the second lot came forth to Simeon, [even] for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah."

Simeon, at the last census, was the smallest of the tribes of Israel. It appears that, the tribe of Judah had been allotted more territory than they needed, and now, are willingly giving the southern most area of their land to Simeon.

Joshua 19:2 "And they had in their inheritance Beer-sheba, and Sheba, and Moladah,"

Joshua 19:3 "And Hazar-shual, and Balah, and Azem,"

Joshua 19:4 "And Eltolad, and Bethul, and Hormah,"

Joshua 19:5 "And Ziklag, and Beth-marcaboth, and Hazar-susah,"

Joshua 19:6 "And Beth-lebaoth, and Sharuhem; thirteen cities and their villages:"

We see from this that, this had already been allotted to Judah, but Judah received more than they could use. Now, these thirteen cities are given by Judah to the tribe of Simeon. It is interesting that there are fourteen cities listed, and they are spoken of as thirteen. It is possible that Beer-sheba and Sheba are speaking of the same city. "Beer-sheba" means the well of the oath.

Joshua 19:7 "Ain, Remmon, and Ether, and Ashan; four cities and their villages:"

Joshua 19:8 "And all the villages that [were] round about these cities to Baalath-beer, Ramath of the south. This [is] the inheritance of the tribe of the children of Simeon according to their families."

It appears, these cities were near the wilderness of Zin. They were somewhere near the border of Edom. We see, then, all together there were around 17 cities, and a number of smaller villages, in this inheritance.

Joshua 19:9 "Out of the portion of the children of Judah [was] the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them."

It is not explained who decided that Judah had been allotted too much, probably, it was Joshua, himself. Simeon's tribe became smaller with time, it appears. There seems to be no border given for the tribe of Simeon.

Joshua 19:10 "And the third lot came up for the childrn of Zebulun according to their families: and the border of their inheritance was unto Sarid:"

Zebulun's inheritance seems to be located north and west of Issachar. Naphtali is their northern neighbor. Sarid seems to be at the center of the southern border of Zebulun. It was southwest of the present day Nazareth.

Joshua 19:11 "And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that [is] before Jokneam;"

Joshua 19:12 "And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia."

Joshua 19:13 "And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;"

Joshua 19:14 "And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:"

It appears, this is a narrow strip of land that goes approximately from mount Tabor on the east, to mount Carmel on the west. Some scholars believe Mount Tabor to be the mount of the transfiguration. Others believe it could not have been, because it was a fortress. Gittah-hepher is believed to be the birthplace of Jonah. "Compasseth" is speaking of the border curving around Neah.

Joshua 19:15 "And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages."

Beth-lehem, here, is not the same as the "Bethlehem" where Jesus was born. They both mean house of bread, however.

Joshua 19:16 "This [is] the inheritance of the children of Zebulun according to their families, these cities with their villages."

Some of these areas are very small, because the tribes are small. The cities are not named the same now, as they were then, and it makes it difficult to pinpoint exactly where each tribe's boundary was.

Joshua 19:17 "[And] the fourth lot came out to Issachar, for the children of Issachar according to their families."

The inheritance of Issachar was between Zebulun and Manasseh on the side of the Jordan River.

Joshua 19:18 "And their border was toward Jezreel, and Chesulloth, and Shunem,"

The valley of Jezreel has been a battlefield throughout history. History records twenty great battles that have been fought in this very place. In 1 Samuel the 29th chapter, there is a mention of the Philistines coming against the army of Israel here. Deborah and Barak led a battle here, as well.

Joshua 19:19 "And Haphraim, and Shihon, and Anaharath,"

Joshua 19:20 "And Rabbith, and Kishion, and Abez,"

Joshua 19:21 "And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;"

Joshua 19:22 "And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages."

"En-gannim" was thought to be the "garden house" mentioned where Ahaziah, king of Judah was wounded. This seemed to be one of the Levitical cities of Issachar. Chisloth-tabor is, probably, the same as Tabor.

Joshua 19:23 "This [is] the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages."

The land they had received was a continual battleground. Some scholars believe their land stretched from Jezreel to the Jordan, and from the sea of Tiberias to the border of Manasseh.

Joshua 19:24 "And the fifth lot came out for the tribe of the children of Asher according to their families."

Asher's inheritance was actually west of Naphtali's.

Joshua 19:25 "And their border was Helkath, and Hali, and Beten, and Achshaph,"

Joshua 19:26 "And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihorlibnath;"

Joshua 19:27 "And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,"

Joshua 19:28 "And Hebron, and Rehob, and Hammon, and Kanah, [even] unto great Zidon;"

Joshua 19:29 "And [then] the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:"

Joshua 19:30 "Ummah also, and Aphek, and Rehob: twenty and two cities with their villages."

Mount Carmel had been included in Asher's inheritance. This is speaking of near there. At Beth-dagon, they worshipped the fish-god. Hebron, here, should have been Ebron. This is not the Hebron in Judah. Tyre and Zidon {Sidon} were both famous Phoenecian cities. Asher really never quite subdued Zidon, and this entire area that Joshua gave to them. The coast, mentioned, is on the northern portion of the Mediterranean Sea.

Joshua 19:31 "This [is] the inheritance of the tribe of the children of Asher according to their families, these cities with their villages."

Asher's land seemed to be on the coast in a long narrow strip.

Joshua 19:32 "The sixth lot came out to the children of Naphtali, [even] for the children of Naphtali according to their families."

This allotment is located just north of Zebulun and south of Dan.

Joshua 19:33 "And their coast was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:"

Joshua 19:34 "And [then] the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising."

"Judah upon Jordan", here, is actually speaking of the daughter's land in the Manasseh territory west of the Jordan.

Joshua 19:35 "And the fenced cities [are] Ziddim, Zer, and Hammath, Rakkath, and Chinnereth," Joshua 19:36 "And Adamah, and Ramah, and Hazor," Joshua 19:37 "And Kedesh, and Edrei, and En-hazor," Joshua 19:38 "And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages."

This is the first mention of fenced cities. This, perhaps, was a way of warding off war from the north. They were, probably, like fortresses. Kedesh was the residence of Barak. "Migdal-el" is the same as the city of Magdala in the New Testament, where Mary Magdalene was from. It was on the lake of Gennesaret.

Joshua 19:39 "This [is] the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages."

Naphtali's inheritance was a small inland land, between their other tribal brothers.

Joshua 19:40 "[And] the seventh lot came out for the tribe of the children of Dan according to their families."

Dan's inheritance was the furthest north of any of them.

Joshua 19:41 "And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,"

Joshua 19:42 "And Shaalabbin, and Ajalon, and Jethlah,"

Joshua 19:43 "And Elon, and Thimnathah, and Ekron,"

Joshua 19:44 "And Eltekeh, and Gibbethon, and Baalath,"

Joshua 19:45 "And Jehud, and Bene-berak, and Gath-rimmon,"

Joshua 19:46 "And Me-jarkon, and Rakkon, with the border before Japho."

It seems Zorah and Eshtaol were abandoned by Judah, and given to Dan. Samson was born in this rough terrain area. "Ir-shemesh" means city of the sun. The worship of the sun was prevalent here. "Japho" is the same as Joppa, where Peter had his vision.

Joshua 19:47 "And the coast of the children of Dan went out [too little] for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father."

The borders of Dan reached out to the extreme borders of Palestine. Dan had a small, but very fertile land. The fighting Leshem was beyond the lines they had been allotted, but they felt they needed that extra land, and took it. They even, re-named Leshem, Dan.

Joshua 19:48 "This [is] the inheritance of the tribe of the children of Dan according to their families, these cities with their villages."

Their land went as far north as Leshem {Dan}, and as far south as the border with Naphtali.

Joshua 19:49 "When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:"

Joshua was a true man of God. He did not think of his own welfare, until after he had made provision for all of the people he served. Joshua had to live as everyone else, so it was right that he would receive an inheritance.

Joshua 19:50 "According to the word of the LORD they gave him the city which he asked, [even] Timnath-serah in mount Ephraim: and he built the city, and dwelt therein."

Timnath-serah was a city of his own tribe's. Timnath means of the sun. It is reported that Joshua had a sun on his tomb showing that during his leading of Israel, the sun had stood still. The location of the city Joshua chose is in the land of Ephraim. It appears that, Joshua either built or re-built the city, and lived there with his family.

Joshua 19:51 "These [are] the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country."

We remember, from earlier in these lessons, that the reason for casting the lots at the tabernacle was for God to oversee the operation. We see, again, that it was not just Joshua, but Eleazar the priest and the heads of the tribes that worked together in this. All aspects of the lives of these Israelites were covered in this. The ruler of the state, and the ruler of the church, along with the representatives of the people, were involved. There would be no room for argument later about what parcel each received. We see, from this, that the authority of God should control every aspect of our lives. There really is no way to separate our spiritual life from our physical life. Our good and welfare depend entirely upon our relationship with our God. Christians should allow Jesus to control every part of their lives.

Joshua 19 Questions

1. Where was Simeon's inheritance?
2. _____, at the last census, was the smallest of the tribes.
3. How many cities are listed for Simeon in verse 6?
4. Why are they taking this inheritance away from Judah?
5. It is possible that Beer-sheba and _____ are the same city.
6. What does "Beer-sheba" mean?
7. The cities in verse 7 and 8 were near the _____ of _____.
8. Who decided Judah had too much land?
9. Where was Zebulun's inheritance located?
10. The inheritance of Zebulun reaches to what two mountains?
11. What do some scholars believe about mount Tabor?
12. Why do some other scholars believe this could not be?
13. What does "Beth-lehem" mean?
14. The inheritance of Issachar was between what two tribes?
15. The valley of Jezreel has been a _____ throughout history.
16. How many great battles fought there, have been recorded?
17. What two people mentioned in this lesson led a battle here?
18. "En-gannim" is thought to be the _____ where Azariah, king of Judah, was wounded.
19. Asher's inheritance was actually west of _____.
20. At Beth-dagon, they worshipped the _____.
21. Tyre and Sidon were both famous _____ cities.
22. Where was Naphtali's inheritance located?
23. What is "Judah upon Jordan" speaking of?
24. Why were the cities fenced?
25. "Migdal-el" is the same as _____.
26. _____ inheritance was the furthest north of all the tribes.
27. "Ir-shemesh" means what?
28. "Japho" is the same as _____.
29. Dan had a small, but very _____ land.
30. What name did they change Leshem to?
31. When they had finished dividing the land, they gave an inheritance to _____.
32. Where was his inheritance?
33. During the leading of Israel by _____, the sun stood still.

We will begin this lesson in Joshua 20:1 "The LORD also spake unto Joshua, saying,"

This is a repeating directly from the LORD to Joshua. He had given this same message to Moses about the cities of refuge.

Joshua 20:2 "Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:"

This is the very thing the Lord had spoken to Moses about the cities of refuge. Numbers 35:11 "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares." Numbers 35:12 "And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment." Numbers 35:13 "And of these cities which ye shall give six cities shall ye have for refuge." Numbers 35:14 "Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, [which] shall be cities of refuge."

Joshua 20:3 "That the slayer that killeth [any] person unawares [and] unwittingly may flee thither: and they shall be your refuge from the avenger of blood."

The person, who murders someone, will not be allowed to come to the city of refuge. This is a place of safety for the person, who accidentally kills someone. The wording of the law given to Joshua, here, is the same as that in Numbers and Deuteronomy. Moses had finished those books before his death. This law would have been available to Joshua, but God spoke to Joshua, also. Perhaps, the speaking was to verify to Joshua that he should do this. It was the custom for the relative of the one slain, to hunt the killer down and take revenge. This city would be a place to stay in safety, until it was determined whether this was accidental, or on purpose.

Joshua 20:4 "And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them."

Even when the slayer arrives in the city of refuge, it is the elders of the city that decide whether he should enter, or not. The two key words in verse 3 above are unawares and unwittingly, either would not have been through malice. This is what the elders must determine. Does the one seeking safety fit either of these categories? If he does, he can enter in.

Joshua 20:5 "And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime."

The avenger was usually a close relative. In the heat of the death of a loved one, it is sometimes difficult to accept the fact that it was an accident. The slayer would be safe, until his trial. The Greeks and Romans had a much different look at this same thing. There was safety for someone who had committed murder with them. The Hebrews had no such law. The slayer

must have killed the person with no hate in his heart at all. It had to be an accident.

Joshua 20:6 "And he shall dwell in that city, until he stand before the congregation for judgment, [and] until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled."

The safety of the slayer is, until he is judged innocent, or guilty of premeditated murder. If he is found innocent by the congregation, then he remains in the city of refuge for safety. He can not return to his original home, until the high priest dies. The death of the high priest, perhaps, symbolizes the death on the cross of the great High Priest {Jesus Christ}. He became the substitute for our sin, and pardoned us of all wrong doing. At the death of the high priest, he could resume his normal life at his own home.

Joshua 20:7 "And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which [is] Hebron, in the mountain of Judah."

These three cities chosen were easy to get to for everyone. Kedesh was in the north, Shechem was in the center, and Hebron was in the south. It is interesting, to me, that all three are spoken of as mountains. All of these were Levitical cities, which had been an early requirement for cities of refuge. God had given great wisdom to the Levites to determine innocence, or guilt, in such matters. This is the first time in Scripture that Galilee is used.

Joshua 20:8 "And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh."

These three cities were chosen on the eastern side of the River Jordan. Bezer was directly across the river from Jericho. Notice, one city was chosen out of each tribe. Again, all three of these cities chosen were Levitical cities. The three cities were Bezer, Ramoth, and Golan.

Joshua 20:9 "These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth [any] person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation."

The city of refuge was for anyone facing this problem. It guaranteed justice for those innocent of shedding the blood of man. They would not protect them, if they were found guilty of murder. They would turn them over to the avenger. The innocent were treated as a member of the community with full privileges.

It is interesting to look at the meaning of the names of the cities of refuge. "Kedesh" means holy. "Shechem" means shoulder. "Hebron" means fellowship. "Bezer" means fortification. "Ramoth" means height, or exaltation. "Golan" means exaltation. All of these names show us Jesus Christ, who is our refuge. He is our very present help in trouble. He is holy. He is a shoulder for us to lean upon. He is our very best friend. We

can fellowship with Him, when no one wants us. He builds a hedge around us, He is our fortification. He is our joy {exaltation}. The names of the cities of refuge are a description of Jesus Christ {our protector}.

Joshua 20 Questions

1. Who had the LORD previously given this message to?
2. Quote Numbers chapter 35 verses 11 through 14.
3. Who can flee to the city of refuge?
4. Who penned Numbers and Deuteronomy?
5. Who was the revenger of someone who was slain?
6. What must the slayer do to get into the city?
7. Who decides whether he can enter, or not?
8. Do they give the slayer over to the avenger of blood?
9. What was the law of the Greeks and Romans, pertaining to this same thing?
10. How long shall the slayer remain in the city of refuge?
11. When will he be allowed to go home in safety?
12. What does the death of the high priest symbolize?
13. What 3 cities on the west side of Jordan were chosen for cities of refuge?
14. Where were they located?
15. All of these were _____ cities.
16. What 3 cities were chosen on the east side of the Jordan?
17. Which city was directly across from Jericho?
18. How did the law differ for the stranger?
19. What does "Kedesh" mean?
20. What does "Shechem" mean?
21. What does "Hebron" mean?
22. What does "Bezer" mean?
23. What does "Ramoth" and "Golan" mean?
24. Who does the meaning of these names describe?

We will begin this lesson in Joshua 21:1 "Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;"

The Levites were to have cities to live in, but their real inheritance was the LORD. They were to live of the offerings on the altar. Their inheritance was not of things of the world, but of the things of God. It was planned from the beginning that, the Levites would have cities with suburbs to live in. The last lesson spoke of some of them, because each city of refuge had to be a Levitical city.

Joshua 21:2 "And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle."

The cities have always belonged to them, they have just not been designated yet. Shiloh was the place of the sanctuary at this time. Numbers 35:2 "Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give [also] unto the Levites suburbs for the cities round about them."

Joshua 21:3 "And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs."

The number of the cities is 48. The number 4 means universal, and 12 is a representative of the whole. We see from this that, this is for all the people. 48 would mean that all of the twelve tribes are represented in this gift of the cities to the Levites. Numbers 35:7 "[So] all the cities which ye shall give to the Levites [shall be] forty and eight cities: them [shall ye give] with their suburbs."

Joshua 21:4 "And the lot came out for the families of the Kohathites: and the children of Aaron the priest, [which were] of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities."

The Kohathites were out of the tribe of Levi. Gershon, Kohath, and Merari, were the sons of Levi. The priests and high priest were from the Kohathites. Moses and Joshua were not interested in earthly wealth. They did not leave great fortunes to their children of things on this earth. Their wealth was in heavenly things. Moses' family would receive with the rest of the Kohathites, not of the priestly family. The children of Aaron, which included the priesthood, received 13 cities out of the tribes of Judah, Simeon, and Benjamin. It is interesting that the priests' and high priest's family would live in the vicinity of Jerusalem. God knew, even at this early date, that Jerusalem would be the place of the temple.

Joshua 21:5 "And the rest of the children of Kohath [had] by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities."

These were the Kohathites, who God had chosen for service to Him, but not the priesthood. Their cities were received from the tribes of Ephraim, Dan, and Manasseh, and they received 10 cities. Moses' descendents inherited with this group.

Joshua 21:6 "And the children of Gershon [had] by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities."

Gershon was the firstborn son, but did not receive the first cities, because the priests needed to be near Jerusalem. It was not necessary for them to be near the temple, since they did not serve daily in the temple. Their thirteen cities were the furthest away from Jerusalem.

Joshua 21:7 "The children of Merari by their families [had] out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities."

Reuben and Gad had their land on the east side of the Jordan River, and the land of Zebulun was in the northern area. These twelve cities added to the 13 for the priests' families, the 10 for the other Kohathite families, and the 13 for the family of Gershon, add up to 48.

Joshua 21:8 "And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses."

The fact that this was done by lot shows that, God chose the cities. The Israelites did not argue with the lot, because they believed it was the will of God.

Joshua 21:9 "And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are [here] mentioned by name,"

This is the beginning of the listing by name each of the cities given to each family by the various tribes. This will begin with Judah and Simeon.

Joshua 21:10 Which the children of Aaron, [being] of the families of the Kohathites, [who were] of the children of Levi, had: for theirs was the first lot.

This particular group is not for all of the Kohathites. This is for the priests' and the high priest's cities. They had to be near to Jerusalem, so they are out of the tribes of Judah and Simeon.

Joshua 21:11 "And they gave them the city of Arba the father of Anak, which [city is] Hebron, in the hill [country] of Judah, with the suburbs thereof round about it."

The name of the city had been changed to Hebron. "Hebron", means fellowship, or alliance.

Joshua 21:12 "But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession."

The city of Hebron, and the area around it, belonged to Caleb. We see from this that, Caleb has given up the city to the priests and high priest, and now, Caleb has the area around it. Hebron is about 20 miles out of Jerusalem. The city had been named Kirjath-arba, and was changed to Hebron. Joshua took Hebron, and Caleb re-took it.

Joshua 21:13 "Thus they gave to the children of Aaron the priest Hebron with her suburbs, [to be] a city of refuge for the slayer; and Libnah with her suburbs,"

"Libnah" means whiteness. The priests and high priest lived in Hebron, but it was also a place of refuge for the slayer.

Joshua 21:14 "And Jattir with her suburbs, and Eshtemoa with her suburbs,"

Joshua 21:15 "And Holon with her suburbs, and Debir with her suburbs,"

Joshua 21:16 "And Ain with her suburbs, and Juttah with her suburbs, [and] Beth-shemesh with her suburbs; nine cities out of those two tribes."

The Ain, in the Scripture above, is spoken of in 1 Chronicles as Ashan. I Chronicles 6:59 "And Ashan with her suburbs, and Beth-shemesh with her suburbs:"

Joshua 21:17 "And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,"

Joshua 21:18 "Anathoth with her suburbs, and Almon with her suburbs; four cities."

We must remember that, all of these are cities for the priests and the high priest. They are of the family of Kohath, but a specific group of them. Anathoth is the birthplace of Jeremiah.

Joshua 21:19 "All the cities of the children of Aaron, the priests, [were] thirteen cities with their suburbs."

These thirteen cities were near Jerusalem, because Jerusalem will be the sight for the temple to be built. The priests and the high priest work in the temple of the holy things. We can easily see why it would be important for them to be near the temple.

Joshua 21:20 "And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim."

This will, now, list the cities of the rest of the tribe of Kohath. They are of the Levitical tribe, and they are in service of the LORD, but they are not in daily services in the temple. The following are cities in the land of Ephraim, given to Kohath.

Joshua 21:21 "For they gave them Shechem with her suburbs in mount Ephraim, [to be] a city of refuge for the slayer; and Gezer with her suburbs,"

It is Shechem that is the city of refuge. "Shechem" means shoulder. The Lord carries all of His own on His shoulders. The Kohathites lived in the

city of refuge. The slayer would become one of the community, if they found him not guilty of murder.

Joshua 21:22 "And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities."

Joshua 21:23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,"

Joshua 21:24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities."

These last cities, listed here, are not cities of refuge, but cities given to the Kohathites for their inheritance. The Kohathites are one of the three families of the Levitical tribe. The Kohathites had two divisions within them because the priests and high priests were part of them.

Joshua 21:25 "And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities."

The following is the same Scripture with different names. Many scholars believe these to be the correct names for Tanach and Gath-rimmon. I Chronicles 6:70 "And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath." Manasseh was a divided tribe, so the two cities are for one half the tribe.

Joshua 21:26 "All the cities [were] ten with their suburbs for the families of the children of Kohath that remained."

This is speaking of the rest of the Kohathites, besides Aaron's family.

Joshua 21:27 "And unto the children of Gershon, of the families of the Levites, out of the [other] half tribe of Manasseh [they gave] Golan in Bashan with her suburbs, [to be] a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities."

We remember that, Gershon was the oldest of the three sons of Levi. The sons of Gershon were in charge of the fabrics of the tabernacle. At the census in the wilderness, there were 7,500 males numbered. After the temple was built, it became uncertain what they did. Some believe they prophesied. Others believe they brought inspirational songs and recitations in the temple. We remember from an earlier lesson that, Golan was one of the six cities of refuge. Beesh-terah was the same city as the city of Ashteroth. They changed the name.

Joshua 21:28 "And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs," Joshua 21:29 "Jarmuth with her suburbs, En-gannim with her suburbs; four cities."

These same cities are mentioned in 1 Chronicles the 6th chapter.

Joshua 21:30 "And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,"

Joshua 21:31 "Helkath with her suburbs, and Rehob with her suburbs; four cities."

It is interesting, to me, that of the families of Kohath, each son received his cities in the same area. The families were not divided up among the 12 tribes. They lived close together.

Joshua 21:32 "And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, [to be] a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities."

Joshua 21:33 "All the cities of the Gershonites according to their families [were] thirteen cities with their suburbs."

We remember, that "Kedesh" means holy. Much of the Lord Jesus' ministry would be in Galilee.

Joshua 21:34 "And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs," Joshua 21:35 "Dimnah with her suburbs, Nahalal with her suburbs; four cities."

The tribe of Merari was the third of the families of the tribe of Levi. "Merari" means bitter, or sad.

Joshua 21:36 "And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,"

Joshua 21:37 "Kedemoth with her suburbs, and Mephaath with her suburbs; four cities."

This was on the eastern side of the Jordan River. Bezer was one of the cities of refuge. The name "Bezer" means fortification. Some believe the land of the Israelites on the eastern side of the Jordan, to be a protection of Israel on that side.

Joshua 21:38 "And out of the tribe of Gad, Ramoth in Gilead with her suburbs, [to be] a city of refuge for the slayer; and Mahanaim with her suburbs,"

Joshua 21:39 "Heshbon with her suburbs, Jazer with her suburbs; four cities in all."

Joshua 21:40 "So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were [by] their lot twelve cities."

"Ramoth" means exaltation. Gad, also, is on the eastern side of Jordan. Merari received altogether 12 cities.

Joshua 21:41 "All the cities of the Levites within the possession of the children of Israel [were] forty and eight cities with their suburbs."

Joshua 21:42 "These cities were every one with their suburbs round about them: thus [were] all these cities."

The suburb was the area just outside the city, large enough to take care of their cattle. The Levites were not to be farmers, or herdsmen. They were to work in the service of the Lord. Their income was from the gifts and offerings in the temple. The 48 cities are not all of the cities in these areas. In fact, they are but a small portion of the cities these Israelites received. We must, also, remember the Israelites did not build these cities, they were gifts from God to them.

Joshua 21:43 "And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein."

The Israelites received cities, they did not build, and vineyards, they did not plant. The LORD did just as He had promised Abraham. He gave them the land of milk and honey. God had told them to remove all the people from the land, but they did not do that entirely. The land was theirs, for as long as they obeyed the will of God. They will soon find out that God wanted all of the Canaanites removed, to keep the Israelites from worshipping other gods.

Joshua 21:44 "And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand."

The LORD delivered them into their hand, and they should have taken them over completely, but they failed the LORD in that point. In Hebrews, it speaks of a rest that comes to the people of God, after they have obeyed the will of God, and completed their work. Their enemies feared their God.

Joshua 21:45 "There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass."

This is just saying that, God kept His Word to the minutest detail. His promise to Abraham was fulfilled in these Israelites. Christians, we can assure ourselves of the faithfulness of God to keep every promise He made to us, as well. God not only will not lie, but cannot, because He is Truth.

Joshua 21 Questions

1. Who was the priest in verse 1?
2. What was the inheritance of the Levi?
3. The city of refuge had to be a _____ city.
4. Where were the priest and Joshua, when they met with the Levites?
6. Quote Numbers chapter 35 verse 2.
7. How many cities were the Levites to get?
8. What does the number 4 mean?
9. What does the number 12 mean?
10. Quote Numbers chapter 35 verse 7.
11. Which of the three sons won the first lot?
12. How many cities did the sons of Aaron receive?
13. Where were their cities taken from?
14. Who were the three sons of Levi?
15. Where would Moses' family inherit with?
16. Why was it necessary for the priests to receive their cities from Judah, Simeon, and Benjamin?
17. Where did the rest of the Kohathites receive their cities from?
18. Where were Gershon's cities taken from?
19. Where were Merari's cities taken from?
20. What does the fact that the cities were chosen by lot show?
21. What cities did Aaron's family receive?
22. What cities did the rest of the Kohathites receive?
23. "Hebron" means what?
24. What were some of the cities Gershon received?
25. What was the job of Gershon's family after the temple was built?
26. What cities did Merari receive?
27. The Israelites received cities, which they did not _____, and vineyards, they did not _____.
28. How did they disobey God?
29. What book in the Bible speaks of a rest for those who do the will of God?
30. What lesson of assurance can Christians receive from this lesson?

We will begin this lesson in Joshua 22:1 "Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,"

Joshua 22:2 "And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:"

The Reubenites, the Gadites, and the half tribe of Manasseh had received their land on the eastern side, with the understanding that they would help the other tribes get settled in their land on the western side. They have stayed and fought with the other tribes for over 7 years now. They have done exactly what they had promised Moses that they would do. It appears, they have remained for the separation of the promised land, as well. Now , Joshua had called them to release them to go home to their families.

Joshua 22:3 "Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God."

We see that Joshua has high praise of them, for staying with their relatives of the other tribes, and helping them win their land.

Joshua 22:4 "And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, [and] unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan."

The other nine and a half tribes on the west side of Jordan have settled into their new homes, and are at peace. Joshua releases the fighting men of Reuben, Gad, and the half tribe of Manasseh to go and rejoin their own families.

Joshua 22:5 "But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul."

Joshua gives them one last admonition to stay faithful to God. The fact that he uses the word diligent, shows that they must be very careful to keep God's commandments. They must not take God casually. This must be a deep commitment in their hearts. The best proof of our love for God is keeping His commandments. Jesus said the following, pertaining to that. John 14:15 "If ye love me, keep my commandments."

Joshua 22:6 "So Joshua blessed them, and sent them away: and they went unto their tents."

It seems, their families had not moved into the cities they had conquered, and were still living in tents.

Joshua 22:7 "Now to the [one] half of the tribe of Manasseh Moses had given [possession] in Bashan: but unto the [other] half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,"

It is interesting that, the lot the half tribe of Manasseh received on the west side of Jordan was directly across the river from the half tribe of Manasseh on the east side. Joshua was acting as an agent of the LORD, when he spoke a blessing on them.

Joshua 22:8 "And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren."

All of this wealth, they had received, when they defeated the armies before them. Not all of the tribe had come with them to fight. Joshua reminds them to share their wealth, they had received, with their brothers, who had stayed at home and kept their herds. The wealth of Canaan was, now, the property of all of the tribes of Israel.

Joshua 22:9 "And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which [is] in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses."

The tabernacle was set up at Shiloh. This was where Joshua had called them to bless them, and release them. The land west of the Jordan was spoken of as Canaan here, and the east side of Jordan was spoken of as Gilead. Moses had gotten permission from the LORD for them to possess land on the eastern side of Jordan.

Joshua 22:10 "And when they came unto the borders of Jordan, that [are] in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to."

The altar was large enough to see from a long distance. It was most probably a tall stack of stones as a memorial. It does not explain whether this altar was just on the inside of the eastern bank, or the western bank of the Jordan River.

Joshua 22:11 "And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel."

The children of Israel were greatly alarmed by the altar.

Joshua 22:12 "And when the children of Israel heard [of it], the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them."

The children of Israel thought this to be an altar to take the place of the altar at Shiloh. They were ready to go to war against their brother tribes, because they felt they were blaspheming God.

Joshua 22:13 "And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,"

Phinehas is mentioned several times in an important role regarding spiritual things. He was, probably, the priest that was next in line to be high priest after Eleazar. Phinehas could speak for the LORD in this matter.

Joshua 22:14 "And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one [was] an head of the house of their fathers among the thousands of Israel."

There were ten princes, because the half tribe of Manasseh sent a prince along with the princes from the other nine tribes. The prince from each tribe represented his tribe in this matter.

Joshua 22:15 "And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,"

This is the sensible thing to do, before they go to war against their brothers.

Joshua 22:16 "Thus saith the whole congregation of the LORD, What trespass [is] this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?"

They believe this altar is a slander against God. This is the question they have brought. They assumed that the tribes of Reuben, Gad, and the half tribe of Manasseh had turned their backs on God. They are asking them to explain themselves.

Joshua 22:17 "[Is] the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,"

This incident with Peor had to do with the worship of a false god. Phinehas was involved in getting the plague stopped, when he ran a javelin through a man and woman involved in the sin. Many of the Israelites were killed in that incident. These Israelites feared a repetition of that.

Joshua 22:18 "But that ye must turn away this day from following the LORD? and it will be, [seeing] ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel."

This had happened so few years ago, that they were still very conscious of the wrath of God that fell from this. They are afraid the wrath of God would fall upon all of them, because of this.

Joshua 22:19 "Notwithstanding, if the land of your possession [be] unclean, [then] pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God."

They are offering the opportunity for Reuben, Gad, and the half tribe of Manasseh to receive land on the west side of Jordan, if there is a hindrance on the east side for them to stay loyal to God. They are concerned about them wandering from the teachings of God.

Joshua 22:20 "Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity."

They are remembering that the sin of one man affects the whole nation of Israel. The sin of one Israelite {in the case of Achan} could have brought disaster to all of the nation. The only thing to do is come against the sin immediately, to show they are not in agreement.

Joshua 22:21 "Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,"

Up until this time, they did not understand what the complaint of the Israelites was. They certainly had not had opportunity to defend themselves. Now, they speak in defense of what they have done.

Joshua 22:22 "The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if [it be] in rebellion, or if in transgression against the LORD, (save us not this day,)"

God knows the intention of their hearts. He is God, He already knows why they built the altar. The two and a half tribes were horrified that the other tribes thought they had sinned against God. They are saying, if we have truly sinned against God, do not even try to help us.

Joshua 22:23 "That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require [it];"

They are saying, if they have sinned against God in this matter, God will pass judgement and punishment upon them.

Joshua 22:24 "And if we have not [rather] done it for fear of [this] thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?"

This is saying that, this is a memorial for their children to see, and know that they are indeed recognizing God, the same as the Israelites on the other side of Jordan are. The memorial shows that even though there is a river between them and the other tribes, they are all Israel. They all serve the One True God.

Joshua 22:25 "For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD."

Perhaps, without the altar, even the nine and a half tribes on the west of Jordan will say, that the two and a half tribes on the east side of Jordan are not part of Israel. They might even try to stop their children from worshipping God.

Joshua 22:26 "Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:"

This altar, they have built, is not to take the place of the altar in the tabernacle. It is not an altar to sacrifice to God on.

Joshua 22:27 "But [that] it [may be] a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD."

This altar is not an altar to God, but a memorial to show the right of Reuben's, Gad's, and the half tribe of Manasseh's children to worship God in the tabernacle, or temple with the other nine and a half tribes. Three times a year the people would travel to the place where the presence of God was to worship. The tabernacle would be that place, until the temple is built in Jerusalem and then it will be.

Joshua 22:28 "Therefore said we, that it shall be, when they should [so] say to us or to our generations in time to come, that we may say [again], Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it [is] a witness between us and you."

The altar would be a constant reminder to all generations, that the tribes on the east side of Jordan had every right and privilege in the temple, that the tribes on the west side of the Jordan had.

Joshua 22:29 "God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that [is] before his tabernacle."

This is repeating, again, that this altar, they have built, is a memorial, and is not to take the place of the altar in the tabernacle.

Joshua 22:30 "And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which [were] with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them."

We see, from this, that Phinehas and the princes had been sincere in their fear that the two and a half tribes on the east side of Jordan had blasphemed the name of God. They feared that all Israel, including them, would be punished. They are very pleased, when they heard the explanation of what the altar is for. They are relieved for themselves, and for the two and one half tribes on the east side of Jordan, as well.

Joshua 22:31 "And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD [is] among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD."

He is saying, they see, now, that they had not sinned at all, and that there would be no chastisement from God on any of them for this.

Joshua 22:32 "And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again."

Now that they are convinced the two and a half tribes had not sinned in building the altar, they returned to their own tribes of Israel, and reported to them the good news. They will not have to fight their brothers. This was a relief to everyone.

Joshua 22:33 "And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt."

Joshua, Eleazar, and Phinehas had tried to do the will of God in all of their ministry. Everyone was pleased, there was no sin involved. The battle against Reuben, Gad, and the half tribe of Manasseh was called off.

Joshua 22:34 "And the children of Reuben and the children of Gad called the altar [Ed]: for it [shall be] a witness between us that the LORD [is] God."

Ed, sometimes, goes before words that mean altar. This, then, was a short way of saying altar. This altar was a memorial to God. It recognized the importance of God in all of their lives. It was, also, a constant reminder to all twelve tribes that they were one nation under God.

Joshua 22 Questions

1. Who called the Reubenites, the Gadites, and the half tribe of Manasseh to talk to them?
2. What understanding did Moses have with them about their inheritance on the east side of Jordan?
3. How long have they stayed and fought for the tribes on the west side of Jordan?
4. Why had Joshua called them?
5. Why did Joshua praise them?
6. What does Joshua release them to do, now that there is peace?
7. What does he admonish them to do?
8. What is the best proof of your love for God?
9. How do we know their families at home had not moved into the cities?
10. What does the author believe interesting about Manasseh's inheritance?
11. What are they to share with their brethren, when they reach home?
12. What was the western side of Jordan called collectively?
13. What was the eastern side of Jordan called?
14. What was the altar, probably?
15. Why were the other tribes alarmed at them building the altar?
16. What did the congregation on the west side of Jordan want to do about the altar?
17. Who went to talk to the tribes on the eastern side of Jordan about the altar?
18. He is mentioned several times in an important role regarding _____ matters.
19. Why were there ten princes with him?
20. What complaint did the ten princes and Phinehas make?
21. What incident were they remembering that frightened them?
22. Why was the congregation afraid?
23. What offer did they make to Reuben, Gad, and Manasseh's tribes?
24. Who sinned, and God punished the whole congregation?
25. How did they reply to the complaints?
26. _____ knows the intention of their hearts.
27. Who really should be their judge?
28. Why had they built the altar?
29. What would the altar be a constant reminder of?
30. How did Phinehas react to their explanation?
31. What did Phinehas and the princes do, after they understood?
32. What did they name the altar?
33. What does the altar recognize?

We will begin this lesson in Joshua 23:1 "And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old [and] stricken in age."

This is speaking of Joshua being very old. In fact, he is so old he realizes he is near death. This is a time of peace for Israel.

Joshua 23:2 "And Joshua called for all Israel, [and] for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old [and] stricken in age:"

Joshua wants to give them some instructions, before he dies. He calls them together for that purpose. These are the words of an aged leader. Joshua had done everything he knew to do to keep the commandments of God. It is not found that Joshua disobeyed God. He was faithful.

Joshua 23:3 "And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God [is] he that hath fought for you."

Sometimes, when everything is running smoothly, we tend to forget that God has brought us where we are. These Israelites were no different. They must be reminded, that this land they are living in was a gift to them from their God. He had blessed them mightily, and even fought for them in their battles.

Joshua 23:4 "Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward."

This was their promised land. The Lord had chosen who got what parcel of land, because they had cast lots. This inheritance is an eternal inheritance, as long as they keep God's commandments.

Joshua 23:5 "And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you."

Israel had never really driven all of the enemies out. They were living peacefully with them. God was not necessarily angry with them about this, because He had said they would gradually move them out. We do know that God did not want the Israelites practicing the sins of these Canaanites. When they began to intermarry with them, it would be difficult to stay holy before the LORD. The worship of the Canaanites was of false gods. God would not allow the Israelites to worship false gods.

Joshua 23:6 "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom [to] the right hand or [to] the left;"

We remember from the study of earlier books that, Moses had the law written down, so there would be no question what commandments they were to keep. It is so easy to get slack and stop keeping God's law.

The path of righteousness for them, and for us, is narrow. Salvation is a daily walk through life. We can not take a vacation from God. We must not wander to the right, or to the left.

Joshua 23:7 "That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear [by them], neither serve them, nor bow yourselves unto them:"

This is the problem of living with worldly people around you. The influence of these people can be very strong. They must stay separate from the worship of these false gods. Christians are very much like these Israelites. We are in a world with sinners, who do not follow God's commands. We are in the world, but we must not be of the world. We must not practice the ways of the world. God wants His people to be holy, for He is holy.

Joshua 23:8 "But cleave unto the LORD your God, as ye have done unto this day."

The following is how much we should love the Lord. Luke 10:27 "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." This is not an option. It is a requirement, if you are to belong to Him.

Joshua 23:9 "For the LORD hath driven out from before you great nations and strong: but [as for] you, no man hath been able to stand before you unto this day."

It was not by their might that they drove out their enemies. It was in the power of God. The power of God working in them, and through them, won them the victory.

Joshua 23:10 "One man of you shall chase a thousand: for the LORD your God, he [it is] that fighteth for you, as he hath promised you."

One man and God is a majority, regardless of how many there are on the other side. Romans 8:31 "What shall we then say to these things? If God [be] for us, who [can be] against us?" There is no limit to what God can do. It is the LORD within them that won the battle.

Joshua 23:11 "Take good heed therefore unto yourselves, that ye love the LORD your God."

Jude 1:20 "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost," Jude 1:21 "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Joshua 23:12 "Else if ye do in any wise go back, and cleave unto the remnant of these nations, [even] these that remain among you, and shall make marriages with them, and go in unto them, and they to you:"

Cleave speaks of a very personal attachment. This is a warning not to marry with these people, because of their idolatry.

Joshua 23:13 "Know for a certainty that the LORD your God will no more drive out [any of] these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you."

The possibility of them being drawn away from God to a false god would be truly great, in the event of them marrying them. Next to a person's relationship with God, the relationship of husband and wife is the closest. God will not smile on them, if they marry these people who have false gods. There would be a great falling away from God in the event of them intermarrying with them. Verse 13 says, God would send many problems to them. The promised land is theirs, only if they obey God's commands. If they do this terrible thing, God will take it away from them.

Joshua 23:14 "And, behold, this day I [am] going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, [and] not one thing hath failed thereof."

Joshua is dying. He has been called to his reward in heaven. He re-emphasizes the blessings God has bestowed upon them. God kept His promises to them.

Joshua 23:15 "Therefore it shall come to pass, [that] as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you."

This is the same message throughout the Bible. God will greatly bless those, who keep His commandments. Those who disobey the commandments of God, will find curses attached to everything they do.

Joshua 23:16 "When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."

To transgress the covenant of the Lord brought the wrath of God upon them. God will not spare the unfaithful. He will destroy them from the earth. They are His wife, spiritually. They commit spiritual adultery, when they follow false gods. God will destroy them for this.

Joshua 23 Questions

1. Joshua waxed _____ and stricken in _____.
2. This is a time of _____ for Israel.
3. Who did Joshua call to him?
4. Why did he call them?
5. What kind of servant of God had Joshua been?
6. What does he remind Israel, they had seen?
7. When is it easy to forget that God has brought us this far?
8. This land, they were living in, was a _____ from God.
9. Who had chosen who got what plot of land?
10. Why was God not angry with them, that they had not completely driven the enemy out?
11. The worship of the Canaanites was of _____ _____.
12. What were they to be courageous to do?
13. The path of righteousness is _____.
14. What did Moses leave them, to help them?
15. We are in the world, but we must not be _____ the world.
16. Quote Luke chapter 10 verse 27.
17. How had they been able to drive their enemies out?
18. Quote Romans chapter 8 verse 31.
19. Quote Jude chapter 1 verses 20 and 21.
20. "Cleave" speaks of a _____ attachment.
21. What will these nations be to them, if they intermarry with them?
22. What is Joshua saying when he says, he is going the way of all the earth?
23. What does Joshua re-emphasize to them?
24. What are the two messages throughout the Bible?
25. To transgress the covenant of the Lord, brought what?

We will begin this lesson in Joshua 24:1 "And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God."

This gathering before the LORD called by Joshua, seemed to be even more serious than the one in the previous chapter.

Joshua 24:2 "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham, and the father of Nachor: and they served other gods."

This is speaking of the fact that Abraham's father was not a worshipper of the One True God. "LORD God of Israel" is Jehovah, the God of Israel. This is just explaining that God had chosen them, while they were still worshippers of false gods.

Joshua 24:3 "And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."

God saved Abraham, because of his great faith. God did the same thing for him He does for all of us. While he was yet in sin, the LORD saved him. God called Abraham out of Ur of the Chaldees to follow Him. He wandered in search of a city whose maker was God. God promised the seed of Abraham would be as the sand of the sea. He had Isaac in his and Sarah's old age. He was the son God had promised him. The seed as the sand of the sea is speaking of the believers in Christ. Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

Joshua 24:4 "And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt."

All of this is a basis for these Israelites, to realize where they came from. Esau was the eldest son, but he sold his birthright for a bowl of soup. Jacob received the birthright. Jacob and his sons went into Egypt, because there was a famine in their land.

Joshua 24:5 "I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out."

God sent Moses and Aaron to bring the family of Jacob out of Egypt. God sent 10 plagues on Egypt, to get the Pharaoh to release them. The family of Jacob went into Egypt. The nation of Israel came out of Egypt. This is up to date. God promised them a land of promise.

Joshua 24:6 "And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea."

This message is touching on the highlights of their release. The

sea, of course, is the Red Sea, where God opened the sea and allowed the children of Israel to walk across on dry land. Then Pharaoh's army with horses and chariots followed them into the sea, and were drowned.

Joshua 24:7 "And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season."

Joshua is re-capping this, to show the divine undertaking of God on their behalf. The miracles in Egypt, the crossing of the Red Sea, and the miracles during the 40 years of wandering in the wilderness, should let them not doubt the hand of God in their activities. They were even fed with no effort on their own for the 40 years. Manna fell from heaven to feed them. The miracle of their shoes not wearing out in 40 years was almost unbelievable. There is no question, they belong to God.

Joshua 24:8 "And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you."

The destruction of the Amorites was more recent. Even the young should be able to remember that. They were strong and fierce fighters, but God subdued them for Israel.

Joshua 24:9 "Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:" Joshua 24:10 "But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand."

God delivered them from Balak and from Balaam. Joshua seems to be relating this, as if God is speaking to the people. All of these accounts seem to be in the order in which they happened, as well.

Joshua 24:11 "And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand."

Notice, Joshua deliberately leaves out the fact, that he led them over on dry land at the parting of the Jordan River. This is because he is an humble man. All of these people fell to the mighty hand of God.

Joshua 24:12 "And I sent the hornet before you, which drave them out from before you, [even] the two kings of the Amorites; [but] not with thy sword, nor with thy bow."

It really does not matter whether these were literal hornets, or whether they were more of a spiritual nature. The important thing is that they drove the people out at the command of God.

Joshua 24:13 "And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."

The cities were already built, when the Israelites came to this land. The vineyards had already been planted, as well. They were gifts to the Israelites from God. They were taken from a people, who did not know God, and given to God's people.

Joshua 24:14 "Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD."

They must fear the LORD and worship Him alone. They will be able to keep their inheritance, as long as they are faithful to the Lord, and keep His commandments. To worship false gods is spiritual adultery, and will bring destruction to them.

Joshua 24:15 "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."

Each person has his own free will and he can worship and serve whomever he will. He must be ready and willing to accept the consequences of his decision, however. Joshua has no doubt in his own mind who he will serve. He, and his family, will worship the LORD.

Joshua 24:16 "And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;"

This is the very statement they should have made. The important thing is to continue believing, what they have stated here. There is no other god. God is God, and He alone.

Joshua 24:17 "For the LORD our God, he [it is] that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:"

They are not only confessing God, but His wonders, as well. They are admitting to Joshua that all they are, is because God made them. The signs, like the Manna, left no doubt where they came from.

Joshua 24:18 "And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: [therefore] will we also serve the LORD; for he [is] our God."

It seems, they are replying to the things Joshua has brought before them. They are agreeing that this is of God.

Joshua 24:19 "And Joshua said unto the people, Ye cannot serve the LORD: for he [is] an holy God; he [is] a jealous God; he will not forgive your transgressions nor your sins."

God will be their God, as long as they are faithful to Him. God will not share His people with any false god. Joshua is reminding them of the importance of living holy before their LORD. He not only is jealous, but His name is Jealous. Exodus 34:14 "For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:"

Joshua 24:20 "If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."

The blessings of the LORD will continue in their lives as long as they are faithful to God. If they play the harlot and go after false gods, the Lord will turn on them, and destroy them.

Joshua 24:21 "And the people said unto Joshua, Nay; but we will serve the LORD."

At the time they make this statement, they really do believe that they will serve the LORD. Their intentions are to serve the LORD. Temptations have a way of changing some people.

Joshua 24:22 "And Joshua said unto the people, Ye [are] witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, [We are] witnesses."

Joshua has given them the facts of what will happen to them either way. It was their decision to make. They are full of good intentions and actually believe they will do this. The pressure to sin has not come before them at this time. They will be without excuse, if they turn from God.

Joshua 24:23 "Now therefore put away, [said he], the strange gods which [are] among you, and incline your heart unto the LORD God of Israel."

They had sinned with strange gods all the way on the 40 year journey, and even now. The people of Canaan, they have left alive, worship false gods. They must be loyal to God in their hearts, as well as with their mouth.

Joshua 24:24 "And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey."

They have agreed to the terms set down by God through Joshua. They have made their decision to serve God. They must continue in this faith to be blessed of God.

Joshua 24:25 "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem."

A covenant is an agreement that cannot be broken, without terrible consequences. The statutes and ordinances were unbreakable.

Joshua 24:26 "And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that [was] by the sanctuary of the LORD."

This is in addition to the law of Moses. This is like signing an agreement to keep the law of Moses. The stone was the seal of the agreement.

Joshua 24:27 "And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God."

To deny God, means to declare that He does not exist. It is as if the stone can speak, as a witness against those who do not believe.

Joshua 24:28 "So Joshua let the people depart, every man unto his inheritance."

Joshua let them leave, full of the words of God he had brought them. They went back, each man to his own land.

Joshua 24:29 "And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, [being] an hundred and ten years old."

Joshua lived 110 years on the earth. He was only concerned with doing the will of God. He tried to do the commands of God to the fullest.

Joshua 24:30 "And they buried him in the border of his inheritance in Timnath-serah, which [is] in mount Ephraim, on the north side of the hill of Gaash."

Joshua was buried not in prominence, but among his people. He, like Moses and Aaron, was buried on a mountain.

Joshua 24:31 "And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel."

Joshua had been a great influence on these people, and on their leaders. As long as Joshua was there to lead them, and the elders that Joshua had taught were alive, they followed God's commandments.

Joshua 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph."

Joseph had requested that he be buried here in the promised land. He died in Egypt, but they brought his bones and buried them in the land of promise. Genesis 33:19 "And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money." Genesis 50:25 "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." Exodus 13:19 "And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."

Joshua 24:33 "And Eleazar the son of Aaron died; and they buried him in a hill [that pertained to] Phinehas his son, which was given him in mount Ephraim."

This land had been part of the cities given to the priestly family. When Eleazar dies, they bury him in the area that had been allotted to his son Phinehas.

There are many lessons we can learn from this lesson. The most outstanding lesson for me in this is the necessity of walking in the

salvation we have received. Salvation is free, but should be guarded as if it is the most expensive thing we own. It is by far the most precious thing we possess.

Joshua 24 Questions

1. Joshua gathered all the tribes of Israel to _____.
2. Joshua said unto the people, thus _____ the _____.
3. Abraham's father was not a worshipper of the _____.
4. "LORD God of Israel" is who?
5. God saved Abraham, because of his great _____.
6. Where did Abraham live, when God called him?
7. He wandered in search of what?
8. What was unusual about Abraham and Sarah having Isaac?
9. Quote Galatians chapter 3 verse 29.
10. Who were Isaac's sons?
11. Who got the birthright?
12. Why did Jacob take his sons to Egypt?
13. Who did God send to lead the Israelites out of Egypt?
14. How many plagues did God send on Pharaoh?
15. What happened at the Red Sea?
16. Why is Joshua re-capping their trip to the promised land?
17. What were some of the miracles God did for them?
18. Joshua is speaking, as if it is _____ speaking?
19. Why did Joshua deliberately leave out about the crossing of the Jordan?
20. What did God send against their enemies?
21. What good advice did Joshua give them in verse 14?
22. How long can they keep their inheritance?
23. Quote Joshua chapter 24 verse 15.
24. What statement did they make to Joshua?
25. Who did God drive out, to give this land to Israel?
26. Quote Exodus chapter 34 verse 14. What will God do, if they worship the false gods?
27. Put away the strange _____ among you.
28. What is a covenant?
29. What unusual thing was to be a witness?
30. How old was Joshua, when he died?
31. Where did they bury him?
32. Whose bones had they brought and buried here?
33. Quote Exodus chapter 13 verse 19.
34. Where was Eleazar buried?
35. What lesson can Christians learn from this lesson?

The book of Judges is unusual in that no one knows for sure who penned it. Some believe that Samuel was the penman. It really does not matter who penned it, since God is the author. This covers a period of time, between the death of Joshua and the rule of Saul as king. During this time the 15 judges {chosen of God} were the rulers of the Israelites. This book centers on the 15 judges and their dealings with the people. The Israelites fell into idolatry, over and over, during this period. Every time they fell into idolatry, the LORD allowed them to be invaded as a chastisement of them. These judges were men and women, chosen of God, to lead in a very difficult time of their history. The Israelites remained loyal to the LORD in formality, but their hearts were far from Him. The history of Israel is a history of Israel falling into idolatry, repenting, and then God forgiving them. This happened over and over. One statement used a great deal in this book is "Crying to God". They were a rebellious house. The book of Galatians speaks of the backsliding Christians at Galatia, so I suppose it would be the New Testament book with a similar message. Most scholars believe the events in this book happened somewhere between 1500 B.C. and 1000 B.C.

Now, we will begin this lesson in Judges 1:1 "Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?"

At the end of the book of Joshua, we saw the death of Joshua, when he was 110 years old. "Asked the LORD" is speaking of taking counsel from the LORD. This was a very sensible thing for them to do, and would, also, be an intelligent thing for us to do, as well. We should never enter into any major decision without first consulting God. Joshua had been their leader, and now, that he is gone, they need someone to lead them in battle.

Judges 1:2 "And the LORD said, Judah shall go up: behold, I have delivered the land into his hand."

We remember that, they had not completely driven out the Canaanites at this time. Moses {the lawgiver} had been followed by Joshua {the great soldier}. He is, now, replaced by Judah. Each time one leader is replaced by another, his way of leading is different, because his personality is different. Remember, it is the LORD who put him in charge.

Judges 1:3 "And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him."

It seems that, Judah will be fighting for his own inheritance at first. He asks his brother Simeon to help him, and in turn, he will help Simeon in his battles. This was agreeable with both.

Judges 1:4 "And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men."

Bezek was located somewhere near Gezer. God is with them, when they are doing what God told them to do. It appears, there were no losses with Judah.

If there were any at all, it was just a few, because they are not mentioned here.

Judges 1:5 "And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites."

"Adoni-bezek" means lord of Bezek. This is just saying that, he was the ruler at the time of the invasion. The Perizzites were actually living in the land where Judah's inheritance was. The Canaanites are speaking of all the people collectively that are in Canaan land. Many of the Canaanites are known by other names, as well.

Judges 1:6 "But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes."

A person cannot balance himself without his big toes. He cannot do work with his hands very well without his thumbs either. We could look at this from the spiritual sense, and say that God had Judah to stop his walk and his work, because it was perverted. This would be terribly humiliating to him.

Judges 1:7 "And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered [their meat] under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died."

It appears, sometime in the past that Adoni-bezek had done the very same thing to 70 kings. God has this done to him, because of his actions toward others. They had eaten food under the table like a dog, and that is exactly what is done to him. This one of the highest forms of cruelty. "Requited", in this Scripture, means to reciprocate. God brought the same punishment on him, that he had brought on others. He died, after he felt the shame of this punishment.

Judges 1:8 "Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire."

"Had" shows that this happened in the past. The fire was for the purging away of the evil, that had taken place in the city.

Judges 1:9 "And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley."

This is showing the advance of the battle. They were taking one area at a time. This area had been occupied by the Philistines. The Canaanites is a name which covers many of the various tribes, like Israel is speaking of all 12 tribes.

Judges 1:10 "And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before [was] Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmi."

Hebron is a well known area. It was the burial-place of Abraham and Sarah. Isaac and Rebekah, and Jacob and Leah were buried there, too. This

was, also, the first place for David to headquarter. He was here 7 years. This place was given to Caleb in the beginning. Joshua 15:13 "And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, [even] the city of Arba the father of Anak, which [city is] Hebron."

Judges 1:11 "And from thence he went against the inhabitants of Debir: and the name of Debir before [was] Kirjath-sepher:"

Debir was 12 miles southwest of Hebron.

Judges 1:12 "And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife."

Judges 1:13 "And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife."

This is the same Scripture. Joshua 15:16 "And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife." Joshua 15:17 "And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife."

Judges 1:14 "And it came to pass, when she came [to him], that she moved him to ask of her father a field: and she lighted from off [her] ass; and Caleb said unto her, What wilt thou?"

Judges 1:15 "And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs."

It appears, to me, that the daughter would have great influence with her father. This is why she asked for the springs, instead of Othniel. Her request was granted.

Judges 1:16 "And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which [lieth] in the south of Arad; and they went and dwelt among the people."

We remember that, Moses had invited him to come to the promised land with them. These people were a branch of the Medianites. "Dwelt among the people" is speaking of them living in the land of Judah.

Judges 1:17 "And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah."

We remember from the beginning of this lesson that, this is what they agreed upon. After Simeon helped Judah, then Judah helped him take his land. Hormah was the chief town of the Canaanites, south of Palestine. This was part of the allotment to Judah at first, but later was given to Simeon.

Judges 1:18 "Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof."

These had all been Philistine cities. Every time they thought they had them whipped, they would show up again, and have to be subdued again. This was because they did not totally destroy them.

Judges 1:19 "And the LORD was with Judah; and he drave out [the inhabitants of] the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron."

We will read in another lesson on this that, King Jabin had 900 chariots. This gave them the advantage of fleeing speedily. In the mountains, they had no where to run to, and in open battle, they lost to Judah. The LORD was with Judah, and he was victorious.

Judges 1:20 "And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak."

Caleb was a faithful spy, along with Joshua, in the beginning. It was correct to give to his descendents the city they wanted. Hebron was that city. Caleb expelled the three sons of Anak. We remember, Caleb was a very brave man, knowing that God was with him. Caleb was a Kenezite.

Judges 1:21 "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day."

This same statement is said of Judah in Joshua chapter 15 verse 63. Jerusalem was known at that time as Jebusi, or Jebus. It was during the time of King David that Jerusalem really was taken by the Israelites.

Judges 1:22 "And the house of Joseph, they also went up against Beth-el: and the LORD [was] with them."

Judges 1:23 "And the house of Joseph sent to descry Beth-el. (Now the name of the city before [was] Luz.)"

The house of Joseph, here, is speaking of the tribe of Ephraim, who was a son of Joseph. "Descry" means to search out. "Beth-el" means house of God. Jacob had named it Beth-el, and it had been changed to Luz. Now, they changed the name back to Beth-el.

Judges 1:24 "And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy."

We could easily see the comparison of this to the incident with Rahab the harlot. She helped the spies, and in so doing saved her family. This man will, also, save his family, if he helps the spies.

Judges 1:25 "And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family."

We see the same thing happened. He helped them, and his family was saved.

Judges 1:26 "And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which [is] the name thereof unto this day."

They must have allowed him to take his belongings, as well. He just ran to another area, and rebuilt a city called Luz. The Hittites are descended from Heth.

Judges 1:27 "Neither did Manasseh drive out [the inhabitants of] Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land."

Manasseh did as many of the others. He let the Canaanites, whom they had subdued, live in these cities. They did not utterly destroy them, but just removed them from power. They lived and worked together. The Canaanites did not have full rights and privileges, as did the descendants of Manasseh, however.

Judges 1:28 "And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out."

They were forced labor for the Israelites.

Judges 1:29 "Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them."

Judges 1:30 "Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries."

Judges 1:31 "Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:"

We find this condition was commonplace among the tribes of Israel. Whether they allowed this to happen so they would have people to do their hard work, is not known. They really wanted the wealth these people could make for them. They were used of the Israelites.

Judges 1:32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

The Israelites had them under their control, but it appears, there were more Canaanites {in this particular area} than Israelites.

Judges 1:33 "Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Beth-anath became tributaries unto them."

This is the same situation as in verse 32. There were more Canaanites than there were Israelites, but the Israelites were in control.

Judges 1:34 "And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:"

It appears that, the children of Dan were not able to subdue the people in the valley, and lived in the mountains themselves.

Judges 1:35 "But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries."

In this case, the Amorites were driven to the mountains, and subdued by the house of Joseph. They were under the control of the house of Joseph.

Judges 1:36 "And the coast of the Amorites [was] from the going up to Akrabbim, from the rock, and upward."

This was the mount of scorpions, that we read about in another book. It was named that, because of the abundance of scorpions there. This is believed to be in the area of Petra. It was located south of the Dead Sea. This was in the mountain area.

Judges 1 Questions

1. Who penned Judges?
2. Why is it not important who penned it?
3. What period of time does it cover?
4. How many judges were there?
5. Who chose the judges?
6. How did the Israelites remain loyal to the LORD?
7. What is this book a history of?
8. What book in the New Testament parallels it?
9. What time period do most scholars believe this book covers?
10. How old was Joshua, when he died?
11. What does "asked the LORD" mean?
12. We should never enter into any major decision without first _____ God.
13. Who shall go up?
14. Moses was known as the _____.
15. Joshua was known as the _____.
16. Who did Judah ask to help him?
17. Who did God deliver into their hands?
18. How many were slain in Bezek?
19. What does "Adoni-bezek" mean?
20. What did they do to Adoni-bezek?
21. What reason did Adoni-bezek give for this happening to him?
22. What does "requited", in verse 7, mean?
23. What had they done to the city of Jerusalem?
24. What had been the name of Hebron?
25. Who was buried here at Hebron?
26. What had Caleb promised to the man that took Kirjath-sepher?
27. Who took it?
28. What did Caleb's daughter ask for?
29. Who were the Kenites?
30. Name 3 Philistine cities in verse 18?
31. Why was Judah not able to drive out those in the valley?
32. They gave Hebron to _____.
33. Who dwelt with the children of Benjamin in Jerusalem?
34. What does "Beth-el" mean?
35. What did the spies ask the man in verse 24?
36. Who could we compare that to?
37. What happened to the man and his family?
38. Those, who remained in the land with them of the Canaanites, became their _____.
39. Who forced the tribe of Dan into the mountains?
40. Verse 36 is speaking of an area near _____.

We will begin this lesson in Judges 2:1 "And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you."

We see, in this chapter, a going back and re-capping of what had happened up until this point. The angel of the LORD had spoken to Joshua at Gilgal, soon after they had entered the land. This is undoubtedly speaking of that time. The penman is stating the fact, again, that it was actually the LORD who had brought them out of Egypt to the promised land. God had fulfilled His part of the covenant.

Judges 2:2 "And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?"

God had told them, from the very beginning, to make no league with these people. The Israelites were to destroy everything in this land that was pertaining to false gods. The sad thing is, that they have disobeyed God in this. They have let the people live in harmony with them, and they have even allowed the heathen false gods to remain.

Judges 2:3 "Wherefore I also said, I will not drive them out from before you; but they shall be [as thorns] in your sides, and their gods shall be a snare unto you."

The name "Bochim" in verse 1, means weeping. We see, now, why they are weeping. These people would remain as a thorn in their sides. The evil, false gods would not have been a snare, if they had destroyed them, as God had commanded them to do. God has graciously given them this promised land, only if they obey Him.

Judges 2:4 "And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept."

This message is the Word of God. We have it in written form, and we do not listen to the Words any better than these Israelites did. They weep, because God is displeased with them, but they do nothing to try to make it right. They should repent, and destroy these false gods. Christians today are too tolerant with things we know for sure are against the will of God. We might weep that God is displeased with us, but we must repent and change our way of life to please God.

Judges 2:5 "And they called the name of that place Bochim: and they sacrificed there unto the LORD."

They did weep for a moment, and they did sacrifice unto the LORD. The tabernacle was at Shiloh, so perhaps, that is where they sacrificed. It could have been in the same vicinity.

Judges 2:6 "And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land."

It was Joshua who had actually separated the land by lot to each tribe. After it was divided, each family had to go in and take their land. It would have been no trouble at all, if they had stayed loyal to God. God fought for them, and they won.

Judges 2:7 "And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel."

The people were loyal to God, as long as Joshua was alive to guide them. Those who remembered the great miracles, like the crossing of the Jordan River on dry land, and the sun standing still for the battle, would all be loyal, and help the others stay loyal. With their guidance, Israel served the LORD.

Judges 2:8 "And Joshua the son of Nun, the servant of the LORD, died, [being] an hundred and ten years old."

Joshua went the way of all men. He died at the old age of 110.

Judges 2:9 "And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash."

Timnath-heres and Timnath-serah were the same place. He was of the tribe of Ephraim, and was buried in that tribe's territory. "Timnath-heres" means portion of the sun. Some believe this place to be where the sun stood still in the battle, when Joshua prayed to God.

Judges 2:10 "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel."

This is saying that, the generation that came after Joshua, and the elders, did not know the LORD. Perhaps, their parents had not been diligent in training them, or perhaps, they did not believe their parents. They were not eye witness to the wonders the LORD had done, and did not believe. It is important for each generation to make the next fully aware of the LORD. Christians are told everytime they take communion, to do it in remembrance of Jesus. Some children grow up taking communion, and never know exactly why they are taking it. People should be taught about communion at a very early age.

Judges 2:11 "And the children of Israel did evil in the sight of the LORD, and served Baalim:"

Men have a part of them that demands to worship something, or someone, that is not fallible like themselves. If they do not know of the One True God, they will seek another. That is when they find a false god to worship. It is no different now. Children get into Satan worship looking for God. The church must wake up, and minister to our youth. They must be taught of the Lord Jesus Christ, so they will not look elsewhere.

Judges 2:12 "And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods

of the people that [were] round about them, and bowed themselves unto them, and provoked the LORD to anger."

This is just the same as saying, they conformed to the world around them. Everyone else was doing it, so they did, too. They wanted to be like everyone else. God had separated them out as an holy people. They have gone back with the world to unholy living. They have broken the first commandment. Exodus 20:3 "Thou shalt have no other gods before me."

Judges 2:13 "And they forsook the LORD, and served Baal and Ashteroth."

Ashteroth, was the false goddess of the Zidonians. Baal, a false god, was worshipped many times in conjunction with Ashteroth. These Canaanites worshipped Baal above all other false male gods. Ashteroth was the number one female false god. She was associated with the star, Venus.

Judges 2:14 "And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies."

In the physical sense, these Canaanites were more powerful than Israel. They had many chariots and weapons of war, which the Israelites did not have. When they sinned, and God did not help them, they were at the mercy of the Canaanites. The Israelites could not win without the LORD.

Judges 2:15 "Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed."

The anger of the LORD brings His wrath. He will not help them, because they have been unfaithful to Him. In fact, He will fight against them. The covenant God had made with them was conditional on them keeping His commandments.

Judges 2:16 "Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them."

This is what the book of Judges is about. God raised them up, one at a time to judge the people. God would bless the people, while the judges were judging. The judges kept them informed more clearly of their errors. God wants to bless them. He is forgiving. His compassion for them is shown in the numerous times He forgives them.

Judges 2:17 "And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; [but] they did not so."

It appears, from this, that even the judges had very little impact upon them. They did not stop worshipping these false gods, even when the judges were reminding them how sinful that was. To be blessed, they must keep God's commandments.

Judges 2:18 "And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the

days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them."

God loved them. He did not want their enemies ruling over them. Over and over, God tried to cause them to realize what they were doing, and repent of their unfaithfulness. They did not deserve it, but God blessed them during the days of the judges. It seemed the more He blessed them, the more they sinned. The corrections one judge would make did not seem to last, and another would come and take his place.

Judges 2:19 And it came to pass, when the judge was dead, [that] they returned, and corrupted [themselves] more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

It appears, from this, that they would slow their false worship down, while the judge was actively judging them. As soon as he died, they were back to worshipping false gods again. This stubbornness is like rebellion. Rebellion is compared to witchcraft. They did whatever their fleshly desires were.

Judges 2:20 "And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;" Judges 2:21 "I also will not henceforth drive out any from before them of the nations which Joshua left when he died:"

God hates their sins. He is jealous with a Godly jealousy. God had been with them, driving their enemies out before them, but they have broken God's commandments. They have taken up the way of the flesh, instead of the spirit. They have broken the ten commandments. God will not help them, until they repent and turn back to Him.

Judges 2:22 "That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep [it], or not." Judges 2:23 "Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua."

If they had kept the commandments of God, He would have driven all of their enemies out for them. Their unfaithfulness to Him has caused Him to draw back from them. The Lord must know for sure, if they are following Him, because they love Him and believe in Him.

Judges 2 Questions

1. Who had the angel of the LORD spoken to at Gilgal?
2. God had fulfilled His part of the _____.
3. Who had they been warned not to make league with?
4. What were they to do with the inhabitants' altars?
5. What were they going to be like to the Israelites, because of their sins?
6. Their gods will be a _____ to you.
7. What does "Bochim" mean?
8. Who did the angel of the LORD speak this to?
9. What same mistake do we, Christians, make?
10. What should they do, to put them in right standing with God?
11. What did they do, besides weep at Bochim?
12. Where was the tabernacle at the time this happened?
13. Who did the physical dividing of the land?
14. What did each family have to do, after they received their allotment?
15. How long did the people serve the LORD?
16. How old was Joshua, when he died?
17. Where was he buried?
18. "Timnath-heres" means what?
19. What did the next generation after Joshua do?
20. What are Christians to do, when they take communion?
21. Verse 11 says, they served _____.
22. What fact must the church wake up to?
23. What effect did their worship of false gods have on God?
24. Quote Exodus chapter 20 verse 3.
25. What were two of the false gods named, that they worshipped?
26. What did God do to Israel in His anger?
27. Who did the LORD raise up, that delivered them from their spoilers?
28. Why did God help them through the judges?
29. What is their stubbornness like?
30. God is jealous with a _____ jealousy.
31. What did God do to Israel for their unfaithfulness?

We will begin this lesson in Judges 3:1 "Now these [are] the nations which the LORD left, to prove Israel by them, [even] as many [of Israel] as had not known all the wars of Canaan;"

We saw in the last lesson that, their unfaithfulness to God had caused God to leave these nations among Israel as a thorn in their sides. Israel must stay alert and ready to remove them at all times, or else be removed themselves. Perhaps, most of those who fought under Joshua are dead. The new generation had to learn to take and keep their land. They, also, needed badly to realize their need for the LORD. They had been unfaithful. They must repent and turn wholly to their LORD, if they are to receive the blessings of the LORD.

Judges 3:2 "Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;"

This new generation knew nothing of war. They must stay alert, if they are to keep their inheritance.

Judges 3:3 "[Namely], five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath."

The Philistines remained a thorn in the side of Israel for a very long time. The five lords were from the cities of Gaza, Ashdod, Ashkelon, Gath, and Ekron. All of these people were subdued by Israel, but never totally defeated. They lived among the Israelites, and kept their own identity. Goliath was known as a Philistine, but probably, was descended from Rephaim, who lived with the Philistines.

Judges 3:4 "And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses."

Not only were they to prove the Israelites faith in God, but their ability to fight, as well. They were a constant threat, if Israel turned away from the commandments of God.

Judges 3:5 "And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:"

All of these tribes were living in Canaan. In a wider sense, they were all from Canaan. Exodus 3:8 "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites."

Judges 3:6 "And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods."

God had distinctly forbidden them to marry these people. Even worse than them marrying, was the fact that Israel starting worshipping the false

gods of these people. Deuteronomy 7:3 "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Deuteronomy 7:4 "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly."

Judges 3:7 "And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves."

The groves, here, is speaking of wooden statues of the false goddess Ashteroth. We read, earlier in this book, where Ashteroth and Baal were the two most prominent of the false gods of these people. Grove worship is associated with idol worship. They "forgot the LORD their God" means they did not remember the miracles He had done on their behalf. Their disobedience of the LORD was because they did not love and reverence the LORD.

Judges 3:8 "Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years."

"Chushan-rishathaim" was an obscure Hittite conquerer. It appears, he ruled over the Israelites for 8 years. The anger of God allowed him to rule over the Israelites. God was chastizing the Israelites for their worship of false gods.

Judges 3:9 "And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, [even] Othniel the son of Kenaz, Caleb's younger brother."

This is the same brave Othniel that won the hand of Caleb's daughter. Joshua 15:17 "And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife." Othniel was the first of the fifteen judges that God raised up to deliver His people. We read earlier that, God's favor shined on the judges, and God delivered the people under their judgeship.

Judges 3:10 "And the spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim."

Othniel was divinely ordained of God for the position of judge of all Israel. He was anointed with the Spirit of God to fulfill this job as judge. He led the Israelites in war against Chushan-rishathaim, and God defeated him for Israel.

Judges 3:11 "And the land had rest forty years. And Othniel the son of Kenaz died."

This, too, is part of the promise. As long as the judge was alive, God blessed Israel. There was peace for 40 years.

Judges 3:12 "And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD."

It seemed that Israel would never learn. They immediately went back to their sinful way of life, when Othniel died. As chastisement for the evil Israel did against God, God strengthens Eglon to overcome them. When Israel sins, God sends war for chastisement on them.

Judges 3:13 "And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees."

The children of Ammon were the Ammonites, and Amalek's children were the Amalekites. Moab was the leader in this, and they were known as the Moabites. The city of palm trees is speaking of Jericho.

Judges 3:14 "So the children of Israel served Eglon the king of Moab eighteen years."

They serve Eglon for 18 years, while there is no judge in the land.

Judges 3:15 "But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab."

The word that "deliverer" was translated from can, also, mean saviour. It seemed, the Benjamites had many warriors who were left handed. Judges 20:16 "Among all this people [there were] seven hundred chosen men lefthanded; every one could sling stones at an hair [breadth], and not miss." It is even more strange, because "Benjamin" means son of the right hand. Ehud is the second judge. The present they send to Eglon, the king of Moab, is a way of getting in to see him.

Judges 3:16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

"Ehud" means joined together. The dagger he made was one and a half feet long. Notice, it had two edges. The Bible is spoken of a two-edged sword. He hid it under his coat on the right side, where no one would expect a dagger to be.

Judges 3:17 "And he brought the present unto Eglon king of Moab: and Eglon [was] a very fat man."

The present got him in to see Eglon.

Judges 3:18 "And when he had made an end to offer the present, he sent away the people that bare the present."

This present was large enough that it took several people to carry it. Ehud sent the people away that had carried the present, so they would not be blamed for what he was about to do.

Judges 3:19 "But he himself turned again from the quarries that [were] by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him."

Ehud played on his vanity. The king sends his people away, so they will not see the secret that Ehud has for him. The king would not even let him speak of it, until everyone had left the room.

Judges 3:20 "And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of [his] seat."

Judges 3:21 "And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:"

This parlor was a place the king went to be alone. He usually had some men waiting in attendance in the next room. It appears that, even they had been dismissed, so they might not overhear the message Ehud had from the LORD for him. It was a great surprise, when Ehud stabbed him, using his left hand. The king would have suspected it more, had he used his right hand.

Judges 3:22 "And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out."

It appears that, the king was so fat the one and a half foot blade went completely into the stomach of the king, handle and all. There was no way to pull the dagger out. The dirt, spoken of here, was the refuse that came out of his stomach, or bowel.

Judges 3:23 "Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them."

It appears that, Ehud escaped by going through the porch to the other side. He locked the door from the inside, so the servants could not get to the king.

Judges 3:24 "When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour [were] locked, they said, Surely he covereth his feet in his summer chamber."

Ehud had left the parlour where the king was. Because the door was locked from the inside, the servants assumed the king was sleeping.

Judges 3:25 "And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened [them]: and, behold, their lord [was] fallen down dead on the earth."

They, perhaps, waited several hours before they discovered something might be wrong. When they got a key and opened the door, the king lay on the earthen floor, dead.

Judges 3:26 "And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath."

The hours that the king's door was locked, gave Ehud ample time to get away. He hid in the wooded area of Ephraim.

Judges 3:27 "And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them."

Judges 3:28 "And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over."

Again, the LORD had sent them a leader who would go with them into battle. God was with Ehud, and delivered the Moabites into the hands of the Israelites.

Judges 3:29 "And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man."

The blessings of God were upon them, and they slew 10,000 brave Moabites. They annihilated them, there was not one left to fight of Moab, here.

Judges 3:30 "So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years."

God delivered Israel out of bondage that day by the hand of Ehud the judge. They lived at peace for 80 years.

Judges 3:31 "And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel."

The only other place there is a mention of Shamgar, is in Deborah's song. This seems like he single handedly killed 600 Philistines with an ox goad. He was the third judge. His brave act would give courage to Israel. He had no weapons, just the ox goad.

Judges 3 Questions

1. Why had God left these nations?
2. What had happened to those who fought with Joshua?
3. What were they to learn, if they were to keep their inheritance?
4. Who were the 5 lords of the Philistines speaking of?
5. Goliath was a _____.
6. Verse 4 tells us, God did this to find out what?
7. The children of Israel dwelt among whom?
8. Quote Exodus chapter 3 verse 8.
9. What forbidden thing did they do, that was mentioned in verse 6?
10. Quote Deuteronomy chapter 7 verse 3.
11. Quote Deuteronomy chapter 7 verse 4.
12. Who did Israel turn and worship, instead of the Lord their God?
13. What are the groves in verse 7?
14. Chushan-rishathaim was an obscure _____ conqueror.
15. How long did he rule over Israel?
16. Who was the first judge?
17. Quote Joshua chapter 15 verse 17.
18. Othniel was the first of _____ judges.
19. What empowered him to judge?
20. Othniel was _____ ordained of God for the position of judge.
21. After Othniel won the war, how long did Israel rest?
22. Who was the king of Moab, that came against Israel?
23. What is the city of the palm trees?
24. How long did the children of Israel serve Eglon?
25. What was unusual about Ehud?
26. Quote Judges chapter 20 verse 16.
27. What does "Benjamin" mean?
28. How did Ehud get in to see the king?
29. Describe the dagger that Ehud made?
30. What does "Ehud" mean?
31. Eglon was a very _____ man.
32. How large was the present?
33. Who sends the servants away?
34. The parlor was a place the king went to be _____.
35. Quote Judges chapter 3 verse 22.
36. How did Ehud escape?
37. When the servants came to the door, and it was locked, what did they think the king was doing?
38. How did they get in the king's parlor?
39. What did Ehud do, when he got to the mountain of Ephraim?
40. Who was the third judge?
41. How many Philistines did he kill?
42. What did he use for a weapon?

We will begin this lesson in Judges 4:1 "And the children of Israel again did evil in the sight of the LORD, when Ehud was dead."

This is the very same pattern. The minute the Judge dies, Israel falls back into idolatry. Shamgar is not mentioned here. His act was just the one particular thing he did.

Judges 4:2 "And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host [was] Sisera, which dwelt in Harosheth of the Gentiles."

We know there was another Hazor, mentioned in Joshua chapter 11, which was destroyed by fire, and Jabin was killed. It is highly unlikely that this is that same battle. There were no judges in the land at the time of that first happening. We do know that, it is likely that another Jabin took the first one's name, and rebuilt the city by the same name. We are not doing a historical study here, so it is not that important to this particular study. We are doing a spiritual study.

Judges 4:3 "And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel."

This was not a small army that came against Israel. The 900 chariots showed the strength of their army. God did not allow Israel to put their faith in chariots and horses. The truth of the matter is that, Israel was not as strong physically as this army. Even at that, a war that lasts 20 years would really wear the people down.

Judges 4:4 "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."

Notice, that Deborah was a prophetess, without her husband being a prophet. This dispels the idea that a prophetess is just a wife of a prophet. A prophet, or a prophetess, is called of God. This does not mean that her husband, Lapidoth, was a weak person. The meaning of his name indicates the magnitude of his strength. "Lapidoth" means lightning strikes, or torches. It is doubly unusual for her to be a judge, as well. The office of judge is a call of God, as well.

Judges 4:5 "And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment."

This tree became known as the tree of Deborah, because she judged under this tree. This tells us something of the attitude of Deborah. She was not extremely proud, or she would have found some grand place to judge. Her name means "bee". She seems to be very humble, however, because of her choice of location to judge.

Judges 4:6 "And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel

commanded, [saying], Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?"

Barak was to lead the men into battle against these heavily equipped enemies. Kadesh-naphtali is in the inheritance of Naphtali. Her statement "Hath not the LORD God of Israel commanded" shows that she is speaking the words God has given her. These commands are from the LORD, Himself. God has told her explicitly what to do, and she is passing this on to Barak.

Judges 4:7 "And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand."

In the natural, this would have been a frightening thing to do. The army of Jabin had many war weapons to bring to this battle. The LORD will fight for Israel in this battle, because He gave the orders. They must have enough faith in God, to do what He has commanded.

Judges 4:8 "And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, [then] I will not go."

God had not spoken directly to Barak. He had spoken to Deborah. Barak would have more faith in Deborah's message from God, if she had faith enough to go to the front line with him. He knew, if God had really spoken to her, she would go.

Judges 4:9 "And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh."

Deborah does not deceive Barak, to get him to go. She tells him immediately, that the honor for winning this battle will not go to him, but a woman. In the New Testament, Paul gives him credit for winning this battle, however. Deborah believed the message God had given her, and she goes to the front line with Barak.

Judges 4:10 "And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him."

Called, in this, means that he gathered an army of ten thousand men out of Naphtali's and Zebulun's tribes. Deborah must be in the forefront of this battle for Barak's faith to be strong.

Judges 4:11 "Now Heber the Kenite, [which was] of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which [is] by Kedesh."

In the time of Joshua, Heber had separated himself and settled near Kedesh.

Judges 4:12 "And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor."

They reported to Sisera that Barak and an army of ten thousand have gone to Mount Tabor. We must remember in this that, God has chosen the

battle ground, and it was actually God who caused Heber to settle in this area. God had all of the plans, and knew exactly what would happen here.

Judges 4:13 "And Sisera gathered together all his chariots, [even] nine hundred chariots of iron, and all the people that [were] with him, from Harosheth of the Gentiles unto the river of Kishon."

This is a place large enough for all of the chariots. Possibly, being near this river and at the foot of the mountain would cause them not to be able to maneuver them as they wished. God has chosen the spot.

Judges 4:14 "And Deborah said unto Barak, Up; for this [is] the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him."

Deborah encourages Barak that this will be a victory for Israel. God will go before them, and they will win this battle. Deborah, through the inspiration of God, tells Barak this is the day. We know that she goes with Barak, because he refused to go without her.

Judges 4:15 "And the LORD discomfited Sisera, and all [his] chariots, and all [his] host, with the edge of the sword before Barak; so that Sisera lighted down off [his] chariot, and fled away on his feet."

This is interesting, because Barak's troops were greatly outnumbered. The troops of Sisera were much better equipped. One person, with God, can put a thousand to flight. God is with Barak. God discomfited Sisera so badly that he ran from the battle in fear.

Judges 4:16 "But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; [and] there was not a man left."

We see that the army of Sisera, that had not died at the foot of mount Tabor, fled in their chariots. Barak's army followed them, and killed them all.

Judges 4:17 "Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for [there was] peace between Jabin the king of Hazor and the house of Heber the Kenite."

We know that Sisera had fled in a different direction, even before his army ran. Now, we see why Heber settled in this area. Jael was the wife of Heber. Sisera thought he would be safe in this tent, because there was peace between Heber and Jabin, the king over Sisera.

Judges 4:18 "And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle."

The "mantle" is speaking of a cover. The Nomads lived in their tent like a home, and they had coverings for their beds. Jael deceives him with her promise of safety in her tent.

Judges 4:19 "And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him."

He had, probably, completely exhausted himself running from Barak's troops. This milk would make him sleepy. He lay down to rest, and she covered him with the cover.

Judges 4:20 "Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No."

He wanted just a few moments rest, and then, would run even further away from the troops. He thought he could trust Jael, and asked her to watch for anyone looking for him. He wanted her to lie, and say he was not there, if they inquired.

Judges 4:21 "Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died."

We see the reason she got so near to him, without waking him. He was exhausted and had fallen into a deep sleep. The nail for the tent was more like a spike. It was so long it went through his skull and fastened him to the ground. Notice, also, that temples is plural. She must have run the spike through both temples. He, probably, died instantly. Her love for God and His people caused her to do this.

Judges 4:22 "And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her [tent], behold, Sisera lay dead, and the nail [was] in his temples."

It is very interesting, to me, that God would put it in the heart of this woman to do this. Had he awakened, before she drove the spike into him, he would have killed her. Barak, himself, had been a reluctant warrior. This is the act, Deborah had mentioned to Barak, that would bring a woman fame for the battle. It was not herself she was speaking of, but of Jael. Can you imagine the look of surprise on Barak's face, when he saw Sisera and what had happened to him?

Judges 4:23 "So God subdued on that day Jabin the king of Canaan before the children of Israel."

Jabin's army led by Sisera had been sorely defeated. Notice, who actually subdued Jabin. It was God. God moved upon 3 people and empowered them for this task. First He gave the message to Deborah. Then, she called in Barak. Lastly, Jael tricked Sisera, and killed him. God uses unlikely people, sometimes, to get a job done.

Judges 4:24 "And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan."

With the victory of Sisera and his men behind them, they were encouraged to go on, and totally destroy Jabin. They did that, and the children of Israel were, again, at peace and prospering through the blessings of God.

Christians, we can take a lesson from this. When we undertake a task such as this, we must be convinced enough that it is God's will, that we will fight for it. We must, also, take the responsibility of seeing it through.

Judges 4 Questions

1. What does Israel do the minute the Judge dies?
2. Why was Shamgar not spoken of after Ehud?
3. Who did God sell them over to, when they sinned this time?
4. What is unusual about Jabin and Hazor in verse 2?
5. How many chariots did Jabin have?
6. How long did he oppress Israel?
7. Why did Israel not have a large number of chariots and horses?
8. What was Deborah, besides a Judge?
9. How do you become a prophetess?
10. What was Deborah's husband's name?
12. What was the meaning of his name?
13. How did people become judge?
14. Where did she judge?
15. What does all of this show us about Deborah?
16. What does the name "Deborah" mean?
17. Who did she call to lead her troops?
18. How many men was he to take with him?
19. What does the statement "Hath not the LORD God of Israel commanded" show us?
20. What two tribes were the ten thousand to come from?
21. Who was the captain of Jabin's army?
22. Why will the LORD fight with Israel here?
23. What condition did Barak make about going to this battle?
24. Why did Barak need her to do this?
25. What does Deborah say to him in answer to his request?
26. Why must Deborah be in the forefront of the battle?
27. What Kenite lived near Kedesh?
28. How does Sisera find out that Barak and ten thousand men are on Mount Tabor?
29. Who said when the battle was to begin?
30. One person, with God, can put a _____ to flight.
31. What did Sisera do in the heat of the battle?
32. After the first battle, where did Barak follow the troops of Sisera that fled?
33. What happened to the troops and their chariots?
34. Where did Sisera go for safety?
35. What is the "mantle" speaking of?
36. What did she give him, when he asked for water?
37. What did Sisera ask Jael to do?
38. When he was sound asleep, what did she do?
39. Who pursued after Sisera?
40. Where did he find him?
41. What happened to Jabin?
42. What three people had God empowered for this task?

We will begin this lesson in Judges 5:1 "Then sang Deborah and Barak the son of Abinoam on that day, saying,"

Many scholars believe that Deborah penned this 5th chapter of Judges. We do know that she composed the song. Perhaps, she sang it, and someone else penned it. We really should not be concerned with the penman, regardless of who it was, because God is the author of the Bible. This song is because of the victory over Jabin, Sisera, and all their people. Barak enters in the singing, because he was the leader of the troops.

Judges 5:2 "Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves."

Notice, her first praise is to the LORD. It was the LORD, who avenged Israel in this battle. The battle was won, even before the troops took the field. God had given them into their hands. The second praise goes to the people, who still had enough faith in the LORD to go to battle. They were not forced to go, they went willingly.

Judges 5:3 "Hear, O ye kings; give ear, O ye princes; I, [even] I, will sing unto the LORD; I will sing [praise] to the LORD God of Israel."

Deborah calls the kings and princes to hear her song of praise to the LORD. Her praise is to the LORD God of Israel. Deborah is totally aware of who actually won the war.

Judges 5:4 "LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water."

Judges 5:5 "The mountains melted from before the LORD, [even] that Sinai from before the LORD God of Israel."

Deborah is praising the LORD for bringing Israel out of Egypt. She reminds them that the presence of the LORD on Mount Sinai made it appear to be on fire. When God spoke to them from the mountain, the whole mountain quaked. The mountains, the skies, the rain, in fact, all of nature is at God's command.

Judges 5:6 "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways."

This is speaking of Shamgar, the judge, who killed 600 Philistines with the ox goad. There were terrible times in the land, before Deborah became judge. The children of Israel were greatly oppressed. There was danger on the roads.

Judges 5:7 "[The inhabitants of] the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel."

This is saying, there was no one who came forth to lead the people against their oppressors, until God gave the message to Deborah to call Barak to battle. She was a mother to them, in that she judged them.

Judges 5:8 "They chose new gods; then [was] war in the gates: was there a shield or spear seen among forty thousand in Israel?"

Israel had sinned greatly in turning from the One True God to the false gods of Canaan. It was chastisement from God that brought the enemy against them. They made no resistance, because they knew it was from God.

Judges 5:9 "My heart [is] toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD."

This is speaking of those who came forth willingly to fight with Barak against Sisera. This is blessing the LORD and the people who fought.

Judges 5:10 "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way."

The nobles rode on white asses, so this is to them.

Judges 5:11 "[They that are delivered] from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, [even] the righteous acts [toward the inhabitants] of his villages in Israel: then shall the people of the LORD go down to the gates."

This is saying, they can now draw water from the well without worrying about getting shot with an arrow. They need to remember, and praise God. It is good to reflect on the miracles that God has done. It encourages faith to believe for new miracles. God is with his people, if they will just stay faithful to him.

Judges 5:12 "Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam."

Deborah is remembering the wake-up call from God to her, here. God gave her the charge for herself, and for Barak. She must sing praises of the outcome. She encourages Barak to stop sitting, and come and fight for the LORD. She told him of the victory God had promised.

Judges 5:13 "Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty."

This mighty army of Jabin is defeated, and those left are ruled by Barak. Deborah, herself was judge of all Israel, and that included their captives.

Judges 5:14 "Out of Ephraim [was there] a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer."

Machir was a son of Manasseh. We see that Ephraim, Manasseh, Benjamin, and those of Zebulun came forth.

Judges 5:15 "And the princes of Issachar [were] with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben [there were] great thoughts of heart."

We remember, the enemy had 900 chariots of iron, and the men of Israel were on foot. This battle took place on the land of Reuben.

Judges 5:16 "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben [there were] great searchings of heart."

It seemed, the Reubenites had their flocks grazing here. They did not know whether to join their brother Israelites, or to remain tending the sheep. God had not really called them to this battle.

Judges 5:17 "Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches."

This is just telling where the other tribes were, and what they were doing. They had not sinned, because God had not called them to this battle. The tribe of Dan had the inheritance which included the famous harbor of Joppa. The breaches were speaking of the bays where the ships for fishing were kept away from the sea.

Judges 5:18 "Zebulun and Naphtali [were] a people [that] jeopardized their lives unto the death in the high places of the field."

The ten thousand fighting men had come from Naphtali and Zebulun. They had gone to battle, not thinking that they might die for the cause. Had they lost, they would have all died.

Judges 5:19 "The kings came [and] fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money."

The fact that they took no gain of money is, perhaps, because these Canaanites died in this battle. It, perhaps, was mentioned, because that was what they went to war for. They plundered every area where they fought. This battle was near Megiddo. The tribes of Naphtali and Zebulun went to battle, because God had instructed them to.

Judges 5:20 "They fought from heaven; the stars in their courses fought against Sisera."

God sent a storm that fought against Sisera and his men. This could be the discomfiture spoken of in a previous verse. All of nature was against Sisera.

Judges 5:21 "The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength."

From the fact that the river rose and drowned them, we can assume there was a torrential storm. God was fighting for the children of Israel.

Judges 5:22 "Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones."

The storm frightened the horses so badly, that they broke their hoofs prancing up and down. With 900 chariots in this small area, it would have been difficult for them to move very far.

Judges 5:23 "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty."

The word "Meroz" means refuge. There is very little known of this place which proves that God, indeed, did curse them. Those who are not for the LORD, are against Him. They did not help the LORD in the battle against the extremely large enemy of the Canaanites lead by Sisera.

Judges 5:24 "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent."

The fame of the battle went to her. She was the opposite of Meroz in verse 23. She took a stand on the side of the LORD. God blesses Jael for her bravery and loyalty to God.

Judges 5:25 "He asked water, [and] she gave [him] milk; she brought forth butter in a lordly dish."

She gave him the milk to make him sleepy. She had served him in her very best dishes pretending to respect him.

Judges 5:26 "She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples."

In the 4th chapter, it tells of her driving a spike through his temples and penning him to the floor. Perhaps, the statement about she smote of his head is not speaking explicitly, but speaking of the fact that the deadly wound was to his head.

Judges 5:27 "At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead."

The spike through his temples was fatal. He was at her feet, dead.

Judges 5:28 "The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot [so] long in coming? Why tarry the wheels of his chariots?"

The mother of Sisera was not used to him losing in battle. She was looking for the return of her boy, but he is dead in Jael's tent.

Judges 5:29 "Her wise ladies answered her, yea, she returned answer to herself,"

This is speaking of the women around her not being able to answer why he has not returned, so she answers herself.

Judges 5:30 "Have they not sped? have they [not] divided the prey; to every man a damsel [or] two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, [meet] for the necks of [them that take] the spoil?"

His mother is imagining that he has won the battle, and has taken a damsel or two captive. He is delayed, because they are dividing the prey.

The mother would never believe what happened to her son. When they win a battle, they take all the animals and all the goods the defeated owned.

Judges 5:31 "So let all thine enemies perish, O LORD: but [let] them that love him [be] as the sun when he goeth forth in his might. And the land had rest forty years."

This began with praise to the LORD, and ends the very same way. The battle is won, there is peace and rest for forty years.

The battle of good and evil rages on for all ages. Jesus won the victory for all believers at calvary. He defeated sin and Satan at the cross. He defeated death, when He rose from the grave. He has made life everlasting available to all who will have faith enough to receive it.

Judges 5 Questions

1. Who sang the victory song?
2. Many scholars believe that _____ penned the 5th chapter of Judges.
3. Who composed this song?
4. Why is it not important who penned it?
5. Quote Judges chapter 5 verse 2.
6. Who does she praise first?
7. Why were the people, who went to battle, praised?
8. Who does Deborah call to hear her song?
9. In verse 4, Deborah is praising God for bringing Israel out of _____.
10. What did the presence of God appear like on Mount Sinai?
11. When did the mountain tremble?
12. The mountains, the skies, the rain, in fact, all of nature is at _____ command.
13. Who was Shamgar?
14. What was the condition of the Israelites, before Deborah began to judge?
15. What did Deborah call herself in verse 7?
16. What was Israel's sin?
17. What brought their enemies against Israel?
18. Who is verse 9 speaking of?
19. Who rode on white asses?
20. What could they do, now, that Deborah is judge, that they could not do before {at the well}?
21. What good does remembering past miracles of God do?
22. In verse 12, what is Deborah remembering?
23. What had Deborah told Barak would happen, if he fought this battle for God?
24. The mighty army of _____ is defeated.
25. Machir was the son of _____.
26. Who fought with Deborah and Barak against Sisera?
27. The battle was fought near _____.
28. What is verse 20 speaking of?
29. The river of _____ swept them away.
30. What happened to the horses in the storm?
31. Why was Meroz cursed?
32. What woman was blessed for helping the LORD against Sisera?
33. Why did she give him milk, instead of water?
34. How did she kill Sisera?
35. Who looked out the window for her son's return?
36. Why did the mother think him to be delayed?
37. Quote Judges chapter 5 verse 31.
38. The battle of _____ and _____ rages for all ages.
39. When did Jesus defeat Satan and sin?
40. When did He defeat death?

We will begin this lesson in Judges 6:1 "And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years."

The children of Israel seemed to never learn. They reach out to God, when they are in trouble. As soon as their trouble is over, they return to the worship of the false gods of the people around them. This seven years, they spent in the hands of Midian, was a chastisement from God.

Judges 6:2 "And the hand of Midian prevailed against Israel: [and] because of the Midianites the children of Israel made them the dens which [are] in the mountains, and caves, and strong holds."

These caves were where they lived, when they were hiding from the Midianites. The caves afforded a certain amount of protection from the enemy. They set up places, where they could hide and withstand their enemies. At least, in the caves, the enemy could attack from only one side. This was a place where they were relatively safe.

Judges 6:3 "And [so] it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;" Judges 6:4 "And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass."

It appeared from the two verses above, that they destroyed Israel's crops every time they planted. They took their animals, as well. They were trying to starve Israel out. The children of the east were, probably, speaking of Haran.

Judges 6:5 "For they came up with their cattle and their tents, and they came as grasshoppers for multitude; [for] both they and their camels were without number: and they entered into the land to destroy it."

There were so many of them, they ate and destroyed everything in sight. They had no intention of saving anything. They came to destroy, and that is just what they did.

Judges 6:6 "And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD."

The only time they cry out to God, is when they are destitute. Now, that they are out of food and cannot help themselves, they call out for help unto the LORD.

Judges 6:7 "And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,"

Judges 6:8 "That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;"

This is speaking of the LORD telling them what their error is, before He helps them. This prophet is, in a sense, like Deborah. The difference is,

she was a prophetess. He brings news from God to these rebellious people. The message begins by reminding them that it was God who brought them out of bondage in Egypt.

Judges 6:9 "And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;"

The LORD fought their enemies, and brought them to their land of promise. The LORD has kept covenant with them. He did just as He had promised to do.

Judges 6:10 "And I said unto you, I [am] the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice."

They have not kept God's laws and His commandments. God had promised them He would be with them, but they were not to fear. Their disobedience to God has gotten them in the place they are in.

Judges 6:11 "And there came an angel of the LORD, and sat under an oak which [was] in Ophrah, that [pertained] unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide [it] from the Midianites."

One of the most interesting things, to me, is that God calls those who are the least likely to expect it. They are generally not trained in the job God has for them to do. Their ability and strength to carry through on what God wants them to do, lies in God's abilities, not in their own. The land of Israel is caught up in idolatry. They are heavily oppressed on every side, but God knows who to choose to serve Him. He sends the angel of the LORD to speak. Gideon raised wheat and hid it from the Midianites. What an unlikely person to be called of God! Gideon was a simple man.

Judges 6:12 "And the angel of the LORD appeared unto him, and said unto him, The LORD [is] with thee, thou mighty man of valour."

Angels are not always seen by other people. The angel is on a mission from God to speak to Gideon. Gideon would be the one he appeared to. What a wonderful encouragement to know the LORD was with him. Probably, Gideon had never thought of himself as a mighty man of valour. He thought of himself as a farmer of wheat. Gideon sees what he is now. God sees his potential for what He wants Gideon to be.

Judges 6:13 "And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where [be] all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites."

It takes a very brave man to speak to an angel in this manner. Perhaps, he was not aware he was an angel. He, probably, appeared in the form of a man. Gideon is down in his spirit, because of what the Midianites are doing to all of them. He does not understand, if God is really with them, why are they having all of the trouble? He is, undoubtedly, not aware of the conditions of the covenant God had made with them.

Judges 6:14 "And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

The LORD does not even answer Gideon on his question. He tells him, to fight for Israel. There is a promise in this, that the Lord will be with him and strengthen him for the battle. God has promised him victory over the Midianites.

Judges 6:15 "And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family [is] poor in Manasseh, and I [am] the least in my father's house."

Many of the people, who serve the LORD, feel they are not qualified to do so. This is what Gideon is saying here. He is poor and not qualified, in his own sight, to lead.

Judges 6:16 "And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man."

The LORD accepts no excuses. He just reassures Gideon that He will be with him. He says, they will be so easy for Gideon to defeat, it will appear to Gideon as if they had been one man.

Judges 6:17 "And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me."

Gideon is now questioning whether this is a message from the LORD, or not. He wants proof that it is from the LORD.

Judges 6:18 "Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set [it] before thee. And he said, I will tarry until thou come again."

Gideon wants the angel of the LORD to remain, until he can go and get something. The angel agrees to wait for the return of Gideon.

Judges 6:19 "And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought [it] out unto him under the oak, and presented [it]."

This is like a sacrificial offering that Gideon has brought out to the angel of the LORD.

Judges 6:20 "And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay [them] upon this rock, and pour out the broth. And he did so."

The broth was poured out like a drink offering, and the flesh and the unleavened bread were laid on the rock which acted as an altar.

Judges 6:21 "Then the angel of the LORD put forth the end of the staff that [was] in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight."

This fire that consumed the offering, showed it was accepted from heaven. This should be a sufficient sign for Gideon that the message was truly from God. Angels appear and disappear instantly. This is what happened here.

Judges 6 Questions

1. How many years did the LORD deliver Israel into the hands of Midian?
2. Where did the Israelites try to hide?
3. Who came up against Israel?
4. What did they destroy and take, besides Israel's crops?
5. The enemies of Israel was described in verse 5, as being as numerous as _____.
6. In verse 6, where did Israel turn for help?
7. Who did the LORD send to Israel in answer to their cries?
8. Who is this prophet like?
9. What things does the prophet remind them that God had done for them?
10. What had God warned them not to fear?
11. Who did God send after the prophet?
12. Why had Gideon hid the wheat behind the winepress?
13. What is interesting about the people God chooses to serve Him?
14. The _____ of the _____ appeared to Gideon.
15. What question does Gideon ask him?
16. What does the LORD call Gideon to do?
17. What excuse does Gideon give for not being right for the job?
18. What promise does God make to Gideon?
19. How easy will it be for Gideon to defeat Midian?
20. What does Gideon ask, so he will know this is from the LORD?
21. Gideon asks the angel to wait for what?
22. What did Gideon bring back?
23. What is this really that Gideon brought?
24. What does the angel tell Gideon to do with the offering?
25. What happens to the offering?

We will begin this lesson in Judges 6:22 And when Gideon perceived that he [was] an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

In the last lesson, Gideon asked for a sign from God that the message was from Him. God miraculously burned the offering on the rock. Now, Gideon no longer is in doubt. He knows this message is from God. It was, indeed, a message from God sent to Gideon by the angel of the LORD. Alas, here is a statement of fear and disbelief that he, a common man, had seen the angel of the LORD face to face. He is afraid that the LORD will kill him for this.

Judges 6:23 "And the LORD said unto him, Peace [be] unto thee; fear not: thou shalt not die."

It is a natural thing to fear the LORD. The LORD tells Gideon not to fear, but be at peace. He will not die for seeing the angel of the LORD.

Judges 6:24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it [is] yet in Ophrah of the Abi-ezrites.

"Jehovah-shalom" means Jehovah sends peace, or the LORD of peace. Most true followers of God make some sort of altar to commemorate their encounter with the LORD. This is no exception.

Judges 6:25 "And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that [is] by it:"

It is not clear whether there are two bullocks here, or one. That really does not matter. The important thing is that Gideon's father worshipped Baal. For a son to destroy a father's altar, would be a serious offence. Grove worship was associated with the worship of Baal and Astaroth. God wants this altar destroyed, and asks Gideon to do this the very night they are talking. It is interesting, also, that it is the father's bullock to be thrown down the altar of Baal.

Judges 6:26 "And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down."

This is, perhaps, the second bullock mentioned before. At least, a bullock is to be sacrificed on the rock altar where God had given a sign to Gideon. The wood for the altar on the rock was to come from the grove that Gideon tore down near the altar of Baal.

Judges 6:27 "Then Gideon took ten men of his servants, and did as the LORD had said unto him: and [so] it was, because he feared his father's household, and the men of the city, that he could not do [it] by day, that he did [it] by night."

The Scripture above, said do it that very night, and we would assume that is just what he did. The other reason he did it by night was because the LORD told him to. It would be safer to do at night.

Judges 6:28 "And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that [was] by it, and the second bullock was offered upon the altar [that was] built."

Since they were Baal worshippers, it would have been natural that this would have been found quickly.

Judges 6:29 "And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing."

Someone, probably, was afraid they would be accused of doing this, and told on Gideon. It had to be one of his ten servants, since Gideon had done this secretly, and they had gone with him.

Judges 6:30 "Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that [was] by it."

Gideon had not only declared Baal a false god by throwing the bullock in the altar, but had actually proclaimed the LORD as God with the offering on the altar of rock. The men of the city wanted to kill Gideon for the defamation of Baal.

Judges 6:31 "And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst [it is yet] morning: if he [be] a god, let him plead for himself, because [one] hath cast down his altar."

It appears that, Gideon's father had decided that Baal was not God at all. If Baal was the true God, he would be able to kill Gideon himself. He would not need Joash, or these men, to do it for him. God does not need anyone to save Him. God saves people, not the other way around. Joash goes so far as to say, that those who plead for this false god should be put to death. Gideon's bold act has caused his father to find the true God.

Judges 6:32 "Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar."

Gideon's name was changed to "Jerubbaal". The name means with whom Baal contends.

Judges 6:33 "Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel."

The valley of Jezreel is the valley where the battle of Armageddon will someday be fought. There have already been 20 major battles fought in that area. These oppressors of Israel have gathered their armies there.

Judges 6:34 "But the spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him."

The spirit of the LORD came upon Gideon is just saying that he was empowered with the Spirit of the LORD. The whole family of Abi-ezer, which

numbered into the thousands, immediately answered the blowing of the trumpet and came to Gideon.

Judges 6:35 "And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them."

These were the adjacent tribes. Gideon sent them word, and they came, too. They wanted to come against their enemies, but they needed a leader. Now, they have the leader, in Gideon.

Judges 6:36 "And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,"

Gideon has now a large force to go against the Midianites. He wants to be absolutely sure this is what God wants him to do, before he leads them into battle. Gideon wants to do the will of God, but just wants to be sure what he is about to do, is God's will.

Judges 6:37 "Behold, I will put a fleece of wool in the floor; [and] if the dew be on the fleece only, and [it be] dry upon all the earth [beside], then shall I know that thou wilt save Israel by mine hand, as thou hast said."

This is the famous fleece that Gideon lay before the LORD. This is a way of proving to himself, he is in the will of God.

Judges 6:38 "And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water."

God did exactly as he had asked.

Judges 6:39 "And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." Judges 6:"40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground."

Just in case that was an accident, Gideon asks him for the reverse to happen. God does just as he asks.

Judges 7 Questions

1. When did Gideon perceive that he was the angel of the LORD?
2. Why was Gideon fearful?
3. What did the LORD say to him?
4. What did Gideon do, to show his recognition of the LORD?
5. What did he name the altar?
6. What does the name mean?
7. What unusual thing did God tell Gideon to do to his father's altar to Baal?
8. What was he to do to the grove by the altar?
9. What was grove worship associated with?
10. Who's bullock was thrown down the altar?
11. Where was he to build an altar to the true God?
12. What was the burnt sacrifice for this altar?
13. What would the sacrifice be burned with?
14. Who did Gideon take with him?
15. Why did he do this by night?
16. What did the men of the city find, when they woke up the next morning?
17. How did they find out that Gideon did this?
18. Who was Gideon's father?
19. What was his answer to the men, who wanted to kill Gideon?
20. What good thing came of this?
21. What did he name Gideon on that day?
22. What does the new name mean?
23. Where did the Midianites, Amalekites, and the children of the east gather?
24. The _____ of the LORD came on Gideon, and he blew the trumpet.
25. Who immediately came to Gideon, when he blew the trumpet?
26. Who were the adjacent tribes Gideon sent for?
27. Did they come?
28. What did Gideon ask God to do, to prove he had been called to lead the Israelites in battle?
29. What was the second thing he asked Him to do?
30. Did God do these things?

We will begin this lesson in Judges 7:1 "Then Jerubbaal, who [is] Gideon, and all the people that [were] with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley."

God sees Gideon as a mighty warrior against evil. That is why he is spoken of as Jerubbaal here. We remember, there are thousands of Israelites with Gideon at this point. We remember from the last lesson that the Medianites had gathered in the valley of Jezreel.

Judges 7:2 "And the LORD said unto Gideon, The people that [are] with thee [are] too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."

God did not want the Israelites to think they could win the war with their own strength. He wanted them to know, that it was by His power the Midianites would be destroyed. He was trying to teach them to trust Him. This whole activity is to turn their hearts back to God and away from the false gods.

Judges 7:3 "Now therefore go to, proclaim in the ears of the people, saying, Whosoever [is] fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand."

Those who follow God must have faith. The opposite of fear is faith. There were 32,000 Israelites who had followed Gideon to this place. These Israelites are like people who proclaim Christianity. There are a multitude who profess Christianity {spiritual Israelites}, but many of them would turn and leave at the first problem that comes along. There were only 10,000 left who were not afraid. Without faith, it is impossible to please God.

Judges 7:4 "And the LORD said unto Gideon, The people [are] yet [too] many; bring them down unto the water, and I will try them for thee there: and it shall be, [that] of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go."

It is not Gideon who is separating them out, it is the LORD. The Lord will choose His army. God chooses from the multitude of those proclaiming belief, as well. The next test is to see if they will lay their weapons {Bibles} down.

Judges 7:5 "So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

We see that those who lapped like a dog, did not lay their weapons down to drink. Their first thought was being ready to fight the good fight. Their own personal needs were not that important to them. A good soldier of the cross never lays his weapon {Bible} down.

Judges 7:6 "And the number of them that lapped, [putting] their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water."

This is saying, that only 300 of the original 32,000 were ready to go to war. Those who bowed down on their knees to drink, used both hands to drink. They were, also, not ready to instantly take up the fight.

Judges 7:7 "And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the [other] people go every man unto his place."

We know that the LORD told Gideon earlier that, the enemy would be like one man to fight, it would be so easy to defeat them. Everyone was sent home, except these 300 chosen men of the LORD. They were not chosen because of their great physical strength. They were chosen because of their readiness to do what had to be done.

Judges 7:8 "So the people took victuals in their hand, and their trumpets: and he sent all [the rest of] Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley."

It appears, these 300 each had his provisions to take with him to battle. They might have received much of it from those who were sent home. It seems each man had a trumpet.

Judges 7:9 "And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand."

They are to descend to very near the camp, and be ready to attack. This would be better to do at night, so they would not be seen.

Judges 7:10 "But if thou fear to go down, go thou with Phurah thy servant down to the host:" Judges 7:11 "And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that [were] in the host."

God will allow them to go down quietly, and see, and hear what is going on in the enemy camp. God is doing this to encourage Gideon to go on.

Judges 7:12 "And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels [were] without number, as the sand by the sea side for multitude."

This is speaking of an extremely large army of the Amalekites, Midianites, and the Children of the east. This is speaking of tens of thousands of soldiers. This will be one of the great battles in this valley.

Judges 7:13 "And when Gideon was come, behold, [there was] a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a

tent, and smote it that it fell, and overturned it, that the tent lay along."

A single man coming into camp would not have been noticed. He stops, and overhears a dream one man is telling. Barley bread was eaten by the very poorest of people. The people eating the barley bread, obviously, are speaking of Gideon's army. It is obvious from this dream, that Gideon's army will destroy the army of the Midianites.

Judges 7:14 "And his fellow answered and said, This [is] nothing else save the sword of Gideon the son of Joash, a man of Israel: [for] into his hand hath God delivered Midian, and all the host."

This dream was so obvious, that even the Midianite soldier knew exactly what it meant. I am sure that fear gripped these Midianites on hearing this dream. They are afraid of the God of Gideon. They know from past experience that they are already defeated, if God has given Midian into the hands of Gideon.

Judges 7:15 "And it was [so], when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian."

This dream and interpretation is a further encouragement from God that this is the will of God. God will be with Gideon and his 300 soldiers. He stops and thanks God, before going back to his own camp. Now, with his assurance even stronger, Gideon calls his men to alert.

Judges 7:16 "And he divided the three hundred men [into] three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers."

The pitchers were earthen-ware, so the heat of the torches would not destroy them. They could easily be broken at the right moment. This army is marching with very strange weapons. In one hand, they have a trumpet, and in the other, a pitcher with a lit torch. The torch is in the pitcher, so it cannot be seen, until the moment of the signal to break the pitchers. These 100's separated out was, so it would appear they were large companies of men.

Judges 7:17 "And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be [that], as I do, so shall ye do."

Gideon will give the signal. What the men see him doing is what they are to do. They are first going to ease up on the camp, undetected.

Judges 7:18 "When I blow with a trumpet, I and all that [are] with me, then blow ye the trumpets also on every side of all the camp, and say, [The sword] of the LORD, and of Gideon."

These 300 men will come at the camp of the Midians from 3 different sides at once. All of them will blow their trumpets at the signal of Gideon. They shall all shout, "The sword of the LORD, and of Gideon". Can you imagine waking to such a sound?

Judges 7:19 "So Gideon, and the hundred men that [were] with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that [were] in their hands."

The middle watch was just what it said. It was in the middle of the night, between 10 in the evening until 2 the next morning. To be awakened in the middle of the night with 300 trumpets blowing on three sides of you, and see 300 torches coming from three directions, would frighten you beyond reason.

Judges 7:20 "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow [withal]: and they cried, The sword of the LORD, and of Gideon."

Each one of the hundred troops did the same. The shout of the sword of the LORD, and of Gideon must have rung through this valley, and seemed like thousands of voices. Notice, they came in the name of the LORD.

Judges 7:21 "And they stood every man in his place round about the camp: and all the host ran, and cried, and fled."

This was such a shock, they did not know what to do, so they ran the only direction there was not a fire. Their hearts failed them with fear.

Judges 7:22 "And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, [and] to the border of Abel-meholah, unto Tabbath."

They were so frightened, they fought everything that moved, and killed each other. Those who did not die here, fled to Beth-shittah in Zererath, and to the border of Abel-meholah. The more Gideon and his men blew their trumpets, the more frightened they became. The army of Gideon were not advancing on them, but they did not know that, and ran.

Judges 7:23 "And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites."

These are the 32,000 Gideon had sent home. Now, that the LORD is winning the war, they jump in to help. Their fear is gone. They are confident of victory. They want to be included in the victory. God had proven what He intended to.

Judges 7:24 "And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan."

Gideon had not invited the tribe of Ephraim to get involved in the war at first. Now, he does. He gives them a specific task to do. Ephraim is to block the escape of Midian. They immediately joined in, and took the waters unto Beth-barah and Jordan. They have, now, trapped the Midianites and their allies.

Judges 7:25 "And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan."

"Oreb" means a raven. "Zeeb" means a wolf. It was the Ephraimites who captured them and slew them. The rock was named Oreb later, because that was where he was killed. The winepress was named Zeeb for the same reason. Zeeb was killed there. Ephraim took proof to Gideon of their killing Oreb and Zeeb. They brought him their heads.

Judges 8 Questions

1. Jerubbaal is the same as _____.
2. Where did Gideon's army pitch its tents?
3. What does God see Gideon as?
4. What unusual thing does God tell Gideon, about the people who have come to fight?
5. Why did God say this?
6. Who did he send home?
7. How are they like the multitude of Christians?
8. Without _____, it is impossible to please God.
9. How many people had offered to go to war?
10. How many were left, after the fearful went home?
11. What was the second way God reduced the number of soldiers?
12. How many lapped like a dog?
13. Who will God deliver into the hands of this 300 men?
14. What did the 300 take in their hands to go to war?
15. Where did God send Gideon, to strengthen his faith in the outcome of the battle?
16. Who went with Gideon?
17. Who was camped in this valley?
18. What did Gideon overhear?
19. What did one of the Midianites tell the others this dream meant?
20. What did Gideon do, even before he went back to his own camp?
21. How did Gideon divide his 300 men?
22. What was in the hands of each of the 300 fighters?
23. Why were the pitchers earthen?
24. _____ would give the signal, and the men would do what?
25. What were all 300 men to say, after they blew the trumpet?
26. When did Gideon come near the camp to attack?
27. What did Gideon's army do, besides blow the trumpet?
28. Did Gideon's army really attack?
29. When the enemy saw the flames and heard the trumpets blowing, what did they do?
30. Who actually were killing each other?
31. Where did the enemy flee to?
32. Who came to chase them and kill them with Gideon?
33. Who did Gideon ask to help, that was not part of the original army?
34. What were they to do?
35. What happened to Oreb and Zeeb?

We will begin this lesson in Judges 8:1 "And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply."

It appears that, the pride of those of Ephraim has come forth, now that the battle is won. They are too proud of themselves. There could, possibly, be a little jealousy between the tribes of Ephraim and Manasseh, as well. They are acting offended, that they were not consulted, before the war began.

Judges 8:2 "And he said unto them, What have I done now in comparison of you? [Is] not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?"

It seems as though, Gideon is a very humble person. He is explaining that their help in this matter was of utmost importance. Gideon is not looking for glory for himself. He is willing for Ephraim to get the credit for the victory.

Judges 8:3 "God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that."

Gideon is a wise statesman, as well as a great warrior. He has chosen his words of praise carefully. He reminds them that, they killed Oreb and Zeeb. He is giving them full credit for what they have done. Gideon praised them, instead of himself, and they enjoyed the praise. They were satisfied.

Judges 8:4 "And Gideon came to Jordan, [and] passed over, he, and the three hundred men that [were] with him, faint, yet pursuing [them]."

This happened earlier, before Gideon's conversation with the Ephraimites. Gideon and his men pursued them all the way to Jordan.

Judges 8:5 "And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they [be] faint, and I am pursuing after Zebah and Zalmunna, kings of Midian."

Gideon is asking for the bare necessities of bread, to keep his soldiers going in pursuit of the kings of Midian. "Succoth" is on the east side of the Jordan River. The men of Gideon have come a long way without food, and they are weak in their bodies.

Judges 8:6 "And the princes of Succoth said, [Are] the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?"

They are not willing to help Gideon, because Gideon has not finished winning the war with the Midianites. They are afraid, if they help them and they don't win, the Midianite kings will kill them.

Judges 8:7 "And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers."

This sounds like, to me, that they will whip them severely with thorn switches. Notice, Gideon does not say if, he says, when the LORD delivers them in his hand.

Judges 8:8 "And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered [him]."

To go to Penuel from Succoth, he went up out of the Jordan valley to the mountains. They would not give Gideon's men any food either.

Judges 8:9 "And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower."

This tower, possibly, was some sort of lookout post. Penuel seemed to be a strategic place to the Jordan valley. Notice, the punishment is against something they classify as very valuable to them.

Judges 8:10 "Now Zebah and Zalmunna [were] in Karkor, and their hosts with them, about fifteen thousand [men], all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword."

In the previous battle with Gideon, they had lost 120,000 men, and were now reduced to 15,000. This still would seem to be too many for this 300 men of Gideon. God fought for Gideon. God, and this 300 men, were plenty to take care of this army of the children of the east.

Judges 8:11 "And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure."

"Nobah" was in the area of the half tribe of Manasseh, and "Jogbehah" was in the area of the tribe of Gad. The host they smote was the children of the east. They thought they were safe, but Gideon's men killed them.

Judges 8:12 "And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host."

The two kings leading them were Midianites. Gideon caught them, when they fled from the battle.

Judges 8:13 "And Gideon the son of Joash returned from battle before the sun [was up],"

Some of this happened at night, because Gideon was back before daylight.

Judges 8:14 "And caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, [even] threescore and seventeen men."

The young man they caught told Gideon about the 77 princes of Succoth. He described them, so Gideon would know who they were.

Judges 8:15 "And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna with whom ye did upbraid me, saying, [Are] the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men [that are] weary?"

They have brought Zebah and Zalmunna back with them to Succoth, to show them they have really caught them. The men above, are speaking of the princes, and possibly, the elders. Gideon gives them proof of his right to punish them.

Judges 8:16 "And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth."

He switched them with thorn switches, so they would remember this incident, and not make that mistake again.

Judges 8:17 "And he beat down the tower of Penuel, and slew the men of the city."

This is exactly what he had said he would do. He tore down their tower. In addition, he killed the men of the city.

Judges 8:18 "Then said he unto Zebah and Zalmunna, What manner of men [were they] whom ye slew at Tabor? And they answered, As thou [art], so [were] they; each one resembled the children of a king."

Zebah and Zalmunna had killed Gideon's brothers at Mount Tabor. They tried to explain to Gideon, that his brothers looked like princes, and they were afraid not to kill them. Gideon did not accept their excuses.

Judges 8:19 "And he said, They [were] my brethren, [even] the sons of my mother: [as] the LORD liveth, if ye had saved them alive, I would not slay you."

Gideon was not a cruel man. If they had been compassionate on his brothers and not killed them, he would not kill them either. They did kill them though.

Judges 8:20 "And he said unto Jether his firstborn, Up, [and] slay them. But the youth drew not his sword: for he feared, because he [was] yet a youth."

This is the right of the near kinsman to kill the slayers. That is what Gideon has told his son to do here. He was young, and probably, had never killed anyone. He could not do it.

Judges 8:21 "Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man [is, so is] his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that [were] on their camels' necks."

Gideon, himself, killed them, after they asked him to. The ornaments, such as these, were usually made of gold and made in the shape of a half moon. The men and women wore them and their animals, as well. It is a sign of great worldly wealth, when the animals wear gold.

Judges 8:22 "Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian."

The men of Israel are full of gratitude for Gideon delivering them from the Midianites. They want this strong leader to be their king. They are, also, offering the kingship to pass down to his sons. Gideon is an humble man. He, also, knows that God does not want Israel to have a king. Gideon gives all the credit to God. He explains to them, also, that their only king is the LORD.

Judges 8:23 "And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you."

Gideon, not only, refuses to rule over them, but emphatically refuses to rule over them. They have no ruler, but the LORD.

Judges 8:24 "And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they [were] Ishmaelites.)"

The Ishmaelites were descended from Ishmael, the son of Abraham by the servant girl. They were fleshly people. The descendants of Isaac were the spiritual people. The flesh and the spirit have been fighting ever since. They adorned themselves {both men and women} with gold jewelry, such as necklaces and earrings. The earrings of so many dead would be worth a tremendous amount of money.

Judges 8:25 "And they answered, We will willingly give [them]. And they spread a garment, and did cast therein every man the earrings of his prey."

Judges 8:26 "And the weight of the golden earrings that he requested was a thousand and seven hundred [shekels] of gold; beside ornaments, and collars, and purple raiment that [was] on the kings of Midian, and beside the chains that [were] about their camels' necks."

They gave them to him, and there were so many earrings, they weighed about 850 ounces. At the rate of \$400.00 per ounce the earrings would be worth \$340,000.00. This was in addition to the ornaments, collars, purple raiment {of royalty}, and the chains about the camel's necks.

Judges 8:27 "And Gideon made an ephod thereof, and put it in his city, [even] in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house."

An ephod was a garment of the high priest. It was a little like a vest. This was a sacred garment and was not to be worn, except by the high priest. It was, also, not to be taken out of the tabernacle. This was part of the garment worn by the high priest, when God spoke to him through the Urim and the Thummim. It would have been forbidden for it to be in Ophrah, first of all. It secondly, must not be publicly exhibited. Certainly, it should not be a thing of worship itself. This ephod could lead Gideon, and all involved with this thing, into idolatry.

Judges 8:28 "Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon."

God kept His Word. While Gideon was alive {40 years}, there was peace for Israel. It seems, Midian would give no more trouble. They are defeated.

Judges 8:29 "And Jerubbaal the son of Joash went and dwelt in his own house."

We remember, Jerubbaal is speaking of Gideon. This is just saying, he went home to live.

Judges 8:30 "And Gideon had threescore and ten sons of his body begotten: for he had many wives."

Gideon had 70 sons. Gideon was Judge over Israel for forty years. We know the spoils had made him rich. He lived richly, with many wives.

Judges 8:31 "And his concubine that [was] in Shechem, she also bare him a son, whose name he called Abimelech."

"Abimelech" means father of a king.

Judges 8:32 "And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites."

Gideon began and ended in this place. He did many wonderful things that he is remembered for.

Judges 8:33 "And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god."

This is the very same story we have heard with every judge. The people are relatively faithful to God, as long as the judge is alive. The minute the judge dies, they begin to worship false gods again. They go the way of the rest of the world. Believers must not be part of the world. We live in the world while we are in the flesh, but we must not be partakers of the world and its ugliness.

Judges 8:34 "And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:"

When things are going well, they soon forget that it is the blessings of God upon their lives that brings the great blessings. They have forgotten that God took 300 men, and put over 100,000 Midianites to flight.

Judges 8:35 "Neither shewed they kindness to the house of Jerubbaal, [namely], Gideon, according to all the goodness which he had shewed unto Israel."

Gideon {Jerubbaal}, through the power of the LORD, had led them to victory against their enemies. They had been delivered from the bondage of serving these evil leaders. They forget they did not have enough to eat, until God moved upon Gideon to lead them against these people. They not only have forgotten God, but have forgotten Gideon and his family, as well.

Judges 9 Questions

1. What are the men of Ephraim complaining about in verse 1?
2. What is their problem?
3. Verse 2 indicates that Gideon is a very _____ person?
4. What two princes had God delivered into the hands of the Ephraimites?
5. What condition were Gideon and the 300 men in, when they came to Jordan and passed over?
6. What did he ask of the men of Succoth?
7. Who was Gideon chasing?
8. Where is "Succoth" located?
9. How did the princes of Succoth answer him?
10. What does Gideon say, he will do to them after the battle is over?
11. Where did he go next, for some food for his men?
12. What did they say to Gideon?
13. What did Gideon promise to do to them, when the war was over?
14. Where did Gideon find Zebah and Zalmunna?
15. How many men were with them?
16. How many had been killed in the first battle?
17. Where was "Nobah" located?
18. Where was "Jogbehah" located?
19. What happened to the men with the two kings of Midian?
20. Where did Gideon take the two kings, after he caught them?
21. How did he punish the leaders of Succoth?
22. What punishment did Penuel get from Gideon?
23. Who had Zebah and Zalmunna killed that Gideon loved?
24. What happened to these two kings?
25. Why was Gideon's son not able to kill them?
26. Who actually killed them?
27. What did the men of Israel ask Gideon to do?
28. Did he accept?
29. What did Gideon desire of them?
30. How much, in our money, were they worth?
31. What did Gideon do with the gold?
32. How long did they live in peace?
33. What happened, when Gideon died?

We will begin this lesson in Judges 9:1 "And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,"

Abimelech was Gideon's son by a concubine from Shechem. Gideon was of the tribe of Manasseh. There had been bad blood between the descendents of Ephraim and Manasseh. Abimelech's mother was from the tribe of Ephraim. This meeting with his mother's brethren was to put Abimelech in as king.

Judges 9:2 "Speak, I pray you, in the ears of all the men of Shechem, Whether [is] better for you, either that all the sons of Jerubbaal, [which are] threescore and ten persons, reign over you, or that one reign over you? remember also that I [am] your bone and your flesh."

It seems the 70 sons of Jerubbaal were ruling over Shechem at this time. Abimelech was their half-brother. He was jealous of them. He plants the idea in the ears of the men of Shechem, that he should be king, instead of his brothers. He is related to these people.

Judges 9:3 "And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He [is] our brother."

All the men of Shechem decided they wanted Abimelech for their king. His close relatives convinced all of the other men that Abimelech should be their leader.

Judges 9:4 "And they gave him threescore and ten [pieces] of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him."

Baal-berith was a version of Baal worship. The collections of silver had come from the worshippers of Baal. These 70 pieces of silver {probably shekels} would be enough to hire these evil men to help him kill his brothers.

Judges 9:5 "And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, [being] threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself."

They actually killed 69 of his half-brothers, so he could take over as king. Jotham, the youngest of the brothers, hid himself and was not found. This stone was like a place of execution, where he killed them one after another. To get the control of the people, he has wiped out the great portion of his family.

Judges 9:6 "And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that [was] in Shechem."

Millo was a strong fortification near Shechem. It seems that, it was here they made Abimelech king.

Judges 9:7 "And when they told [it] to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you."

Jotham, who is the youngest of the 70 brothers, hid and lived, when Abimelech killed the others. When Jotham heard that his brothers were dead and that Abimelech was made king, he went to the mountain top of Gerizim and cried out to these evil men of Shechem. He calls God's attention to their evil act.

Judges 9:8 "The trees went forth [on a time] to anoint a king over them; and they said unto the olive tree, Reign thou over us."

Judges 9:9 "But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?"

The trees, in this, are speaking of the men who had tried to get Jerubbaal [olive tree] to reign over them at the end of the battle. Jerubbaal refused. The olive trees make the oil for the offerings to God, and for the anointing of men.

Judges 9:10 "And the trees said to the fig tree, Come thou, [and] reign over us." Judges 9:11 "But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?"

This is the very same thing. The people wanted to be ruled by Gideon, but he told them their only king was God. He did not want to rule, nor his sons.

Judges 9:12 "Then said the trees unto the vine, Come thou, [and] reign over us." Judges 9:13 "And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

Again, this is the same. All three of the trees above, were good for God and man. The vine is the same as the olive and the fig tree.

Judges 9:14 "Then said all the trees unto the bramble, Come thou, [and] reign over us."

The son of Gideon by the concubine {Abimelech} is the bramble. He had no right to rule, but he would take it.

Judges 9:15 "And the bramble said unto the trees, If in truth ye anoint me king over you, [then] come [and] put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

This is showing, again, that the bramble is of no use but to burn. If Abimelech could not lead the men of Shechem, he would destroy them.

Judges 9:16 "Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;"

Abimelech wanted the benefits of being Jerubbaal's son. He did not, however, recognize his 70 true sons. Jotham is telling them here, if they

have done the correct thing with Jerubbaal's family and have truly chosen Abimelech as king, it is alright.

Judges 9:17 "(For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:"

Jerubbaal {Gideon} had won the war with the Midianites for them, as well as for his own people. The tribes of Ephraim and Manasseh were benefited by Gideon's victories.

Judges 9:18 "And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he [is] your brother;)"

In this act, they had shown great disrespect for Gideon and his family. The son of the maidservant had no rights above the 70 sons of Gideon by his wives.

Judges 9:19 "If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, [then] rejoice ye in Abimelech, and let him also rejoice in you:"

He is willing to accept their decision, if they have dealt truly and sincerely with the house of Gideon.

Judges 9:20 "But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech."

Jotham speaks a curse on Abimelech, Shechem, and Millo, if they are dealing treacherously. He wants them to turn on each other and destroy each other. This is usually what happens among treacherous people.

Judges 9:21 "And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother."

After he had stood on the ledge above the city and shouted all of this to Abimelech and to all of Shechem, he ran and hid to keep Abimelech from killing him.

Judges 10 Questions

1. Who is Abimelech's father?
2. Who was his mother?
3. Gideon was of the tribe of _____.
4. Abimelech's mother was of the tribe of _____.
5. What was the meeting with his mother's brethren for?
6. What does he whisper in their ears?
7. The men of Shechem were inclined to follow _____.
8. How many pieces of silver was given to Abimelech to hire men to help him?
9. Where did the money come from?
10. What kind of people did he hire?
11. He went into his father's house, and _____ his brothers.
12. How many brothers did he have?
13. Which brother hid and saved his life?
14. Where did the men of Shechem gather, and make Abimelech king?
15. What did Jotham do, when he heard this?
16. Who are the trees in verse 8?
17. Who does the olive tree symbolize?
18. What did the fig tree say to the trees?
19. The vine is the same as what?
20. Who was the bramble?
21. What is the only thing the bramble is good for?
22. What does Jotham remind these men of in verse 17?
23. In verse 20, Jotham speaks a _____ on Abimelech.
24. After he finished speaking, Jotham did what?
25. Why did he do this?

We will begin this lesson in Judges 9:22 "When Abimelech had reigned three years over Israel,"

In the last lesson, we saw that Abimelech {son of Gideon by his servant girl} killed 70 of his half-brothers except for Jotham. This lessons begins three years after he had been made ruler over Israel.

Judges 9:23 "Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:"

Jotham had stood over the city of Shechem, on the mountain side, and proclaimed this very thing earlier. God heard and saw all of that is, now, bringing it about. We see that Abimelech, and the very men who put him in power, are dealing treacherously with each other.

Judges 9:24 "That the cruelty [done] to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren."

We remember that, Abimelech hired some ruthless people to help him kill his brothers. We see from this that, Shechem does not want to be accounted guilty of the murder of the brothers of Abimelech. They want Abimelech, and those he hired, to be held accountable for the crime.

Judges 9:25 "And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech."

We see from this action, they are trying to defame Abimelech. They have made the road to Shechem unsafe for travelers. Word was carried to Abimelech of this, so that he would come out, and check on the matter. They are trying to trap him.

Judges 9:26 "And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him."

There is very little known about this Gaal. He seems to be an unknown. He comes forward to lead the men of Shechem against Abimelech. They put their confidence in him.

Judges 9:27 "And they went out into the fields, and gathered their vineyards, and trode [the grapes], and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech."

The men of Shechem gathered their grapes, made fermented wine, and had a drunken party. They worshipped Baal. They were drunk in the temple of Baal, and they cursed Abimelech in this evil temple.

Judges 9:28 "And Gaal the son of Ebed said, Who [is] Abimelech, and who [is] Shechem, that we should serve him? [is] not [he] the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?"

In the Scripture above, it appears that, Shechem is speaking of Abimelech who represented Shechem at this time. Gaal is puffed up with pride, and believes he can overpower Abimelech and all of his followers, and take Shechem for himself. Some of the people have agreed to help Gaal against Abimelech. He tries to turn the people against Abimelech, by saying he is the son of Jerubbaal who is of Manasseh. He is trying to start the old battle up between Manasseh's tribe and Ephraim's tribe. He claims that Abimelech is really of the tribe of Manasseh. Zebul was Abimelech's officer. He is saying, what right does he have to rule you? He is claiming rights through Hamor, who he says founded Shechem.

Judges 9:29 "And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out."

He is bragging that he can defeat Abimelech and his army.

Judges 9:30 "And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled."

Judges 9:31 " And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee."

Zebul was governor of the city under Abimelech. Zebul, somehow, found a way to slip out messengers to Abimelech, to warn him that the city was fortified against him.

Judges 9:32 "Now therefore up by night, thou and the people that [is] with thee, and lie in wait in the field:"

Judges 9:33 "And it shall be, [that] in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, [when] he and the people that [is] with him come out against thee, then mayest thou do to them as thou shalt find occasion."

He suggests that Abimelech come and hide very near the city during the night, so he can attack early in the morning. They are assuming that Gaal and his followers will come out of the city to fight Abimelech.

Judges 9:34 "And Abimelech rose up, and all the people that [were] with him, by night, and they laid wait against Shechem in four companies."

We see that Abimelech took the suggestion of his governor in this. He had scattered his men in 4 companies to surround the city.

Judges 9:35 "And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that [were] with him, from lying in wait."

Judges 9:36 "And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as [if they were] men."

This is the very first that Gaal had known of this, because he stood in the open in the gate. His quick eye saw the men approaching the city. Zebul tried to tell him he was seeing shadows, and not men.

Judges 9:37 "And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim."

Gaal continues to look, and sees the men separated into companies against the city.

Judges 9:38 " Then said Zebul unto him, Where [is] now thy mouth, wherewith thou saidst, Who [is] Abimelech, that we should serve him? [is] not this the people that thou hast despised? go out, I pray now, and fight with them."

Zebul tries to coax Gaal into leaving the city to fight Abimelech in the field, by reminding him of the proud statements he had made against these people. He is saying, "If your statements are true, show us how brave you are."

Judges 9:39 "And Gaal went out before the men of Shechem, and fought with Abimelech."

Judges 9:40 "And Abimelech chased him, and he fled before him, and many were overthrown [and] wounded, [even] unto the entering of the gate."

He did just as Zebul coaxed him into doing. Abimelech was ready for him, and put his men to flight. Those who were not killed, or wounded, ran back into the city for safety.

Judges 9:41 "And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem."

Gaal and his men were defeated, and Zebul threw the remainder of them out of the city. Arumah was near Shechem, but thought to be in the edge of the mountains.

Judges 9:42 "And it came to pass on the morrow, that the people went out into the field; and they told Abimelech."

Judges 9:43 "And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people [were] come forth out of the city; and he rose up against them, and smote them."

They thought because Abimelech had not rushed them in the city, that the war was over and forgotten. They went about their usual activities in the field, and Abimelech was waiting for them. He attacked them in the field.

Judges 9:44 "And Abimelech, and the company that [was] with him, rushed forward, and stood in the entering of the gate of the city: and the two [other] companies ran upon all [the people] that [were] in the fields, and slew them."

Abimelech and his men take the city gate and hold it, so the men of Shechem cannot return to the city.

Judges 9:45 "And Abimelech fought against the city all that day; and he took the city, and slew the people that [was] therein, and beat down the city, and sowed it with salt."

When they had killed all the men, who had come out into the field, then Abimelech and his men went into the city and killed the people in it. It appears, he tore down buildings and everything that was standing. The "sowing of the salt" had to be to kill whatever vegetation was growing. Salt is used as a preservative many times, but that is not the use here.

Judges 9:46 "And when all the men of the tower of Shechem heard [that], they entered into an hold of the house of the god Berith."

This was a lookout post, probably. It seems, the wealth of the city was here. It is, somehow, associated with the worship of Baal. The god of "Berith" is the same as Baal.

Judges 9:47 "And it was told Abimelech, that all the men of the tower of Shechem were gathered together."

They have hidden in this place, presuming they are safe from Abimelech. He finds out where they are, and in the next verses, we find out what he does about it.

Judges 9:48 "And Abimelech gat him up to mount Zalmon, he and all the people that [were] with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid [it] on his shoulder, and said unto the people that [were] with him, What ye have seen me do, make haste, [and] do as I [have done]."

Mount Zalmon was a heavily wooded area very near Shechem. Abimelech had to be strong physically. He cuts a tree and puts it on his shoulder, to carry to this place where the tower is. He tells all of his men to do the same thing. I guess each man cut a tree he knew he could carry.

Judges 9:49 "And all the people likewise cut down every man his bough, and followed Abimelech, and put [them] to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women."

This pile of trees they cut, were brought to the hiding place of the people of the tower. They set it on fire, and burned them all up. There were 1,000 men and women in the hold, who died. This fulfills the curse Jotham had spoken on these people earlier.

Judges 9:50 "Then went Abimelech to Thebez, and encamped against Thebez, and took it."

Thebez is about 13 miles out of Shechem. It seemed, Abimelech took them, and the ones he did not kill ran to the tower.

Judges 9:51 "But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut [it] to them, and gat them up to the top of the tower."

They ran to this tower to avoid capture and death from Abimelech.

Judges 9:52 "And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire."

They were trying to break a hole in the bottom of the tower, so they could set it on fire.

Judges 9:53 "And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull."

It appears, this unknown woman picks up this heavy millstone, and throws it over the side on Abimelech's head. She was attempting to kill him, so the burning of the tower would stop.

Judges 9:54 "Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died."

He thought it shame to be killed by a woman. His armourbearer killed him with his sword, so the men would not think him a weakling killed by a woman.

Judges 9:55 "And when the men of Israel saw that Abimelech was dead, they departed every man unto his place."

This stopped the battle, and everyone went home.

Judges 9:56 "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:"

This unusual death was punishment from God on Abimelech, for killing his 70 brothers, except Jotham.

Judges 9:57 "And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal."

The destruction of the men of Shechem was in answer to the curse Jotham spoke upon them for following Abimelech. Notice, the destruction of the men of Shechem was by the hand of Abimelech, but was really because of a judgement of God against them.

Judges 11 Questions

1. At what time, did God send an evil spirit between Abimelech and the men of Shechem?
2. Who had stood over the city of Shechem, and spoke a curse on the city and on Abimelech?
3. Who had helped Abimelech kill his brothers?
4. Who does Shechem want to be accountable for the murder of Abimelech's brothers?
5. What did they do, to try to lure Abimelech to them?
6. Who is Gaal?
7. Who did the men of Shechem put their trust in?
8. What did the men of Shechem do in celebration of their new leader?
9. Gaal is puffed up with _____.
10. How does he try to turn people against Abimelech?
11. What bragging remark did Gaal make in verse 29?
12. Who was Zebul?
13. What did Zebul do to help Abimelech?
14. What suggestion did he make to Abimelech?
15. Did Abimelech take his advice?
16. How did Gaal realize that Abimelech was coming?
17. What does Gaal see pertaining to Abimelech's army?
18. What does Zebul talk Gaal into doing?
19. When Abimelech attacked them, what did those alive do?
20. Where was Arumah?
21. What did the people do, when they thought the war was over?
22. What happened to them?
23. When Abimelech beat down the city, why did he cover it with salt?
24. Where did the people hide from Abimelech?
24. This false god "Berith" is the same as _____.
25. What did Abimelech do, when he found the people from the tower were hiding in a hold under the place of the false worship?
26. How many trees did they bring, and pile around the hiding place?
27. How many died in this place?
28. Where did Abimelech go next?
29. Where did the people flee for safety from Abimelech?
30. What was Abimelech trying to do to the tower?
31. What did this woman on the tower do to Abimelech?
32. Why did he ask his armourbearer to kill him?
33. When Abimelech was killed, what did all the people do?
34. What really caused this unusual death of Abimelech?
35. Why had the men at Shechem been killed?

We will begin this lesson in Judges 10:1 "And after Abimelech there arose to defend Israel Tola the son of Puah the son of Dodo, a man of Issachar, and he dwelt in Shamir in mount Ephraim."

Very little is known of Tola and his ancestors, except what we read right here. We know there was a need for a leader, who would stand against the enemies of Israel, and he seemed to do that. We are not familiar with Puah or Dodo, either. We are familiar with the tribe of Issachar. Really, the only thing we know about this Shamir, is that it is in mount Ephraim.

Judges 10:2 "And he judged Israel twenty and three years, and died, and was buried in Shamir."

There is very little known about the judgeship of Tola, except that it lasted 23 years. We read of no wars during this time, so we know the LORD was with them. Tola lived and died in Shamir.

Judges 10:3 "And after him arose Jair, a Gileadite, and judged Israel twenty and two years."

Jair was believed to be of the half tribe of Manasseh on the eastern side of the Jordan, because that is where Gilead is. He was the son of Segub. I Chronicles 2:22 "And Segub begat Jair, who had three and twenty cities in the land of Gilead." His inheritance was from his mother's side. She was of Manasseh. His 22 year reign shows he was a brave powerful judge.

Judges 10:4 "And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which [are] in the land of Gilead."

It seems from this, that each of his sons had a city. It seems, each of these cities was called Havothjair. "Havothjair" means villages of Jair. Perhaps, Jair had them to ride these ass colts to keep them humble.

Judges 10:5 "And Jair died, and was buried in Camon."

The only thing we really know about Camon, is that it was the city of Gilead where Jair was buried.

Judges 10:6 "And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him."

The children of Israel are the most ungrateful, unfaithful people I have ever heard of. They were so intent on worshipping false gods it seemed not to matter who the false gods were, they worshipped them. Of course, the most infamous of the false gods and goddesses were Baal and Asteroth. This is spiritual adultery. God counted Israel His wife.

Judges 10:7 "And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon."

The only reason Israel had ever been blessed was, because they were worshipping the LORD. When they went to false gods, God took his blessings off of them, and empowered their enemies. Over and over, God used their enemies to chastise Israel. This time, he empowers the Philistines and the Ammonites to punish Israel for Him.

Judges 10:8 "And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that [were] on the other side Jordan in the land of the Amorites, which [is] in Gilead."

The very year the children of Israel started the worship of false gods, they were vexed by the Philistines and the Ammonites. It appears, this lasted 18 years in Gilead, on the east side of the Jordan River.

Judges 10:9 "Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed."

They had such good success on the eastern side of Jordan, that the Ammonites crossed over Jordan into the land of Judah, Benjamin, and Ephraim and vexed them.

Judges 10:10 "And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim."

You can easily see, they knew exactly why they were having these problems. The Israelites all knew better than to worship these false gods, but they did it anyway. They were a rebellious house from the very beginning. Every time they got in serious trouble, they cried out to the LORD.

Judges 10:11 "And the LORD said unto the children of Israel, [Did] not [I deliver you] from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?"

He, indeed, had delivered them over and over. He defeated Pharaoh with the ten plagues He brought on Egypt. He brought them out of Egypt with a mighty hand. He had already defeated The Amorites, the Ammonites, and the Philistines for them. All they had to do, was remain faithful to God. They did not, and God let these people rise up against them, again.

Judges 10:12 "The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand."

This had been the story over and over. They were punished for their idolatry by countries attacking them. They would repent, cry out to God, and He would forgive them. When they were in right standing with God, they could not be defeated by their enemies. God fought for them.

Judges 10:13 "Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more."

The LORD is about to give up on them. He has forgiven them over and over, and they never seem to learn. Every time they are free from trouble,

they become unfaithful to Him. He has become very tired of their unfaithfulness.

Judges 10:14 "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation."

They are so set on worshipping these false gods, that God tells them to turn to the ones they have put their faith in. If these false gods are who they worship, why are they coming to Him for help?

Judges 10:15 "And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day."

They know they deserve to be punished. They are willing for God to chastise them. They just do not want it to be by these Philistines, Ammonites, and Amorites. They are begging God to save them this day.

Judges 10:16 "And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel."

To show their loyalty to God, they put away these false gods. They began, again, to worship the LORD, and Him alone. As always, God feels sorry for their misery. He forgives them.

Judges 10:17 "Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh."

They did not attack them right now. They encamped where they could attack at any time. It appears that, the children of Israel gathered in Mizpeh to make a stand, if necessary.

Judges 10:18 "And the people [and] princes of Gilead said one to another, What man [is he] that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead."

The men of Israel are asking for a strong judge, to come and be their leader. Someone who God will be with, and will keep them safe from their enemies.

Judges 12 Questions

1. Who was the next judge, after Abimelech?
2. Who was his father?
3. What tribe was he from?
4. Where did he live?
5. How long did he judge Israel?
6. Where was he buried?
7. Who was the next judge, after Tola?
8. How many years did he judge Israel?
9. Jair was a _____.
10. What tribe was he believed to be from?
11. Who was his father?
12. How many cities did he have in Gilead?
13. How many sons did Jair have?
14. What was peculiar about them?
15. What was the name of their cities?
16. What does the name of their cities mean?
17. After the death of Jair, what did the children of Israel do?
18. What were the names of the false gods?
19. What sin is the worship of false gods?
20. How did the LORD feel about this?
21. What did He do about it?
22. How many years did they oppress Israel?
23. Who did the children of Ammon fight on the other side of Jordan?
24. What did the children of Israel cry out to the LORD?
25. How did the LORD answer them?
26. What does the LORD threaten in verse 13?
27. Who does the LORD tell them to ask for help?
28. What does Israel say in verse 15?
29. When they put away their false gods, what effect did it have on the LORD?
30. Who do the princes and the people of Gilead ask for?

We will begin this lesson in Judges 11:1 "Now Jephthah the Gileadite was a mighty man of valour, and he [was] the son of an harlot: and Gilead begat Jephthah."

Gilead was the son of Machir, the son of Manasseh. Gilead's descendents are called Gileadites. Jephthah was the son of Gilead and an harlot. The sons of Gilead by his wife sent him away, because of his illegitimacy. He settled in Tob, which had been where his mother was from. Tob was in Syria near Gilead. He made a name for himself as a marauder.

Judges 11:2 "And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou [art] the son of a strange woman."

Strange, here, as in other places in the Bible, means harlot. It appears, the sons were ashamed of him, and wanted to get rid of him. They did not want him getting any of the inheritance of their father.

Judges 11:3 "Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him."

This is speaking of the days, when he was a marauder. His family had rejected him, so he went out to make a name for himself in the only way he knew how.

Judges 11:4 "And it came to pass in process of time, that the children of Ammon made war against Israel."

We read about this in the last chapter. The reason for the attack of Israel, is because Israel had become idolaters, worshipping false gods. God had given them into the hands of the children of Ammon.

Judges 11:5 "And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:"

Judges 11:6 "And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon."

They, suddenly, need a man with the strength of Jephthah. They go to get him to help them out of this predicament they are in. What an honor for Jephthah, who had been thrown out in disgrace, to come back and lead them as their captain.

Judges 11:7 "And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?"

It seems that, it was not just his own physical brothers who had expelled him, but the elders of Gilead, as well. He cannot imagine them coming to him now, to lead them. The answer is: they know that he is stronger than they are, and they need a very strong leader.

Judges 11:8 "And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead."

There seems to be no one in Gilead with the courage to lead them against these children of Ammon. They know of his exploits, and know that he is very brave. This is who they need to lead them. They are promising to make him the ruler over them, if he will only come and help them now.

Judges 11:9 "And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?"

This is a very good question he is asking them. Do they want him just to fight their battle, and then go back to where he came from, or will they allow him to remain their head after the battle? I like what he said; the LORD deliver them before me. He is aware that his strength is in the LORD.

Judges 11:10 "And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words."

This is a promise that he will, indeed, be ruler over them in peace if he wins the war for them. They have made a vow with the LORD as their witness.

Judges 11:11 "Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh."

He has been ordained as judge, and as their military leader. Jephthah was installed as their leader in Mizpah. Their place of worship would have, generally, been the place for such an ordination. They are gathered at Mizpah, so this was either in the presence of the arc of the covenant, or where the LORD witnessed it.

Judges 11:12 "And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?"

Jephthah tries to settle this without a war, if possible. He first wants to know, why they have come against Israel?

Judges 11:13 "And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those [lands] again peaceably."

They are asking for the land back between the Arnon and the Jabbok. They claim this lands belongs to the Ammonites and the Moabites.

Judges 11:14 "And Jephthah sent messengers again unto the king of the children of Ammon:"

Judges 11:15 "And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:"

Judges 11:16 "But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;"

Judges 11:17 "Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken [thereto]. And in like manner they sent unto the king of Moab: but he would not [consent]: and Israel abode in Kadesh."

We remember that, Israel tried not to offend Moab or Edom. They tried to cross their land peacefully, and they would not let them. It is a very dangerous thing to disobey the will of God, and that is what happened in both instances.

Judges 11:18 "Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon [was] the border of Moab."

He explains, they went a long way out of their way not to cross their land.

Judges 11:19 "And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place."

Judges 11:20 "But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel."

Even this battle was not instigated by Israel. It was fear from Sihon that caused the battle. Numbers 21:23 "And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel."

Judges 11:21 "And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country."

Judges 11:22 "And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan."

God punished Sihon and all of the people, and gave this land to the Israelites. God, Himself, did this. This is how this land came into the hands of the Israelites.

Judges 11:23 "So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?"

This is plainly explained that God gave this land to them. It is not in their ability to give land to anyone that God has given them, even if they did want to. It belongs to Israel, because God gave it to them.

Judges 11:24 "Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess."

The national god of the Moabites was Chemosh. They have put their faith and trust in that false god, so they should, also, look to the false god to acquire land for them. Israel's God drives their enemies out, and gives the

land to Israel as an inheritance. This is a defamation of the false god Chemosh.

Judges 11:25 "And now [art] thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,"

Judges 11:26 "While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that [be] along by the coasts of Arnon, three hundred years? why therefore did ye not recover [them] within that time?"

It appears, 300 years have passed, and now, they are wanting their land back. Why did not Barak ask for it back earlier? 300 years is a long time to pass, before asking for it back.

Judges 11:27 "Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon."

Jephthah declares that he has done no wrong to them. They are in the wrong. Then he adds, that the LORD will be the judge of who is wrong.

Judges 11:28 "Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him."

He tried to settle this peaceably, and they would not listen to him. They want to fight.

Judges 11:29 "Then the spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over [unto] the children of Ammon."

This is stating that the Spirit of the LORD came upon Jehthah that he might have the strength of God, to do the job set before him. He is empowered by the LORD for the job which lies ahead.

Judges 11:30 "And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands," Judges 11:31 "Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering."

This was a very foolish vow to make to God. A vow is not something you can take back. It is a permanent agreement to God. His mother's people were Syrians, and they practiced human sacrifice. God did not require human sacrifice, however. This, I will not comment on. I do not know why he made such a rash vow.

Judges 11:32 "So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands."

Judges 11:33 "And he smote them from Aroer, even till thou come to Minnith, [even] twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel."

It was not difficult to win this war. God was with him. He had empowered him with His Spirit, that he might be successful. The children of Ammon had no chance at all. They were fighting against God, as well as the Israelites. They were defeated.

Judges 11:34 "And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she [was his] only child; beside her he had neither son nor daughter."

This pain has to be similar to the pain that Abraham had, when he was told to sacrifice Isaac. The love that a parent has for a child is one of protection, not hurt. The love for an only child is even greater. He had never dreamed, when he vowed, that it would be his daughter who would come out of his house first. This means He will never have grandchildren. This is his only child.

Judges 11:35 "And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back."

The tearing of his clothes was a sign of extreme mourning. The fact that he must sacrifice his only daughter, has bowed him very low. His grief is overwhelming. He had promised God, and he cannot go back on the vow he made. Now, he wishes he had not opened his mouth and made this rash vow, but it is too late.

Judges 11:36 "And she said unto him, My father, [if] thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, [even] of the children of Ammon."

She does not try to beg her father not to do this. She knows the seriousness of vowing to God. God had kept his part of the agreement. Now, her father must keep his.

Judges 11:37 "And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows."

The Hebrew women thought it a curse from God not to have children. The saddest part of this for his daughter, was the fact that she had never been married. She must have been young, because they married early. This two months would be a time of regret for her. She would spend these days with her friends.

Judges 11:38 "And he said, Go. And he sent her away [for] two months: and she went with her companions, and bewailed her virginity upon the mountains."

He granted her wish. She and her friends went to the mountains for two months. Their sadness was not over her death, but the fact that she would leave no children.

Judges 11:39 "And it came to pass at the end of two months, that she returned unto her father, who did with her [according] to his vow which he had vowed: and she knew no man. And it was a custom in Israel,"

Her father reluctantly carried out the vow he had made to God. There are several things in this particular verse, that make many believe he might not have killed her. It would have been worse than death to a Hebrew woman, if she could never marry and have children. Notice, in the verse above, "she knew no man". She was a virgin. She had never been with a man. Whether he actually killed his only daughter, or whether she was never allowed to marry would have been death as far as she was concerned. I will not presume to guess whether she was actually killed, or whether she was never allowed to marry. We do know that Isaac was not actually sacrificed, but it was as if he were, because Abraham offered him to God. I cannot say what is the case here. I leave it up to you.

Judges 11:40 "[That] the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year."

Israel benefited from her sacrifice, so they were the ones who went 4 days a year to remember her great sacrifice for all of their families. This was, probably, done just in Gilead, where what she had done, was well known.

Judges 13 Questions

1. Now, _____, the Gileadite, was a mighty man of valour.
2. He was the son of Gilead and an _____.
3. Gilead was the son of Machir, the son of _____.
4. Gilead's wife's sons _____ Jephthah out.
5. Jephthah fled from his brothers, and dwelt where?
6. When did the elders of Israel go after Jephthah, to bring him back?
7. What did they ask Jephthah to do?
8. What does Jephthah say to the elders?
9. Why did they come to get him to lead them?
10. Before he comes with them, what does he make them promise?
11. The elders made their vow to Jephthah in front of _____.
12. What did Jephthah know about his strength?
13. Where was he ordained?
14. What positions would he hold?
15. What did he do first, before going to war?
16. What question does he ask the king of the children of Ammon?
17. How does the king answer him?
18. What does Jephthah relate to them about the Israelites crossing over their land?
19. What attitude did they have toward Israel?
20. What king came out and fought the Israelites?
21. What was the outcome?
22. What did God do with Sihon's land?
23. Who was the national god of the Moabites?
24. What does Jephthah challenge their false god to do?
25. How many years have passed, since this land belonged to them?
26. Who would judge between them?
27. What empowered Jephthah?
28. What rash vow did he make to God?
29. Why was it not difficult to win the war?
30. Who came out to meet him, when Jephthah came home?
31. What did he do, when he saw who it was?
32. What did she ask for?
33. Who went with her?
34. What was her sadness for, if not that she might lose her life?
35. Did he kill his only daughter?
36. Who commemorates her sacrifice?
37. Why do they commemorate her sacrifice?
38. How many days a year does this take?
39. How do we know this is not for everyone to do?
40. Where was, probably, the place this was done?

We will begin this lesson in Judges 12:1 "And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire."

It seems that the men of Ephraim were so puffed up with pride, they thought that everything done had to involve them. They have no justification for burning his house. He was doing just as he had been requested of his people.

Judges 12:2 "And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands."

Jephthah had, probably, asked for their help from the very beginning, even before he took on the job of leading the children of Israel in battle. They had not volunteered, when their help was needed. God empowered Jephthah for this job, and then, he did not need them. They were not so eager to help, until after the battle was won.

Judges 12:3 "And when I saw that ye delivered [me] not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?"

It appears, they have a personal hate for Jephthah, that has nothing to do with this incident. If they fight against him, they will be fighting against the LORD who sent him.

Judges 12:4 "Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites [are] fugitives of Ephraim among the Ephraimites, [and] among the Manassites."

Jephthah had no choice. He had to stop Ephraim from burning his house. Ephraim had always been jealous of Manasseh, and Manasseh was jealous of Ephraim. They were both from the tribe of Joseph, and should have been helping each other.

Judges 12:5 "And the Gileadites took the passages of Jordan before the Ephraimites: and it was [so], that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, [Art] thou an Ephraimite? If he said, Nay;"

It seems that, the men of Jephthah got to the Jordan first. They blocked the passage ways back into the land of Ephraim. Some of the men of the tribe of Ephraim tried to slip back across the border without being found out. The men of Gilead caught them, and asked them if they were Ephraimites. They said they were not, because they feared for their lives.

Judges 12:6 "Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce [it] right. Then they took

him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand."

We see that the man of Ephraim could not pronounce Shibboleth, and he said Sibboleth. This gave him away as an Ephraimite. They killed him. They actually killed 42,000 Ephraimites.

Judges 12:7 "And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in [one of] the cities of Gilead."

His rule as judge was for just 6 years, but he accomplished a lot in that time. He was buried in a city in Gilead, the land of his father.

Judges 12:8 "And after him Ibzan of Beth-lehem judged Israel."

Some people believe that Ibzan, here, is the same as Boaz. Some historians say, that he was of the tribe of Judah.

Judges 12:9 "And he had thirty sons, and thirty daughters, [whom] he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years."

There is little else known of Ibzan, except what we read here. He believed in his children marrying outside of their tribe. He reigned 7 years, which must have been without war, since there is nothing mentioned.

Judges 12:10 "Then died Ibzan, and was buried at Beth-lehem."

There was a Bethlehem in Judah, and a Bethlehem in the land of Zebulun. We would be guessing, to say which it was.

Judges 12:11 "And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years."

It is unlikely that two judges in a row would be from the same tribe. Since it is recorded here that Elon was of Zebulun, it is highly unlikely that Ibzan was. Elon was judge 10 years.

Judges 12:12 "And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun."

When there is so little written about a judge, it, probably, means there were no great events during his judgeship.

Judges 12:13 "And after him Abdon the son of Hillel, a Pirathonite, judged Israel."

Pirathon was of the territory of Ephraim. This just means that Abdon lived in Pirathon.

Judges 12:14 "And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years."

The fact that he had 40 sons riding on ass colts means that he was, probably, a wealthy man. Most scholars believe the 30 nephews are speaking

of his grandsons. They, too, rode on ass colts. His time of judgeship lasted 8 years, and very little is known of him.

Judges 12:15 "And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites."

It seemed he lived, served as judge 8 years, and died after a very quiet, peaceful life. He was buried in his hometown of Pirathon.

Judges 14 Questions

1. Who complained to Jephthah that they had been left out of the war?
2. What did they threaten to do to Jephthah?
3. Who did he say, he and his people had been at great strife with?
4. What had he asked of them, and they did not do it?
5. When had they become eager to help?
6. Who delivered them into Jephthah's hands?
7. Why did they really come to fight him?
8. Who did Jephthah gather to help him fight Ephraim's tribe?
9. Ephraim and Manasseh were both from the tribe of _____.
10. Who took the passage of the Jordan?
11. Who did they catch trying to cross?
12. What question did they ask them?
13. How did they catch them in a lie about who they were?
14. How many of Ephraim's tribe died in battle?
15. How long did Jephthah judge Israel?
16. Who was judge after Jephthah?
17. Where was he from?
18. How long did he judge?
19. Who judged after Ibzan?
20. What tribe was he from?
21. How many years did he judge?
22. Who took his place as judge?
23. Where was he from?
24. What tribe is that from?
25. How many sons did he have?
26. What did they ride?
27. The nephews could be _____.
28. How long did he judge?

We will begin this lesson in Judges 13:1 "And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years."

The number "40" means times of testing. Perhaps, this is why this period was for 40 years. They seem to never learn. Over and over, they fall back into sin. Usually, that sin is idolatry or spiritual adultery. Notice, it is the LORD who delivered them into the hands of the Philistines.

Judges 13:2 "And there was a certain man of Zorah, of the family of the Danites, whose name [was] Manoah; and his wife [was] barren, and bare not."

This is the tribe of Dan. We have already studied in a previous lesson, how Hebrew women felt about being barren. They felt it was a curse upon them, and it disgraced them. There is not much known of Manoah, except that he was frightened at the appearance of the angel, and that he was the father of Samson. At the time of verse 2 above, he and his wife had no children.

Judges 13:3 "And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son."

There are just a few times in the Bible, when this message is brought by the angel of the LORD. Abraham and Sarah were visited like this. Of course, Mary, the mother of Jesus, was. John the Baptist's father was, also, visited. This is a special occasion. It is wonderful news to this barren woman. Not only will she have a child, but it will be a son to carry on the family.

Judges 13:4 "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean [thing]:"

Notice, this is speaking to the woman. What she eats and drinks will effect her baby, when it is born. God wants the baby to be pure, even from his mother's womb. Drug addicted babies are being born in our society today, because the mother is a drug addict. The Nazarite must not eat, or drink, anything that grows on a vine. They are never to drink intoxicating drink.

Judges 13:5 "For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."

The Nazarite vow is a vow of separation from all worldliness for a period of time. The hair is grown long, because it is the crowning glory of mankind. One word connected with Nazarite is a diadem, or crown, thus the long hair. This separation is unto God. God gives special empowerments to those taking this vow. It can be taken by a man, or a woman. This was a setting aside to the service of God. No outside influences were to be indulged in. The verb, "nazar", means to separate. The first Biblical record of this is in Genesis. There is even an instance of this being done by Paul, one time, in the New Testament. The hair was not to be cut, until

the vow was over. This is not to be confused with Nazarene, which means a person from Nazereth. Jesus was a Nazarene, not a Nazarite. The vow usually lasted 30 to 100 days. There were two instances where it covered a lifetime. One is here. Samson was a Nazarite from his mother's womb. John the Baptist was, also. This was a special call that few had. When the vow was over, the person shaved his head at the temple and sacrificed his hair. The abstinence from anything growing on a vine, and any intoxicating drink, is part of the vow. The Nazarite was to touch no dead body. At the end of the vow, the Nazarite resumed normal living, and was not restricted from wine. The meaning of the vow was a total separation from the world, and a special dedication to God. The long uncut hair symbolized strength from God.

Judges 13:6 "Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name:"

The wife of Manoah was not sure, at this point, whether this was a man, or an angel. The name "Gabriel" means man of God. So it is not unusual to call an angel, man of God. This angel did not give his name, so it was not necessarily Gabriel. She was, probably, in shock, because of the things he said to her, and did not think to ask for his name.

Judges 13:7 "But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death."

He had greatly impressed her by the things he said. She had not forgotten them, and repeated them to her husband. She must have felt great joy, because she was no longer barren. She, probably, did not fully understand the magnitude of the Nazarite vow.

Judges 13:8 "Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

"Entreated" here is speaking of a prayer to God. Manoah wants to make sure this message is from God. He wants to hear the instructions, to make sure there is nothing for him to do, to keep these instructions. He, also, is thrilled at the possibility of having a son.

Judges 13:9 "And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband [was] not with her."

Just appearing in the field, should have told her that he was an angel. People walk up, or ride up. They do not just appear. We see that God answers her husband's prayer, and sends the angel back to talk with them.

Judges 13:10 "And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the [other] day."

She knew this was the answer to the prayer, and ran to get her husband, so he could see him, too. The husband had prayed that the angel would appear to them both.

Judges 13:11 "And Manoah arose, and went after his wife, and came to the man, and said unto him, [Art] thou the man that spakest unto the woman? And he said, I [am]."

It appears, the angel waited in the field, until Manoah returned with his wife. This is a legitimate question for Manoah to ask, since he was not there, when the angel spoke to Manoah's wife. When the angel answered I am, it was settled that this is the same angel.

Judges 13:12 "And Manoah said, Now let thy words come to pass. How shall we order the child, and [how] shall we do unto him?"

Manoah is thrilled at the prospect of having a son. He says, let it be, to the prospect of having this all be as the angel had said. He would not know how to raise a son such as this. They know what to feed him, and that he is not to drink wine, but they do not know much else about how to raise him. They do know that he is never to cut his hair. His entire life should be lived as a Nazarite.

Judges 13:13 "And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware."

These were things she must do, while she is carrying the baby in her womb. This shows me that, the baby's welfare in the womb is governed by the mother while she is carrying the baby. Many babies in our day are drug addicts, even before they are born, because their mothers are addicts.

Judges 13:14 "She may not eat of any [thing] that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean [thing]: all that I commanded her let her observe."

The angel repeats the things she is to abstain from while carrying the baby, so that she will not forget.

Judges 13:15 "And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee."

Manoah is like many other people, when they see an angel. He has this angel confused with the LORD. He wants to sacrifice to him.

Judges 13:16 "And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he [was] an angel of the LORD."

The angel is not opposed to Manoah preparing an offering to the LORD. He just does not want the offering made to him. He will not take of the offering. Angels are not to be worshipped.

Judges 13:17 "And Manoah said unto the angel of the LORD, What [is] thy name, that when thy sayings come to pass we may do thee honour?"

The angel is a messenger from the LORD. It is not important what his name is. The important thing is, that this message came from God. He does not want to be honoured.

Judges 13:18 "And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it [is] secret?"

When it is important for the people to know the name of the angel, the angel will proclaim his own name. Another meaning for the word that was translated here, secret, is wonderful. There are some things too wonderful for us to know on this earth. Paul heard things, in the third heaven, not lawful to speak on this earth.

Judges 13:19 "So Manoah took a kid with a meat offering, and offered [it] upon a rock unto the LORD: and [the angel] did wonderously; and Manoah and his wife looked on."

They made an offering to the LORD on a rock. This is a burnt offering and meat offering unto the LORD.

Judges 13:20 "For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground."

This was such an overwhelming experience, that they fell on their faces worshipping God. The angel in the fire rising from the makeshift altar, left absolutely no doubt that this was a heavenly messenger.

Judges 13:21 "But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD."

He disappeared, as suddenly as he had come.

Judges 13:22 "And Manoah said unto his wife, We shall surely die, because we have seen God."

This is a natural reaction to such a startling thing that they had just observed. They related this angel to God. He was not God, but His messenger. They had been taught that no man could see the face of God and live.

Judges 13:23 "But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these [things], nor would as at this time have told us [such things] as these."

The wife had more faith than her husband. She had faith that God had truly sent them a message by an angel. She knew in her own heart that God had accepted their offerings. She, also, knew that all he said would come true. Her faith overcame the fear of her husband.

Judges 13:24 "And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him."

The name "Samson" means sun-like, or sunlight. Some historical writers believe the name to mean "a strong one". It is questionable about this

meaning, however. In the language of the Chaldee, it could mean "to minister". It seemed he grew up as a normal child, except for his diet, and never having a razor on his head. He was never to cut his hair. "The LORD blessed him" shows that he was strengthened day to day by the LORD.

Judges 13:25 "And the spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol."

This is just saying that, Samson was controlled by the Spirit of the LORD, and it caused him to do unusual things, as far as the world was concerned. The towns mentioned, here, are, possibly, where he went to on occasion. This was his travel territory.

Samson was, probably, no different to look at than anyone else. His power was not in his physical might, it was in his power in God. As long as he kept the Nazarite vow, he would have the power of God working in him.

Judges 15 Questions

1. How many years did the LORD deliver the children of Israel into the hands of the Philistines?
2. The number "40" means _____ of _____.
3. What is their usual sin?
4. Of what tribe was Manoah?
5. They had no _____.
6. Who appeared to the woman with good news?
7. What did he tell her?
8. Who else had an angel of the LORD appear to them like this?
9. What did he caution the woman not to do?
10. Why was this important?
11. The child shall be a Nazarite unto God from his mother's _____.
12. What great thing shall he do for all Israel?
13. What is a Nazarite vow a separation from?
14. Why is his hair grown long?
15. Who can take a Nazarite vow?
16. The verb, "nazar", means to _____.
17. Where is the first Biblical record of a Nazarite vow?
18. How long did the vow usually last?
19. Who, besides Samson, had a lifelong Nazarite vow?
20. The long uncut hair symbolized what?
21. What did the woman tell her husband?
22. What does "Gabriel" mean?
23. Quote Judges chapter 13 verse 7.
24. What does "entreated", in verse 8, mean?
25. Who did the angel appear to the second time?
26. What did the woman do, when he appeared?
27. What was the first question Manoah asked him?
28. What lets us know Manoah approves of this?
29. Why did the angel repeat the instructions, again, to the wife of Manoah?
30. What does Manoah ask the angel to stay awhile for?
31. Who did the angel say was the only one to sacrifice to?
32. Manoah asked the angel, what was his _____.
33. How did the angel answer him?
34. How did the angel leave them?
35. What did Manoah say, in fear?
36. What did his wife reassure him of?
37. What was the son's name?
38. What does his name mean?
39. What is verse 25 saying?
40. Samson's power was not in his physical might, but in what?

We will begin this lesson in Judges 14:1 "And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines."

Even though this was in the tribal territory of Dan, we know this is in the hands of the Philistines at this time. We remember, from the previous lesson that the children of Israel had been delivered into the hands of the Philistines by the LORD. In Judges chapter 13 verse 5, we read that the angel said that Samson would deliver Israel out of the hands of the Philistines. This Philistine woman would not be a choice a Hebrew would make.

Judges 14:2 "And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife."

It was the custom of the Hebrew families, that the father of the groom to be and the father of the bride to be would make the transaction for marriage. The father of the groom would pay the dowry to the father of the bride.

Judges 14:3 "Then his father and his mother said unto him, [Is there] never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well."

The father and the mother did not approve of her, because she was not a Hebrew. They wanted their son to marry someone within the 12 tribes of Israel. They did certainly not want him to marry the daughter of their oppressors, the Philistines. The Hebrews were all circumcised. They believed anyone not circumcised did not belong to God. They did not want their son to marry this woman. They were not opposed to him marrying, just the marriage of someone who was a Philistine. We do not quite understand this, but this too was part of God's plan.

Judges 14:4 "But his father and his mother knew not that it [was] of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel."

The Nazarite vow had placed Samson in the hands of the LORD. Everything that happened to him was part of God's plan, to destroy the Philistines. Even Samson was, probably, not aware that God had placed this desire in his heart for this Philistine for God's purposes.

Judges 14:5 "Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him."

It seemed that Samson, and his parents lived in the hills. Timnath was in a valley. It was well known for its grape vineyards. This lion was between the age of a cub and an adult. It lunges at Samson.

Judges 14:6 "And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and [he had] nothing in his hand: but he told not his father or his mother what he had done."

The spirit of the LORD filled Samson and strengthened him so greatly, that he killed this lion with his bare hands. He did not tell anyone. They, probably, would not have believed anyway. This was to show Samson, himself, how strong he was with the power of God in him.

Judges 14:7 "And he went down, and talked with the woman; and she pleased Samson well."

This is just a time of getting acquainted. It seemed, as Samson talked to her, he liked her even more.

Judges 14:8 "And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, [there was] a swarm of bees and honey in the carcase of the lion."

This is speaking of another time, after the dowry has been paid, and the transaction finished between the fathers. This is speaking of the lion he had killed with his bare hands on a previous visit to the vineyard. He turned aside at the same vineyard, and the carcase of the lion was there. A swarm of bees had set up in this carcase, and they had even made honey there.

Judges 14:9 "And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion."

The parents would not have eaten this honey, had they known it came from a carcase of a lion. He and his parents ate this honey.

Judges 14:10 "So his father went down unto the woman: and Samson made there a feast; for so used the young men to do."

This going down of Samson's father to the woman is some sort of preparation for the groom. Perhaps, it was to tell her of his coming. "Samson making a feast" was the wedding feast. This was a custom of the days.

Judges 14:11 "And it came to pass, when they saw him, that they brought thirty companions to be with him."

This is saying that, the father, and mother, and 30 companions went out to meet Samson to be part of the wedding party.

Judges 14:12 "And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find [it] out, then I will give you thirty sheets and thirty change of garments:"

"Riddle", in this verse, means hard questions, or dark questions. The sheets, spoken of here, are linen garments worn next to the skin. They might even be called shirts. Samson had to be a wealthy man to offer such a valuable prize.

Judges 14:13 "But if ye cannot declare [it] me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it."

Samson feels safe, that they will not be able to give him the solution to the riddle. It is interesting that there were 30 guests and the challenge was for 30 change of garments. Perhaps, it was one for each person there. They have agreed, and want to hear the riddle.

Judges 14:14 "And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle."

This would be a difficult thing, because no one but Samson knew that he had killed the lion. Surely no one, but Samson, knew of the honey in the carcase of the lion. They could not figure this out.

Judges 14:15 "And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? [is it] not [so]?"

Now, it appears, that the people he told the riddle to are Philistines. They have threatened to burn her and her father's house, if she does not find out what the riddle means. They are blaming her for inviting them to the wedding feast. These feasts lasted 7 days. They tried at first to figure out what it was, and when they could not, they threatened the bride, to cause her to find out for them.

Judges 14:16 "And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told [it] me. And he said unto her, Behold, I have not told [it] my father nor my mother, and shall I tell [it] thee?"

This is a very good question. He, probably, knows that the Philistines are trying to find out the riddle through her.

Judges 14:17 "And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people."

We can quickly see that he can put no trust in her. The minute he tells her the riddle. she tells the Philistines. It was on the seventh day in plenty of time for them to win the challenge.

Judges 14:18 "And the men of the city said unto him on the seventh day before the sun went down, What [is] sweeter than honey? and what [is] stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle."

They answer Samson, just in time to win the challenge. Their answer is in a form they believe Samson would not recognize, but he quickly lets them know that he knows who told them. The statement "plowed with my heifer" lets them know that Samson is aware his wife told them.

Judges 14:19 "And the spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house."

This may seem cruel, but we must remember that the LORD sent him to deliver the Israelites out of the hands of the Philistines. Notice, the Spirit of the LORD came upon him. This gave him supernatural strength to kill these 30 Philistines. He took the spoil from the thirty he killed, and gave it to those who had answered the riddle. His anger was against the Philistines, and against his wife, for the treachery his wife had done to please them.

Judges 14:20 "But Samson's wife was [given] to his companion, whom he had used as his friend."

Her parents, probably, thought that Samson would no longer want her as a wife, and gave her to Samson's best man at the wedding. It seemed that, Samson's friend, also, had been a Philistine. It could even have been the one she told the riddle to.

Judges 16 Questions

1. The woman that Samson saw in Timnath was a _____.
2. This was the tribal territory of _____.
3. The Israelites, at this time, were in the hands of the _____.
4. Samson was supposed to deliver the children of Israel from the _____.
5. What did Samson tell his father and mother?
6. What reaction did they have to his choice of women?
7. Who payed the dowry to the girl's father?
8. What did his parents call the Philistines in verse 3?
9. His father and mother knew not that it was of the _____.
10. The _____ had placed Samson in the hands of the LORD.
11. Where did Samson go when he ran into the lion?
12. What made Samson strong enough to kill the lion?
13. How did Samson kill the lion?
14. Who did Samson tell about the lion?
15. Quote Judges chapter 14 verse 7.
16. When he came back into the vineyard, there was what in the carcass of the lion?
17. Who ate honey with him out of the carcass of the lion?
18. Who made the feast?
19. How many companions did his parents bring to the wedding feast?
20. What did Samson offer them, if they could figure out the riddle?
21. What did they give Samson, if they could not figure the riddle out?
22. What was the riddle?
23. What did the men get Samson's wife to ask him?
24. What did they threaten her with?
25. How long did she weep before him, before he told her the riddle?
26. The minute he tells her the riddle, she _____.
27. How did Samson let them know, he knew she told them?
28. How many men did he kill in Askelon?
29. Where did he get the garments to pay for his challenge?
30. Who was Samson's wife given to.

We will begin this lesson in Judges 15:1 "But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in."

The kid of the goats was, probably, a peace offering. She has already been given to his friend, so her father would not let him go in unto his wife. Whether this, again, is the will of God, or just Samson wanting to see his wife is hard to tell. Everything he does works to further the will of God with the Philistines.

Judges 15:2 "And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: [is] not her younger sister fairer than she? take her, I pray thee, instead of her."

Samson had every right to hate her, because she tricked him into telling her the riddle, and then told those he had challenged. That was an act of treachery. Her dad knew that Samson should be angry with her, and he thought Samson would want no more to do with her, so he gave her to Samson's Philistine friend. Samson did not want her sister.

Judges 15:3 "And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure."

They will have nothing to blame Samson with about his unfaithful wife. He does not directly do any harm to his wife, or her family. He will get even with the Philistines though. We must remember all through this, that God called him to destroy the Philistines.

Judges 15:4 "And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails."

Samson caught them in nets, or snares. For this many to be in one place had to be a miracle of God. This just means that Samson, tied a fire to their tails, and sent them towards the crops of the Philistines.

Judges 15:5 "And when he had set the brands on fire, he let [them] go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards [and] olives."

This means they ran through the corn, and set it on fire. It even burned the stalks. The fire spread, and burned the vineyards, and the olive trees.

Judges 15:6 "Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire."

This is the very thing they told her they would do, if she did not find out about the riddle for them. You see, it did her no good at all to be treacherous, and tell the riddle to the Philistines. She came to the same

fate, anyway. Burning with fire was judicial punishment with the Hebrews, but these were Philistines that did this. They were afraid to attack Samson personally.

Judges 15:7 "And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease."

It is really not known whether the burning of Samson's wife and her father was to get even with her for starting this, or whether they were trying to get even with Samson. It really does not matter. Samson is going to avenge them anyway.

Judges 15:8 "And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam."

This just means that he slaughtered them. We are not told how many, but the word "great" indicates it was a large number of people. The top of the rock, here, is, probably, speaking of a cleft in the rock. It was, probably, up the side of the hill.

Judges 15:9 "Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi."

He had said, if they would leave it alone, that would have been the end of the killing, but they did not. Here, they have pitched against him.

Judges 15:10 "And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us."

Judah thinks the Philistines have come against them, but they have really come to get Samson, and bind him up for punishment. They plan to destroy Samson.

Judges 15:11 "Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines [are] rulers over us? what [is] this [that] thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them."

Samson had chosen a high place on the side of the mountain, because it was safer, and he could see them coming. Samson is fully aware that the Philistines are after him. He, also, knows that what he had done was in retaliation for what they had done to him. We must continue to remember that, God wanted Samson to destroy the Philistines, and free the children of Israel. It is interesting, that so many men come against one man.

Judges 15:12 "And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves."

Samson has no fight with them. He will let them bind him and carry him down, if they first promise that they will not attack him themselves. These are Hebrews, and he has no quarrel with them.

Judges 15:13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

They have bound him to take him to the Philistines. They have used two new ropes to bind him with. The Hebrews would not kill him, but they were doing almost the same thing by carrying him down to the Philistines. It is interesting, to me, that 3,000 men had to ask to bind Samson.

Judges 15:14 "[And] when he came unto Lehi, the Philistines shouted against him: and the spirit of the LORD came mightily upon him, and the cords that [were] upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."

The Philistines were shouting, because they thought they would surely be able to kill Samson. They were many, and he was just one man. They had overlooked the power of God within Samson. Look at "the spirit of the LORD came mightily upon him". God and Samson are a majority, regardless of how many they are. The ropes were nothing to him with the power of God within him. They broke easily, and fell from his arms.

Judges 15:15 "And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith."

A new jawbone would not be dried out from the sun. It would be pliable. Before the Philistines could recover from the two ropes falling off of Samson, he had killed a thousand of them with the jawbone of an ass. One can put a thousand to flight, when he is operating in the power of God.

Judges 15:16 "And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men."

This, again, seems cruel, but we must continue to remember that, God had brought Samson into the world to destroy the Philistines.

Judges 15:17 "And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi."

"Ramath-lehi" means height of Lechi, or of the jawbone.

Judges 15:18 "And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"

This seemed to be a place, where there was no water, and Samson was thirsty. He thought he might have to go to the Philistines to get water.

Judges 15:19 "But God clave an hollow place that [was] in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which [is] in Lehi unto this day."

God miraculously furnished him water to drink. God clave a place, and a spring of water came out. Samson drank, and was refreshed. I believe it is

saying, it was at the place of the jawbone. It would not matter though. God could make water come from the jawbone, if He desired. He is God, and He can do with His creation whatever He wants to. "En-hakkore" means spring of him that calleth.

Judges 15:20 "And he judged Israel in the days of the Philistines twenty years."

This shows that his strength from this spring of water revived him, and he judged 20 years.

Judges 17 Questions

1. What did Samson take, when he went to see his wife?
2. Who stopped him?
3. Why was he not allowed to see his wife?
4. Why had the father given her to his friend?
5. Who did the father offer Samson, instead of his wife?
6. Who will Samson take vengeance on?
7. How many foxes did Samson catch?
8. What did he do with them?
9. What did the foxes burn up?
10. What answer did the Philistines get, when they asked who had done this?
11. What did the Philistines do to Samson's wife?
12. What does the statement " He smote them hip and thigh with a great slaughter" mean?
13. What is the top of the rock, probably, speaking of?
14. What did the Philistines do?
15. Who thinks the Philistines have come to attack them?
16. How many of them go to get Samson for the Philistines?
17. What did they say to Samson?
18. Why does Samson not kill them?
19. What does Samson agree, they can do to him?
20. What must we continue to remember in all of this killing?
21. What did Samson make the men of Judah swear to him?
22. How did they tie him up?
23. It is interesting, that it took _____ men to bind Samson?
24. What caused the cords to break on his arms?
25. What weapon did he use against the Philistines?
26. How many did Samson kill with this unusual weapon?
27. What did Samson name this place?
28. What does the name mean?
29. Samson was _____, after the killing of the Philistines?
30. What did God do to give him water to drink?
31. How long did Samson judge?

We will begin this lesson in Judges 16:1 "Then went Samson to Gaza, and saw there an harlot, and went in unto her."

Gaza is a well known city. It was one of the 5 chief cities of the Philistines. It was the last southwest town on the road from Jerusalem to Egypt. This woman is, most probably, a Philistine. She is a harlot, as well.

Judges 16:2 "[And it was told] the Gazites, saying, Samson is come hither. And they compassed [him] in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him."

The Philistines were not only God's enemy, but Samson's, as well. They wanted him killed. When the men of Gaza heard that Samson was with a harlot, they surrounded the building to try to take him. They wanted him so badly, they stayed there all night. They thought when he came out the next morning, they would catch him.

Judges 16:3 "And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put [them] upon his shoulders, and carried them up to the top of an hill that [is] before Hebron."

Samson did not fear them. He left the city at midnight with the doors of the gate of the city, and the two posts holding them, on his shoulders. He not only left, but made it easy for others to come in, by removing their gates.

Judges 16:4 "And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name [was] Delilah."

It is not apparent where this city is. All we know is that, Delilah lived there, and Samson loved her. We do know this woman is another Philistine.

Judges 16:5 "And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength [lieth], and by what [means] we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred [pieces] of silver."

These pieces of silver were shekels. This would have been a great sum of money to pay for one man. They knew that Samson's power was supernatural, they just did not realize it was from God. The Philistines did not know about the Nazarite vow.

Judges 16:6 "And Delilah said to Samson, Tell me, I pray thee, Wherein thy great strength [lieth], and wherewith thou mightest be bound to afflict thee."

Why in the world would he tell her how he could be defeated? That is exactly what she is asking of him, because she wants the silver shekels they have offered her as a bribe.

Judges 16:7 "And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man."

This is saying, he would be no stronger than any other normal man. Samson was not the giant of a man that many have shown him to be. He was not physically strong. He was strong in the Spirit of God. If he had big muscles and was a big man, they would not have been looking for another reason for his strength. They would have attributed it to his muscles. He has given Delilah a false reason.

Judges 16:8 "Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them."

The "withs" were catgut strings. Many surgeons used to use that to sew people up with, because of its strength. She tied him with the strings for the Philistines.

Judges 16:9 "Now [there were] men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines [be] upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known."

These men were lying in wait, to jump out and capture Samson the minute they realize he is helpless. They were afraid to try, if he were not tied. He had killed thousands of Philistines already. They did not want to be the next. Of course, when she cried out to Samson, the ties fell off of him.

Judges 16:10 "And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."

She pretends to be embarrassed at what Samson has done to get him to tell her the real reason for his great strength. Why he is listening to her is hard to rationalize. This too, has to be the will of God.

Judges 16:11 "And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man."

These were large twisted ropes. If anything will hold him, they should. This, again, is just another delay from him, to see if she will tell the Philistines.

Judges 16:12 "Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines [be] upon thee, Samson. And [there were] liers in wait abiding in the chamber. And he brake them from off his arms like a thread."

"Delilah" means pining with desire, or coquette. She was greedy for gain. She pretended to love Samson, but she really was trying to trick him, so the Philistines could capture him. The Philistine men were lying in wait to jump out, and attack him the minute they find where his strength comes from.

Judges 16:13 "And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web."

It seems that, Samson just will not realize that she does not care for him at all. She just wants to find where his strength lies, so she can help the Philistines capture him. She is interested in her reward for helping capture him. Again, Samson tells her something that is not true.

Judges 16:14 "And she fastened [it] with the pin, and said unto him, The Philistines [be] upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web."

She tries everything Samson tells her that will weaken him, and make him as other men. He is so strong that, the web is destroyed by his hair when he gets up.

Judges 16:15 "And she said unto him, How canst thou say, I love thee, when thine heart [is] not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength [lieth]."

Now, she accuses Samson of not loving her. What about her love for Samson? She accuses him of mocking her three times. She is saying, if he really loved her, he would tell her where his strength lies.

Judges 16:16 "And it came to pass, when she pressed him daily with her words, and urged him, [so] that his soul was vexed unto death;"

Her constant nagging to know his secret finally pressed so hard on him that, it seemed it vexed his soul unto death.

Judges 16:17 "That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I [have been] a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any [other] man."

This time, he has been provoked into telling her the truth about his strength. She was not familiar with a Nazarite vow, so he tells her in detail about what the Nazarite vow is all about. All that he tells her, this time, is true.

Judges 16:18 "And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand."

Delilah is assured this time that Samson is telling her the truth about his strength. It is strange that Samson could not see that she would destroy him, when she finds this out. Her plan, from the beginning, was to turn him over to the Philistines, and collect the large sum of silver they had offered her. The lords of the Philistines believed her, and, this time, brought money to pay her for her treachery.

Judges 16:19 "And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him."

It was not actually the hair that gave him the strength, but what the hair stood for. It was the keeping of the Nazarite vow that made him strong. As long as he kept the hair, the vow was active. God was within him,

strengthening him. The cutting of the hair symbolized the breaking of his vow to God. "Seven" means spiritually complete. Perhaps, this number showed his standing with God. His strength is, now, gone. He is like any other man.

Judges 16:20 "And she said, The Philistines [be] upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him."

What a sad awakening. The strength of the LORD is no longer in him. He has broken his vow to God. He felt no different physically, than he had before. He felt as if things would be the same as before, but they weren't. Samson's weakness for beautiful women had gotten him into this predicament.

Judges 16:21 "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."

Now, that he did not have the strength of the LORD, they bound him and took him away. The first thing they did to him was poke out his eyes. This seems to have been a cruel punishment of that day. This would be a fate worse than death. This grinding was one of the most degrading forms of slave labor.

Judges 16:22 "Howbeit the hair of his head began to grow again after he was shaven."

When a person breaks a Nazarite vow, he can start all over again keeping it and be restored in his vow. That is what is symbolized by the hair growing, again. He has gone back into covenant with God. The hair symbolizes the presence of the Nazarite vow. His strength would come back, because he is filled with the power of God again.

Judges 16:23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

The gathering together is like a festival, or a great party. They are celebrating the capture of Samson. They have given credit for his capture to their false god, Dagon.

Judges 16:24 "And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us."

Their god can do nothing. He is a false god. Samson had done this to himself. He had been a mighty warrior for God. He had given that up for love of a woman, who did not love him back. God wanted him to destroy the Philistines, so Israel would be free of them. He was destroying many of them single-handedly, until he broke his Nazarite vow to God, by telling Delilah where his strength came from.

Judges 16:25 "And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars."

They wanted to entertain their guests by showing off the hopelessness of Samson, the great Philistine killer. "Making sport" means they were making fun of him. It appears, whatever they were doing with Samson became boring to them in their drunken state, and they brought him back, and put him between the pillars.

Judges 16:26 "And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them."

Since Samson was blind, they had to lead him everywhere. He tells the young man who was leading him, to take him to the pillars which held up the house, that he might lean upon them.

Judges 16:27 "Now the house was full of men and women; and all the lords of the Philistines [were] there; and [there were] upon the roof about three thousand men and women, that beheld while Samson made sport."

This was a very large gathering of Philistines having a party here. The weight of three thousand people is great. The pillars that held all of this up had to be very strong. The sudden removing of these two supporting pillars would bring the entire building, roof and all, tumbling down.

Judges 16:28 "And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

Before, God had strengthened Samson without him asking. This is like a prayer of restoration to good relationship with God for Samson. Samson wants his supernatural strength back this one time, so he can take vengeance on these Philistines who are God's enemies, as well as his. They have poked his eyes out, and he wants to take vengeance.

Judges 16:29 "And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left."

It seems, this young man, who led Samson, had indeed put him between the two main posts of the building. Samson wraps his arms around these two supporting posts of the building.

Judges 16:30 "And Samson said, Let me die with the Philistines. And he bowed himself with [all his] might; and the house fell upon the lords, and upon all the people that [were] therein. So the dead which he slew at his death were more than [they] which he slew in his life."

God, indeed, strengthened him, and the building came tumbling down. The three thousand guests died in the fall of the building. Samson had struck one more blow to free the Israelites from these wicked Philistines. He had killed many of the Philistines before. We do not know the exact number. It is interesting that one man, filled with the power of God, killed literally thousands of the Philistines. God and one are a majority, regardless of how large the enemy is.

Judges 16:31 "Then his brethren and all the house of his father came down, and took him, and brought [him] up, and buried him between Zorah and

Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years."

We are not sure whether his mother had other children after Samson, or not. At the time of his birth, she had no other children. We are not sure then, whether brethren here, means natural brothers, or men of his tribe, the Danites. They all were indebted to Samson. They found his body in the rubble, and buried him in his father's buryingplace.

Judges 18 Questions

1. Who did Samson go to Gaza to see?
2. What distinction did Gaza have?
3. When the Gazites heard he was coming, what did they do?
4. Whose enemy were the Philistines?
5. When did Samson arise, and leave the city?
6. What did he take with him, when he left the city?
7. Who had Samson fallen in love with?
8. Delilah is a _____.
9. What did the lords of the Philistines ask her to do?
10. How much silver did they offer her for the job?
11. What did Delilah ask Samson, when she saw him the next time?
12. What did he tell her?
13. How was Samson strong?
14. What were "withs"?
15. Where were the men hiding to capture Samson?
16. When she cried out to Samson, what happened to the withs?
17. What did Delilah say Samson had done to her?
18. What was the second thing Samson told Delilah would render him helpless?
19. Did it?
20. What does "Delilah" mean?
21. Why did she pretend to love Samson?
22. What was the third thing he told her would take his strength?
23. She accuses Samson of not _____ her.
24. Why did he finally tell her the truth?
25. Exactly what did he tell her?
26. Who did she immediately tell?
27. What did they bring to Delilah?
28. When did she have the man to cut Samson's hair?
29. How many locks did he have?
30. What happened, when his hair was cut?
31. Was the strength in the hair? Explain.
32. What did Samson's captives do to him?
33. While Samson was imprisoned, what began to happen?
34. What did this cause to happen?
35. How many people were at the party of the Philistines?
36. Who was the Philistine's false god?
37. What part did Samson have in the party?
38. When the partygoers were through with Samson, what did he ask his guide to do?
39. What did he ask God for strength to do?
40. Where did they take his body to bury it?

We will begin this lesson in Judges 17:1 "And there was a man of mount Ephraim, whose name [was] Micah."

This is a study of a man who is self-willed. He is a man that does not go by the rules. He does what is right in his own sight. Micah is the man we are talking about.

Judges 17:2 "And he said unto his mother, The eleven hundred [shekels] of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver [is] with me; I took it. And his mother said, Blessed [be thou] of the LORD, my son."

It appears from this, his mother was very indulgent of this son. Someone had taken 1,100 shekels of silver from her and she had spoken a curse upon that person. She had no idea that it was her own son, who had taken the silver. At least, he admits that he took it, and gives it back to her. The mother is so pleased with her sons' confession, that she now speaks a blessing on her son from the LORD. These were people who knew of God. This was a Hebrew family.

Judges 17:3 "And when he had restored the eleven hundred [shekels] of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee."

God had forbidden making graven images and molten images. This is a strange way to worship God. This is similar to much that is going on in many churches today. They have a form of Christianity, but there is so much of the world caught up in the services, that the Lord Jesus would not recognize the worship. This seems to be a feel good religion. The mother and Micah are doing what is right in their own sight. They have mixed idol worship with the worship of God. These people wanted all the benefits that God could give them, but they were not faithful to Him. They worshipped idols and false gods, along with the worship of Jehovah.

Judges 17:4 "Yet he restored the money unto his mother; and his mother took two hundred [shekels] of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah."

This is a breaking of the ten commandments. She seemed to think these idols had some power to protect her son. She gave them to Micah for his house.

Judges 17:5 "And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest."

It appears, this mother wanted her son to be protected by the gods. These graven images were just an addition to all the other things in her son's house. An ephod is what a high priest wears in the carrying out of his duties in the temple. It appears, this woman and her son wanted all the blessings of God. They just had some of the false gods around, to make sure they had the power of all of them. Their faith was not in the One True God.

As far as they were concerned, he was one of many. All of this is speaking of keeping just the portion of the law that suited them, and dropping all the rest. Their desire was to have their own personal priest, that they could control. They did not want to go to the place that God had chosen for worshipping Him. The worship of Jehovah was done here, but it had a corrupt side to it with the idols.

Judges 17:6 "In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes."

We do not know the time setting for this. We do know that it was sometime before Saul was made king. There really were no definite rules. They just did what felt right to them to do. You cannot trust your flesh. It will lead you into sin.

Judges 17:7 "And there was a young man out of Beth-lehem-judah of the family of Judah, who [was] a Levite, and he sojourned there."

This is speaking of Bethlehem in the land of Judah. If a man were a Levite, he could not be of the family of Judah. I believe this is saying, he was a Levite, who had been living in a city in the area of the inheritance of Judah. He would have been of Judah, like I am an American. America is made up of people of many nations. It seemed, this Levite moved from Bethlehem to the city where Micah lived.

Judges 17:8 "And the man departed out of the city from Beth-lehem-judah to sojourn where he could find [a place]: and he came to mount Ephraim to the house of Micah, as he journeyed."

We are not told why he departed. Perhaps, like many a young person, he just wanted some adventure in his life.

Judges 17:9 "And Micah said unto him, Whence comest thou? And he said unto him, I [am] a Levite of Beth-lehem-judah, and I go to sojourn where I may find [a place]."

Micah inquires of him where he is going, and the man tells him he is looking for a new home. He, also, explains that he is of the tribe of Levi, and had been living in Bethlehem.

Judges 17:10 "And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten [shekels] of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in."

He does not want him to be his physical father. He is speaking of the Levite being his spiritual leader. He wants this Levite to be his personal priest. Micah offers to give him a living to be his priest. The Levite agrees to the wages, and stays with Micah as his priest.

Judges 17:11 "And the Levite was content to dwell with the man; and the young man was unto him as one of his sons."

The Levite seemed to be happy with his wages, and he taught Micah as a father would do.

Judges 17:12 "And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah."

This just means there was a dedication service, to dedicate the Levite as the priest.

Judges 17:13 "Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to [my] priest."

Even though Micah was not worshipping in the way he should have, he still recognized the Levitical tribe as the leaders of the religious aspect of their lives.

To me, this shows the futility of a man-made religion. It, also, shows the uselessness of worshipping, if you do not worship the One True God and Him alone. A minister should not accept a job as a leader of a church for just the monetary benefits. A minister should be consecrated by God, and not by his people he is to minister to. It appears that, Micah, and his mother, wanted to be saved, but they did not trust one God to do it. They were superstitious and taking no chances. They did not place their faith entirely in the One True God.

Judges 19 Questions

1. What is this lesson a study of?
2. He does what is right in _____ sight.
3. How many shekels of silver had been stolen from Micah's mother?
4. What had she said about the one that took it?
5. Who had taken it?
6. What did his mother do, when he gave it back?
7. What had she dedicated the money to?
8. What did she hire someone to do with 200 shekels of the silver?
9. How does the author relate this to Christian activity today?
10. Micah had an house of _____.
11. What were some of the things he had made for this house?
12. Who became priest?
13. Who wears an ephod?
14. What was wrong with this worship in Micah's house?
15. Quote Judges chapter 17 verse 6.
16. When did all of this happen?
17. What is meant by Beth-lehem-judah"
18. If a man were a Levite, he could _____ be of the tribe of Judah.
19. What is this saying, then?
20. Why had the young Levite left home?
21. Who did he tell Micah he was?
22. What did Micah offer him, to get him to stay?
23. Did the Levite accept the offer?
24. Who consecrated the Levite?
25. Why did Micah think the LORD would do him good?
26. What is wrong with this?

We will begin this lesson in Judges 18:1 "In those days [there was] no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day [all their] inheritance had not fallen unto them among the tribes of Israel."

The Danites had the northern most inheritance. They had an uncertain northern border. The bulk of the tribe of Dan had already received their inheritance, but some of the people were still trying to settle in land in that area for themselves. The Danites, we are reading of here, are dwelling in Zorah and Eshtaol.

Judges 18:2 "And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there."

We see that they have gone around the Philistines, so they would not have to fight with them. These five men are spies, to see how easily it would be to take the land. We read of Micah in the last lesson. This seems to be a place, where they were welcomed to rest for a while.

Judges 18:3 "When they [were] by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this [place]? and what hast thou here?"

It appears, these five spies know the Levite that went to work for Micah in his house as his priest. They hear him, and go in to talk for a moment with him. These men inquire of the Levite, what is he doing here?

Judges 18:4 "And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest."

He explains to these five men, how he came to be in Micah's house. Micah had hired him to serve in the office of priest.

Judges 18:5 "And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous."

We do not read it here, but perhaps, this Levite had already been one of the priests, because these men accept him as a priest. They ask his guidance on whether this will be a rewarding journey for them, or not. They want him to pray to God for them.

Judges 18:6 "And the priest said unto them, Go in peace: before the LORD [is] your way wherein ye go."

His answer was that the LORD would be with them on their journey. He, probably, had on the ephod which the LORD spoke to the people through. When the high priest had on the ephod, God spoke through the Urim and Thummim.

Judges 18:7 "Then the five men departed, and came to Laish, and saw the people that [were] therein, how they dwelt careless, after the manner of

the Zidonians, quiet and secure; and [there was] no magistrate in the land, that might put [them] to shame in [any] thing; and they [were] far from the Zidonians, and had no business with [any] man."

It seems, the people of Laish were living a quiet peaceable life of semi-luxury. They did not even have a magistrate in the land. This is speaking of easy living. They did not get acquainted with them. They just spied out their information, and left the populace alone.

Judges 18:8 "And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What [say] ye?"

The spies came back to Eshtaol and Zorah, and gave their report of what they had seen.

Judges 18:9 "And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it [is] very good: and [are] ye still? be not slothful to go, [and] to enter to possess the land."

The five spies encourage them to go into the land, and take it over. They believe the people are so at ease, that it will be easily taken. They have witnessed the fact that the people have a comfortable living, because the land is fertile. They are encouraging their brethren to get up, and go now to take the city.

Judges 18:10 "When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where [there is] no want of any thing that [is] in the earth."

The people have a large fertile land, and they have want of nothing. They are living the easy life, not expecting anyone to come against them. The 5 spies believe it will be very easy to take them.

Judges 18:11 "And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war."

This is a small army, but they believe they will not encounter much opposition, so these are all they need.

Judges 18:12 "And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, [it is] behind Kirjath-jearim."

It seems, the army stopped here to rest, before going the entire way. "Kirjath-jearim" means city of forests. Perhaps, that is why they stopped here, so they would not be out in the open. "Mahaneh-dan" means camp of Dan.

Judges 18:13 "And they passed thence unto mount Ephraim, and came unto the house of Micah." Judges 18:14 "Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do."

These same five spies had sought advice from the priest that was in this house of Micah. They were not very grateful for the hospitality that

Micah had shown them. You would think, if they were to do anything, it would be to destroy the graven image and the molten image. We will see in the next few verses what they do.

Judges 18:15 "And they turned thitherward, and came to the house of the young man the Levite, [even] unto the house of Micah, and saluted him."

It seemed, the house of Micah was actually several houses that were connected. They greeted him, as if nothing is wrong.

Judges 18:16 "And the six hundred men appointed with their weapons of war, which [were] of the children of Dan, stood by the entering of the gate."

Judges 18:17 "And the five men that went to spy out the land went up, [and] came in thither, [and] took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men [that were] appointed with weapons of war."

They have taken these things by force. The priest could do nothing but look on, because there are 600 armed men there, to see that the five get what they want. The 600 men stood at the gate waiting, until the five spies came out with the things.

Judges 18:18 "And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?"

This is speaking of the five spies. The priest protested, to no avail. This is stealing of the worst sort. Micah had befriended them when they came through the first time, and now, they are stealing from him.

Judges 18:19 "And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: [is it] better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?"

They are speaking to the priest, and offering him the opportunity to go with them and minister to their new community. He is priest to just one man here. If he goes with them, he will be priest to the whole family, that these 600 represent.

Judges 18:20 "And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people."

The idea that he would be priest over this large family of people appealed to the priest. He seemed not to care that the things, he would serve with, were stolen from Micah, who had befriended him.

Judges 18:21 "So they turned and departed, and put the little ones and the cattle and the carriage before them."

We see from this verse that, the wives and children of the 600 fighting men were with them. They put them and the carriage which had the ephod and the other things they had stolen, in front. They were expecting Micah to attack them from the rear.

Judges 18:22 "[And] when they were a good way from the house of Micah, the men that [were] in the houses near to Micah's house were gathered together, and overtook the children of Dan."

This does not explain how many there were, but certainly they were fewer than the 600 of Dan. They could move faster, and they caught the men of Dan.

Judges 18:23 "And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?"

These with Micah are his family, who lived with and near him. The men of Dan are accusing Micah and his men of being sick, to come with such a group to go against 600 fighting men.

Judges 18:24 "And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? And what [is] this [that] ye say unto me, What aileth thee?"

This is such a sad thing, that people he had befriended would do this to him. They have stolen things that belonged to him, and even run off with his priest.

Judges 18:25 "And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household."

This is the age old story of the bully. Just because they were stronger than he was, they had taken these things. If he complains too loudly, his family will die. If he tries to take his things back, it is certain death. He has no alternative, but to let them have them.

Judges 18:26 "And the children of Dan went their way: and when Micah saw that they [were] too strong for him, he turned and went back unto his house."

At least, Micah and his men went home with their lives. They were disappointed, but alive.

Judges 18:27 "And they took [the things] which Micah had made, and the priest which he had, and came unto Laish, unto a people [that were] at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire."

These cruel men of Dan came in, and brutally killed these quiet people of Laish. They burned the city, as well. They are a violent, ruthless people.

Judges 18:28 "And [there was] no deliverer, because it [was] far from Zidon, and they had no business with [any] man; and it was in the valley that [lieth] by Beth-rehob. And they built a city, and dwelt therein."

This is just saying that, there was no one who came to their rescue. They lived far away from others, who might have helped. They had been a

quiet, private people. They are now dead, and these cruel men of Dan have taken over their city, and rebuilt it.

Judges 18:29 "And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city [was] Laish at the first."

This is speaking of the new city that they built on the sight of the old city. Laish was named Dan for the ancestor their tribe was named for.

Judges 18:30 "And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land."

The graven image was not of a false god, but God had forbidden the making of graven images. Jonathan was the idolatrous priest of this group of vicious men. It seems, Jonathan and his sons were the priests here for a very long time.

Judges 18:31 "And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh."

This graven image was supposed to be a visible sign of the One True God. God is Spirit. The tabernacle of God was in Shiloh from the time of Joshua, until the time of Levi. Micah's graven image was not of himself. They tried to worship God, but their worship was mixed in with idolatry. God does not approve of this type of worship.

Judges 20 Questions

1. In those days there was no _____ in Israel.
2. What is the tribe of Dan still seeking?
3. The _____ are the northern most tribe.
4. They had an _____ northern border.
5. How many spies did they send to search for more land?
6. Where did these spies lodge on their way?
7. Whose voice did they recognize in Micah's house?
8. What questions did they ask him?
9. What did the Levite tell them was the reason for him being in Micah's house?
10. What did they ask of the Levite?
11. How did the priest advise them?
12. Where did the spies go?
13. What was the condition of the people in Laish?
14. Who did they go back and report to?
15. How did they get their brethren to go?
16. How many men went as an army?
17. Where did they pitch their tents?
18. What does "Kirjath-jarim" mean?
19. Where did they go, before they went to Laish?
20. What did they steal from Micah's house?
21. Why did the priest go with them?
22. Why did they put their little ones and their cattle ahead?
23. What did Micah do, about this?
24. Why were Micah's men able to catch them?
25. What did Micah do when he caught them?
26. Why did they say for Micah not to raise his voice in complaint?
27. What caused Micah to turn and leave?
28. What did the men of Dan do to Laish and its population?
29. Why did no one come to help them?
30. What did the army name the new town?
31. Who was their priest?
32. What happened to Micah's graven image?
33. How long was it in the place of worship in Dan?

We will begin this lesson in Judges 19:1 And it came to pass in those days, when [there was] no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

This time seems to have been set by many between the death of Joshua and the death of Phinehas. The ark was at Shiloh during this time. There was no king, and everyone was doing what was right in his own sight. The Levite was supposed to be very careful who he married. They were a tribe set aside to minister. Their character must be above their fellows around them. A concubine performs all the duties of a wife, but is just one step from having the full privileges of a wife. Sometimes, she is a servant girl as well as a concubine.

Judges 19:2 "And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months."

"Playing the whore", here, does not necessarily mean that she committed adultery. It does mean that she revolted against her husband and went home. She would not have been committing adultery at her father's house. Her father lived in the city of Bethlehem in the land of Judah. She stayed in her father's house 4 months.

Judges 19:3 "And her husband arose, and went after her, to speak friendly unto her, [and] to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him."

We see that the Levite has made a special effort to come and get his concubine {called wife here}. There, possibly, had been some trouble before, because he seems to be speaking friendly words to her here. The father of the damsel seems to be pleased, that the Levite has made this effort to come and make peace with his wife.

Judges 19:4 "And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there."

This was a time of fellowship with the girl's father. It was almost like a celebration, now that they have gone back together. The father loves his daughter, and seems to be fond of the son-in-law, as well. This 3 days was like an extended vacation.

Judges 19:5 "And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way."

The father-in-law wants to be with them the last minute he can. He insists on them having breakfast, before they go.

Judges 19:6 "And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry."

They enjoyed their conversation together over breakfast and the father-in-law convinces them to stay another day.

Judges 19:7 "And when the man rose up to depart, his father in law urged him: therefore he lodged there again."

It seems, the father-in-law is having trouble letting them leave.

Judges 19:8 "And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them."

They visited all day, again, even until late in the afternoon, before they began their journey. They have been here 5 days, and the father still wants them to stay, but they feel they must go home. The son-in-law is enjoying this nearly as much as the girl's father.

Judges 19:9 "And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home."

Again, the father of the damsel tries to get them to stay over night. They are all packed and ready to go, but it is late in the evening.

Judges 19:10 "But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which [is] Jerusalem; and [there were] with him two asses saddled, his concubine also [was] with him."

He felt that he must get started home, even if it is late in the afternoon. Jerusalem is about two hours away from Bethlehem. It seems, during this time that the city is controlled, not by Hebrews, but by the Jebusites. The concubine had decided to go home with her husband. They are riding on two asses.

Judges 19:11 "[And] when they [were] by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it."

It seems, they really had gotten a late start. When they had traveled about two hours, it was getting late, and time to stop for the night. The servant talks to the Levite, and tries to get him to stop here for the night.

Judges 19:12 "And his master said unto him, We will not turn aside hither into the city of a stranger, that [is] not of the children of Israel; we will pass over to Gibeah."

The Levite is a little reluctant to go into a strange city, where there are no Israelites. He knows that many of these people are evil. He wants to

go on to Gibeah. Gibeah was of the tribe of Benjamin, and is about two and a half more hours down the road.

Judges 19:13 "And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah."

Ramah was in a little different direction, but about the same mileage away as Gibeah.

Judges 19:14 "And they passed on and went their way; and the sun went down upon them [when they were] by Gibeah, which [belongeth] to Benjamin."

By the time they got to Gibeah, the sun had gone down. They felt they would be safe here, since this belonged to the tribe of Benjamin.

Judges 19:15 "And they turned aside thither, to go in [and] to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for [there was] no man that took them into his house to lodging."

There was no one who offered them the hospitality of taking them in for the night. This was not at all what God had taught his people. This shows their society had dropped to a new low. They were going to spend the night in the street by the gate, so he sat down on the street to rest.

Judges 19:16 "And, behold, there came an old man from his work out of the field at even, which [was] also of mount Ephraim; and he sojourned in Gibeah: but the men of the place [were] Benjamites."

This old man seems to be living in this city, but he has come from Mount Ephraim. It appears, he has just stopped work for the night, and headed to his house to rest.

Judges 19:17 "And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?"

The old man stops to ask of the welfare of the Levite and his concubine. He has more compassion than the others who live in this city?

Judges 19:18 "And he said unto him, We [are] passing from Beth-lehem-judah toward the side of mount Ephraim; from thence [am] I: and I went to Beth-lehem-judah, but I [am now] going to the house of the LORD; and there [is] no man that receiveth me to house."

He is going to the tabernacle, which is located at Shiloh at this time. He explains that he is from mount Ephraim, and has been to Bethlehem in Judah. He, also, explains that no one offered to take them in.

Judges 19:19 "Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man [which is] with thy servants: [there is] no want of any thing."

He, now, explains to the man that they are not beggars. They have their own straw and provender for their animals. They even have their own food and drink. They have need of nothing, but a place to lay their heads for a while.

Judges 19:20 "And the old man said, Peace [be] with thee; howsoever [let] all thy wants [lie] upon me; only lodge not in the street."

The old man takes them in off the street. They have found one person who had compassion on them.

Judges 19:21 "So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink."

They wore sandals, and their feet were hot and dirty after a long day's walk. The first thing they did, was wash their feet. They ate and drank, refreshing themselves from their journey.

Judges 19:22 "[Now] as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, [and] beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him."

There was no law and order in this town. They not only did not help the people themselves, but now, want to disgrace the man. They are homosexuals, and they want the man for that abominable purpose. "Belial" means worthlessness. These were very evil men, trying to take the Levite out of the old man's house. They were beating at the door, trying to take the Levite, but the old man did not let them have him.

Judges 19:23 "And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, [nay], I pray you, do not [so] wickedly; seeing that this man is come into mine house, do not this folly."

The old man pleads for the Levite's safety.

Judges 19:24 "Behold, [here is] my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing."

Even this, is a terrible wickedness. It is hard to understand, how a man can offer his own daughter to so wicked a group of men. This is too sinful to even try to explain. It reminds me greatly of the sin of Sodom and Gomorrah.

Judges 19:25 "But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go."

Whether the man here is the Levite or the old man, this is a cowardly thing to do. This is, possibly, one of the most revolting things I have ever heard of. It seems as if this twisted thing is alright with these people. Why the Levite or someone did not help her, I do not know. This had to be gang rape of an innocent victim.

Judges 19:26 "Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord [was], till it was light."

This type of horrible sin nearly always occurs under the cover of darkness. They brought her back at daylight, and left her at the door.

Judges 19:27 "And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down [at] the door of the house, and her hands [were] upon the threshold."

Judges 19:28 "And he said unto her, Up, and let us be going. But none answered. Then the man took her [up] upon an ass, and the man rose up, and gat him unto his place."

When he finally checked on her the next morning, she was dead. She had come back for help to the house where her husband was, but he was too cowardly to help her. It seemed as if he had very little feelings for her. He had slept through her ordeal.

Judges 19:29 "And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, [together] with her bones, into twelve pieces, and sent her into all the coasts of Israel."

This is one piece for each of the tribes of Israel, to let them see the terrible degraded society they lived in.

Judges 19:30 "And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak [your minds]."

It seems, this did get their attention. Perhaps, all of these tribes will get together, and decide what to do with such evil people that called themselves Hebrews. They are worse than heathen.

Judges 21 Questions

1. Where was the Levite sojourning in verse 1?
2. Where was his concubine from?
3. About when did all of this take place?
4. Where was the arc at this time?
5. What was different between a concubine and a wife?
6. What does "playing the whore", in verse 2, refer to?
7. How long did she stay in her father's house?
8. His concubine is called his _____ in verse 3.
9. What was intended by "speak friendly"?
10. How did the girl's father feel, when the Levite came to get her?
11. How long did they stay with her father at first?
12. Every time they tried to leave to go home, what happened?
13. What time of day was it, when they did leave for home?
14. They did not stop at _____, because it was controlled by the _____, not the Hebrews.
15. Where did they finally stop for the night?
16. What tribe did this city belong to?
17. Who took them in for the night?
18. Who came and tried to beat down the door?
19. Who did they want?
20. Who finally went out to them?
21. How long did they abuse her?
22. When they released her, where did she come?
23. When did the Levite realize she was dead?
24. What did he do with her body?
25. Who did he send the parts to?

We will begin this lesson in Judges 20:1 "Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh."

This "Mizpeh" is in the tribe of Benjamin. The last lesson ended with the Levite sending a portion of his concubine's body to each of the 12 tribes. It seems in this, they have called a special meeting to determine what to do about it?

Judges 20:2 "And the chief of all the people, [even] of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword."

This is nearly a half million people, who met at Mizpeh to determine this situation. They were soldiers. The chief is speaking of the leader that kept the people together.

Judges 20:3 "(Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell [us], how was this wickedness?"

It seems, the Benjamites were not included in the 400,000 who came to Mizpeh. The Benjamites heard about them gathering. The large group of Israelites ask the Levite, "How was this wickedness?"

Judges 20:4 "And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that [belongeth] to Benjamin, I and my concubine, to lodge."

Now, the Levite gives his statement to all of those assembled about exactly what happened to him and his concubine. He specifically names Gibeah as the place of this terrible crime.

Judges 20:5 "And the men of Gibeah rose against me, and beset the house round about upon me by night, [and] thought to have slain me: and my concubine have they forced, that she is dead."

Judges 20:6 " And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel."

This is saying they wanted to abuse the Levite, but instead they abused his concubine all night long until they killed her. He sent the portions of her body to them to get them to take action against this evil city. He especially wanted the men who did this terrible crime to be punished by death.

Judges 20:7 "Behold, ye [are] all children of Israel; give here your advice and counsel." Judges 20:8 "And all the people arose as one man, saying, We will not any [of us] go to his tent, neither will we any [of us] turn into his house."

The Levite is asking them to judge their own for this terrible thing. They were all in total agreement that this was a terrible sin. They also will not go back to their homes until this is avenged.

Judges 20:9 "But now this [shall be] the thing which we will do to Gibeah; [we will go up] by lot against it;"

This is saying, that not any of them will shirk their duty to go against Gibeah. This is such a terrible thing these men have done to the Levite and his concubine, that all of them are eager to avenge this. The casting of lots is the fairest way of choosing a group out of the whole.

Judges 20:10 "And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel."

We see that 1 out of 10 will be chosen to furnish food for this large group. There will be 40,000 who will round up the food for the rest of them to eat. The lot will choose who will have charge of the food.

Judges 20:11 "So all the men of Israel were gathered against the city, knit together as one man."

This would mean that 360,000 men have gone against Gibeah.

Judges 20:12 "And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness [is] this that is done among you?"

This is done to see, if they will deal with this themselves, or will they side in with these evil men of Gibeah. If the tribe of Benjamin would deal with this problem themselves, the entire family would not be blamed.

Judges 20:13 "Now therefore deliver [us] the men, the children of Belial, which [are] in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:"

This does not say why they did not turn these very evil men over to the other twelve tribes. They are obviously guilty of a heinous crime. They will not turn them over, so the other tribes must deal with the tribe of Benjamin, as if they were all guilty.

Judges 20:14 "But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel."

The fighting men of all 26 of the cities of the tribe of Benjamin come against these fighting men of the other tribes of Israel.

Judges 20:15 "And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men."

We see that the total men of Benjamin that were fighting men, including the 700 from Gibeah, were 26,700. This little group is ready to fight the 360,000 fighting men of the other tribes.

Judges 20:16 "Among all this people [there were] seven hundred chosen men lefthanded; every one could sling stones at an hair [breadth], and not miss."

"Benjamin" means son of the right hand. It is strange that they would have 700 lefthanded soldiers, who were skillful with the sling.

Judges 20:17 "And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these [were] men of war."

After the 40,000 were sent to get food, there were 360,000 fighting men.

Judges 20:18 "And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah [shall go up] first."

This appears to have happened at Bethel. Perhaps, the arc of God was there at this time. This was about 7 or 8 miles out of Shiloh. The Israelites did not want to decide this for themselves. They wanted God to decide who should go up first against these Benjamites. Because of the terrible crime, they were to be treated as a heathen nation. Whether this is chosen by lot or not, we do not know. We do know that Judah was the chosen tribe to represent Israel in the first battle.

Judges 20:19 "And the children of Israel rose up in the morning, and encamped against Gibeah."

Judges 20:20 "And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah."

Both of the Scriptures above are speaking of the troops of Judah representing all of the troops of Israel. The battle is ready to begin.

Judges 20:21 "And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men."

22,000 men of Israel died in the battle against Benjamin. This seems to be punishment against Israel, rather than against Benjamin. Gibeah seemed to be on a hill, and they had the advantage with the others in the valley below.

Judges 20:22 "And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day."

They were terribly defeated the first day, but they have reasoned why this happened. Now, they will try another time to defeat the army of Benjamin.

Judges 20:23 "(And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)"

This shows an humbling of themselves. They have just suffered a terrible loss in battle, and that in itself was humbling to them. They are aware, that God must be with them, if they are to win this battle. They have done all they know to do by going to the LORD, before they go into battle. They are, now, going into battle with the permission of the LORD.

Judges 20:24 "And the children of Israel came near against the children of Benjamin the second day."

Judges 20:25 "And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword."

We can easily understand why the tribes of Israel were enraged by the things the few men in Gibeah did. They certainly should have suffered death for their actions of that terrible night. It is, also, a fact that the entire tribe of Benjamin should have turned the murderers over to the rest of the tribes for punishment. It is difficult to understand, however, how the eleven tribes could go against the entire tribe of Benjamin, to totally destroy them for this crime of the few. Perhaps, that is why God let the Benjamites win these first two battles. 18,000 Israelites were killed in this battle.

Judges 20:26 "Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD."

The entire congregation of Israel were disturbed by this second large loss of life in going against Benjamin. They go to the their place of worship, and offer burnt offerings, and peace offerings, and then, they fast until the evening. They want an answer for what is happening. The house of God was at Bethel at that time.

Judges 20:27 "And the children of Israel inquired of the LORD, (for the ark of the covenant of God [was] there in those days,"

Shiloh and Bethel were just 9 miles apart, and the tabernacle was out on the road to Bethel from Shiloh. Wherever the ark of the covenant was, symbolized the presence of God, as well. This would be the correct place to go and inquire of the LORD.

Judges 20:28 "And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand."

Phinehas was the grandson of Aaron. He, also, was the son of Eleazar. He was the high priest in the tabernacle, when all of this was happening. The high priest is the only one who could go before the ark, and inquire of the LORD. He asks if the Lord would be with them, if they went again. The

LORD promises to deliver them into the hands of the Israelites in the next battle.

Judges 20:29 "And Israel set liers in wait round about Gibeah."

Judges 20:30 "And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times."

Judges 20:31 "And the children of Benjamin went out against the people, [and] were drawn away from the city; and they began to smite of the people, [and] kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel."

The liers in wait are a new addition to this battle from the others. They drew the Benjamites away from the city to fight them in the open field. The loss to the Israelites was 30 men.

Judges 20:32 "And the children of Benjamin said, They [are] smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways."

When the Israelites began to retreat, the Benjamites followed them further and further away from the city. The Benjamites did not realize they were being drawn away from the city. They thought they were winning the battle, as they had the two times before.

Judges 20:33 "And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, [even] out of the meadows of Gibeah."

Notice, also, that all of the tribes came against the Benjamites this time, not just the men of one tribe as in the beginning. When the Benjamites were far enough from the city, the liers in wait got up behind them. Now, there were Israelites on both sides of the Benjamites. One group was near the city.

Judges 20:34 "And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil [was] near them."

These are the men who had been liers in wait. They were a select group out of the larger army. They attacked Gibeah, while the Benjamites were fighting the other Israelites. This is speaking of the people of Gibeah being caught unaware.

Judges 20:35 "And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword."

It appears, that 25,100 of the fighters for the tribe of Benjamin died this day in their battle against Israel. They started with 26,700 fighting men so this leaves just a remnant. Only 1,600 men remain. Some of them could have died the first two days of battle.

Judges 20:36 "So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah."

It seemed that, the great army of the Israelites allowed this remnant to move away from the battle. They knew they could not safely return to Gibeah, because of the liers in wait.

Judges 20:37 "And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew [themselves] along, and smote all the city with the edge of the sword."

This tells of that 10,000 going through the city destroying those who opposed them. It is not apparent whether this meant women and children, or not. The word "all" would indicate that it did.

Judges 20:38 "Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city."

When the Israelites saw this smoke coming from the city, they would know that the liers in wait had taken the city.

Judges 20:39 "And when the men of Israel retired in the battle, Benjamin began to smite [and] kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as [in] the first battle."

It appears, when the Israelites started to back up from the Benjamites that remained, they thought they were winning and killed 30 Israelites.

Judges 20:40 "But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven."

This handful of Benjamites suddenly realized they had lost the battle, when they looked behind them and saw the city burning.

Judges 20:41 "And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them."

Judges 20:42 "Therefore they turned [their backs] before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which [came] out of the cities they destroyed in the midst of them."

After the Benjamites killed the 30 Israelites, the Israelites turned on them in attack. The Benjamites, knowing all was lost, turned and ran to the woods. The Israelites followed them into the woods and killed them.

Judges 20:43 "[Thus] they enclosed the Benjamites round about, [and] chased them, [and] trode them down with ease over against Gibeah toward the sunrising."

Judges 20:44 "And there fell of Benjamin eighteen thousand men; all these [were] men of valour."

Judges 20:45 "And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them."

Judges 20:46 "So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these [were] men of valour."

This is a description of where the different groups were killed making up the 25,000 total that were killed. This is a slight discrepancy from the 25,100 spoken of in verse 35.

Judges 20:47 "But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months."

This 600 added to the 25,100 would be 25,700. There were originally 26,700. We do not know for sure what happened to this other 1,000. They could have been killed in the first two days of fighting, or they could have been killed in Gebeah, or some of the other cities. This could have been a hiding place for them. The 4 months passed to give time for all of the soldiers to go home.

Judges 20:48 "And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of [every] city, as the beast, and all that came to hand: also they set on fire all the cities that they came to."

This is speaking of an almost annihilation of the tribe of Benjamin. This is a ruthless act upon the part of the Israelites. The Benjamites were there relatives. They burned their cities, and killed their people.

Judges 22 Questions

1. Where was "Mizpeh" located?
2. All of the congregation called a special _____.
3. How many footmen, that drew sword, came for Israel?
4. Who relates what happened to the Israelite leaders?
5. What does the counsel try to get Benjamin to do, before they go to war?
6. How many men were chosen to furnish food for the men of Israel?
7. Would the tribe of Benjamin turn over the killers to Israel?
8. What would have been the punishment for these men, that did this terrible thing?
9. How many cities did Benjamin have?
10. How would the Israelites deal with the Benjamites?
11. How many men came to help Gibeah?
12. How many men did Gibeah have themselves?
13. How many lefthanded men, who could sling stones at a hair's breadth, were there?
14. What does "Benjamin" mean?
15. How many men to fight did Israel have, after they sent part of their men to furnish food for the rest?
16. Who was chosen to represent all Israel in this first battle?
17. How many men of Israel died in the first battle?
18. What did the children of Israel do, after they lost the battle the first day?
19. What advice did the LORD give them?
20. What happened in the second battle?
21. Who went to the tabernacle, and fasted, and sacrificed, after the second battle?
22. Who was the high priest at this time?
23. What answer did the LORD give them?
24. What did they do differently in this third battle?
25. How many Israelites were killed?
26. How many men lay in wait?
27. How many of Benjamin died that day?
28. How many had originally come to fight?
29. Who smote Gibeah?
30. What was the sign the Israelites had agreed upon?
31. When did the Benjamites realize they had lost the battle?
32. How many men fled to the rock Rimmon for safety?
33. This is speaking of an almost _____ of the tribe of Benjamin.

We will begin this lesson in Judges 21:1 Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

It appears that, the men of Israel had taken oaths, when they met at Mizpeh. They were so revolted by the terrible crime these men of Gibeah committed, that they refused to let their daughters marry a man of Benjamin. They undoubtedly took an oath, also, that anyone who did not come against this terrible sin, by fighting against the Benjamites would be killed. This was to show their total disgust of this sin.

Judges 21:2 "And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;"

This is speaking of the Israelites, who were very sad about the destruction of the tribe of Benjamin. They were one of the twelve tribes. Their grief was for the fact that one of their own had gone bad. It was, also, grief that the tribe of Benjamin might not survive this.

Judges 21:3 "And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?"

The 12 tribes were all of Israel. The covenant that God made was with all 12 tribes. There was such a destruction of the Benjamites, that their tribe might die out altogether. They are asking God for the reason.

Judges 21:4 "And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings."

This is the same thing they had done before this last battle. They are thankful the war is over, and this terrible sin has been removed from their people, but they are sad for the loss of the tribe of Benjamin.

Judges 21:5 "And the children of Israel said, Who [is there] among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death."

It appears that, this is an idea for furnishing wives to the 600 men of the tribe of Benjamin that are hid out. They had sworn at Mizpeh they would die, if they did not go to this battle against this terrible evil.

Judges 21:6 "And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day."

It seems in the destruction of the cities of Benjamin, they had killed all of the women and children, as well as the men. They would like to find wives for the 600 men to start the tribe of Benjamin again.

Judges 21:7 "How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?"

They cannot break their oath, and give them of their daughters to wife. Where will these men of Benjamin find Hebrew women to marry and have children, so the tribe will not be totally annihilated?

Judges 21:8 "And they said, What one [is there] of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly."

There is very little known of this Jabesh-gilead. They lived on the eastern side of Jordan. They were the only ones, that did not come to fight against Gibeah.

Judges 21:9 "For the people were numbered, and, behold, [there were] none of the inhabitants of Jabesh-gilead there."

It seems, they had taken a census to see who was there and there was no one from Jabesh-gilead there.

Judges 21:10 "And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children."

Judges 21:11 "And this [is] the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man."

This must have been a small group at Jabesh-gilead, because they sent 12,000 of their bravest men to kill them. All the men were to be killed, and all the women who were not virgins were to be killed. Even the children were to be slain. This is an effort to find wives for the 600 men of Benjamin left. It was, also, to fulfill the oath they had taken before God, to kill those who did not come to fight.

Judges 21:12 "And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which [is] in the land of Canaan."

They had, probably, gone to Shiloh to seek help from God. This group of 400 virgins would be a start, to finding wives for the 600 Benjamites who remained alive.

Judges 21:13 "And the whole congregation sent [some] to speak to the children of Benjamin that [were] in the rock Rimmon, and to call peaceably unto them."

Israel was trying to make peace with the remnant of 600 men of Benjamin. They did not want to kill the Benjamites. Instead, they were trying to find them wives, so the tribe of Benjamin could live on.

Judges 21:14 "And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not."

We see that there were not enough of these virgins for the 600 men of Benjamin. "Sufficed", in this verse, is speaking of being enough. They were 200 women short.

Judges 21:15 "And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel."

The people, here, are speaking of the Israelites. The LORD had caused a division among Benjamin and the other tribes. All of the other tribes were wanting the tribe of Benjamin to, again, be part of the 12 tribes.

Judges 21:16 "Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?"

They are trying to think of some way for the other 200 men of Benjamin to have wives. They do not want the tribe of Benjamin to stop existing. They would give their daughters to the Benjamites, were it not for the oath they took.

Judges 21:17 "And they said, [There must be] an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel."

There must be descendents for Benjamin.

Judges 21:18 "Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed [be] he that giveth a wife to Benjamin."

If they broke their oath they made to God at Mizpeh, they would be cursed of God.

Judges 21:19 "Then they said, Behold, [there is] a feast of the LORD in Shiloh yearly [in a place] which [is] on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah."

There were several times a year, they had great celebrations where all of the men, and most of the women, came to the tabernacle. One of these was Passover. The feast of Tabernacles was a feast with much joy and happiness. If it had been important to know what feast, the Bible would have stated it. The directions given were so there would be no doubt where they were to come to.

Judges 21:20 "Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;"

Judges 21:21 "And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin."

The Jewish maidens danced at the feast of Tabernacles, so some of the scholars believe this to be that feast. They would kidnap them wives, and take them home with them to the land of Benjamin. This was a prepared encounter. The fathers could not give their daughters to them, without being cursed. The Benjamites could kidnap them, and the father would not be held accountable.

Judges 21:22 "And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto

them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, [that] ye should be guilty."

It appears, from this, that Israel was feeling guilty that they did not spare the wives of these 600 men. This is a plan that will please Benjamin. It will, also, help the conscience of the other Israelites. Best of all, it will be pleasing unto the LORD.

Judges 21:23 "And the children of Benjamin did so, and took [them] wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them."

It appears that, the cities had not been totally destroyed. There was enough left of them to repair. The 600 men, now, have wives and have returned to their inheritance. Their cities are restored, and now, they can raise a family, and keep the tribe of Benjamin alive.

Judges 21:24 "And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance."

After the feast, the families of all the tribes went home and lived peaceably.

Judges 21:25 "In those days [there was] no king in Israel: every man did [that which was] right in his own eyes."

It is a dangerous thing for a people to do what is right in their own sight. In the case of Israel, they have the law of God to guide them, if they will keep it. Their welfare depended on them keeping the commandments of God.

In Judges, we see a people who are blessed beyond measure, but who will not be thankful to the LORD, who is their blessing.

Judges 23 Questions

1. What had the men of Israel sworn in Mizpeh?
2. Why had they sworn such a thing?
3. In verse 2, who is weeping?
4. Why were the Israelites so sad?
5. Who was God's covenant with?
6. What did the people of Israel do in verse 4?
7. What had they sworn to do to anyone, who did not come and fight against the Benjamites?
8. Who had the Israelites killed in the cities of Benjamin?
9. Where will these 600 men of Benjamin find wives?
10. Who had not come to fight with Israel against Benjamin?
11. How did the Israelites know they were not there?
12. Who did Israel send to destroy Jabesh-gilead?
13. Who was to be killed?
14. Why did they keep the virgins alive?
15. How many virgins did they find in Jabesh-gilead?
16. Where did Israel take the virgins?
17. Where were the 600 men of Benjamin?
18. Who went to talk to them?
19. What did they do for the Benjamites?
20. How many more women did they need, for each man to have a wife?
21. Why could the tribes of Israel not give their daughters to them to wife?
22. Where do they have this great feast?
23. Where were the Benjamites to hide?
24. At what festival, did the maidens dance?
25. What would the Benjamites do, that would ordinarily have been terribly wrong?
26. How did the Israelites make it alright?
27. Quote Judges chapter 21 verse 25.

The book of Ruth is set during the time of the judges. This is a book of the history of Israel. This is one of the two books in the Bible where a woman is the main character. Most people believe that Samuel penned the book of Ruth. Again, the penman is not important. God is the author. In this story, we see that Jesus is descended from the Jew and the Gentile, because Ruth is a Moabite woman. The teaching in Ruth is the near-kinsman redeemer. This book begins with a famine in the land. This famine seemed to be extremely widespread. God had forbidden the Hebrews to intermarry with the Moabites.

Many believe the book of Ruth to be the most beautiful love story in the Bible. Some of the quotes from this book are used in marriages. The favorite quotation, however is not stated to a man by a woman. It is Ruth speaking to Naomi. Ruth 1:16 "And Ruth said, Entreat me not to leave thee, [or] to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people [shall be] my people, and thy God my God:"

The near-kinsman redeemer law is found in Deuteronomy 25:5 "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her." There is much more to it than this one verse, but you get the idea.

It is strange, to me, that Boaz's mother was Rahab, the harlot, from Jericho {Gentile} that befriended Israel. Ruth was a Moabite which was a Gentile. Ruth and Boaz are in the lineage of Jesus. It is interesting, to me, that these two Gentiles by birth were ancestors of Jesus. Their son was Obed, the father of Jesse, the father of David.

We will now begin the verse by verse study of this most interesting book with Ruth 1:1 "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons."

We see from this, that they lived in Bethlehem, and a great famine came. To save their lives, they went to Moab where there was food. We know that God's plan was for them to come to Moab.

Ruth 1:2 "And the name of the man [was] Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there."

"Elimelech" means to whom God is king. "Naomi" means pleasant. "Mahlon" means pining. "Chilion" means wasting away. They were of the tribe of Ephraim, but living in Bethlehem in the middle of Judah.

Ruth 1:3 And Elimelech Naomi's husband died; and she was left, and her two sons.

Naomi's husband, possibly, died early, because he was homesick.

Ruth 1:4 "And they took them wives of the women of Moab; the name of the one [was] Orpah, and the name of the other Ruth: and they dwelled there about ten years."

Some of the great historians think that Elimelech had made the arrangements for the two sons to marry these Moabite women. We must remember, God had forbidden these marriages. These ten years could have been altogether, or it could have been after the two sons married the two Moabite women. We are not told. "Orpah" means forelock. "Ruth" means a friend.

Ruth 1:5 "And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband."

It seems that, there were no children in either of these families. My own personal belief is that, God took these two men because they married Moabite women, which He had forbidden. This leaves Naomi, Ruth, and Orpah.

Ruth 1:6 "Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread."

Naomi has heard that the famine in Israel is over. Her home, like her husband's, was in Israel. Now that her husband and her son are dead, she wants to go home. The word translated daughters-in law here, is literally, her brides. This is actually speaking of the brides of her sons.

Ruth 1:7 "Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah."

It seems at this point that, her daughters-in-law were with her.

Ruth 1:8 "And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me."

It seems as if, Orpah and Ruth had been really good to Naomi. The love they had for her sons seemed to be passed to Naomi, when the boys died. They seemed to have a good relationship with their mother-in-law.

Ruth 1:9 "The LORD grant you that ye may find rest, each [of you] in the house of her husband. Then she kissed them; and they lifted up their voice, and wept."

She knew the girls were still young, and they would marry again. She spoke a blessing on them both in their new life. She, in fact, spoke a blessing on their next marriage, as well.

Ruth 1:10 "And they said unto her, Surely we will return with thee unto thy people."

They loved Naomi, and were willing to go with her back to Israel and her people.

Ruth 1:11 "And Naomi said, Turn again, my daughters: why will ye go with me? [are] there yet [any more] sons in my womb, that they may be your husbands?"

Had there been any other sons of Naomi, the daughters-in-law could have claimed them for marriage, to keep the name of the dead husband alive. The first child of such a marriage would bear the name of the deceased. The truth is, there are no other sons. Naomi is old, and there probably will be no more sons.

Ruth 1:12 "Turn again, my daughters, go [your way]; for I am too old to have an husband. If I should say, I have hope, [if] I should have an husband also to night, and should also bear sons;"

Ruth 1:13 "Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me."

Even if Naomi were married and were to conceive that very night, Oprah and Ruth would be old women before the sons would be old enough to marry. Naomi is feeling sorry for herself. She says that, the LORD is gone out against her. She cannot see that the plan of God could still be working to help her.

Ruth 1:14 "And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her."

Orpah loves Naomi and does not want to leave, but she knows that what Naomi says is true. She wants to remarry, and she kisses Naomi, and leaves to go back to her home. Ruth refuses to leave, and clings even harder to Naomi.

Ruth 1:15 "And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law."

It is not said, here, who the god of Orpah is. We do know that Ruth loves the One True God. Naomi is doing everything she can to discourage Ruth from staying. She wants Ruth to be happy. It appears that, Naomi loves Ruth as she would her own daughter, if she had one.

Ruth 1:16 "And Ruth said, Entreat me not to leave thee, [or] to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people [shall be] my people, and thy God my God:"

Ruth 1:17 "Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, [if ought] but death part thee and me."

Ruth had set her mind on going with Naomi, and nothing Naomi could say would discourage her. This is one of the dearest things anyone could say to another. Many ministers have the bride and groom at a wedding repeat these verses above to each other. Perhaps, Ruth had learned to love God through the teachings of Naomi, since she speaks of God as Naomi's God. This is absolute dedication by Ruth for her mother-in-law. Ruth makes the strongest statement of all, when she says that she wants to be buried where Naomi is buried. She seals her statement by making God a witness of her statement. Nothing but death, itself shall part Ruth and Naomi.

Ruth 1:18 "When she saw that she was stedfastly minded to go with her, then she left speaking unto her."

Naomi has finally realized, that nothing she can say will change Ruth's mind.

Ruth 1:19 "So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, [Is] this Naomi?"

We must remember that, Naomi had been gone a very long time; at least ten years. Even though she had had so much sorrow and hardship, they still recognized Naomi. "Bethlehem" means house of bread. This had been the hometown that Naomi, her husband, and two sons had left from during the famine.

Ruth 1:20 "And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me."

"Mara" means bitter. It seems that, Naomi had a tendency to look at the negative. There were some positive things that had happened to her. Ruth loved her greatly. She felt that God had dealt harshly with her. Sometimes, we need to look at home for the reason. God chastens those He loves. Perhaps, some of the problems came, because of their disobedience to God.

Ruth 1:21 "I went out full, and the LORD hath brought me home again empty: why [then] call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

Truly, she did have a husband and two sons with her when she went out, but she certainly did not come back empty. She had Ruth. She does not have material things, but is blessed to have the great unselfish love of Ruth.

Ruth 1:22 "So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest."

The barley harvest was the earliest of the harvest. It was, generally, around March when the barley was harvested. It, also, was the least expensive of the grain.

Ruth 1 Questions

1. What period of time is the book of Ruth set in?
2. This is one of the two books in the Bible where a _____ is the main character.
3. Who do many believe penned the book of Ruth?
4. In the story, we see that Jesus was descended from both _____ and _____.
5. Ruth is a _____ woman.
6. The teaching in Ruth is the _____.
7. God had forbidden the Hebrews to _____ with the Moabites.
8. Many believe the book of Ruth to be the most beautiful _____ story in the Bible.
9. Quote Ruth chapter 1 verse 16.
10. Where is the law of the near-kinsman redeemer found?
11. Who was Boaz's mother?
12. Who was the son of Ruth and Boaz?
13. Who was his son?
14. Obed was the father of _____.
15. Jesse was the father of _____.
16. During the time of verse 1, there was a _____ in the land.
17. Where did Naomi live at that time?
18. Who was her husband?
19. How many sons did she have?
20. What does "Elimelech" mean?
21. What does "Naomi" mean?
22. What happened to Elimelech?
23. Who were the brides of Naomi's sons?
24. How many years did they dwell with them?
25. What does "Orpah" mean?
26. What does "Ruth" mean?
27. What were the names of the sons of Naomi that died?
28. After the sons died, what did Naomi decide to do?
29. What did Naomi release her daughters-in-law to do?
30. What was the relationship between Naomi and the two girls?
31. What did Naomi do as a gesture of her love for these girls?
32. What good reason did Naomi give the girls for them going home and seeking husbands there?
33. Who did Naomi say had gone out against her?
34. Which of the girls took Naomi's advice, and went to her home?
35. What does the other do?
36. What answer does Ruth give Naomi in verses 16 and 17?
37. When is this very thing said between a man and a woman?
38. What does "Bethlehem" mean?
39. What is Naomi's name changed to?
40. What does this name mean?
41. God chastens those he _____.
42. Who does Naomi blame for her problems?

We will begin this lesson in Ruth 2:1 "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name [was] Boaz."

In the last lesson, we found that Naomi takes her son's wife, Ruth and returns to Bethlehem. This is a continuation of that. Boaz was a near kinsman of Elimelech. The name "Boaz" means fleetness, or to be nimble. It seems to have been a Hebrew name. It seems that, Boaz was a wealthy man, but was, also, held in high esteem by the people of Bethlehem, as well.

Ruth 2:2 "And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean ears of corn after [him] in whose sight I shall find grace. And she said unto her, Go, my daughter."

We remember that, the Hebrews were never to harvest the last of the crop. They were to leave enough for the widows and orphans to glean. All the poor had the right, as well as the privilege of gleaning from the field after they were harvested. This was a humiliating experience, especially for Naomi, who had been a proud Hebrew herself. Perhaps, that is why it is mentioned, again, that Ruth was a Moabite. She is a Moabite by birth, but a Hebrew by marriage to a Hebrew. In this particular instance, the gleaning seemed to be of ears of corn. Ruth is not concerned about what the workers feel, but wants to find favor in the owner of the field's sight. Ruth seeks and receives permission from Naomi to do this.

Ruth 2:3 "And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field [belonging] unto Boaz, who [was] of the kindred of Elimelech."

"Hap" is speaking of her fortune. She was fortunate that she went to the field of Boaz to glean. This seems as if this was by chance, but we know the LORD arranged this circumstance.

Ruth 2:4 "And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD [be] with you. And they answered him, The LORD bless thee."

The fields were just out of Bethlehem. It seemed that, Boaz lived in the city, but owned fields, here, where Ruth was gleaning. Just by his greeting, we know that Boaz was a man of God. He was not cruel to his workers. They seemed to have a respect for him, as well. They answered him "The LORD bless thee". This was an ideal relationship between the owner of the land and his workers.

Ruth 2:5 "Then said Boaz unto his servant that was set over the reapers, Whose damsel [is] this?"

Ruth has caught the eye of Boaz. We may safely assume, from this, that Ruth was beautiful. She did not look like the other paupers in the field, and this is why he asked who she was. He thought she might be one of the Hebrews caught on bad times.

Ruth 2:6 "And the servant that was set over the reapers answered and said, It [is] the Moabitish damsel that came back with Naomi out of the country of Moab:"

Probably, word had gotten to Boaz that Naomi had brought a beautiful damsel back with her from Moab. Now, Boaz has seen her with his own eyes. Perhaps, Ruth had told the servant in charge who she was, He, probably, made it his business to know who was gleaning in his master's field.

Ruth 2:7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

We see from this that, she had asked permission to glean. She had worked diligently all morning gathering food for herself and for Naomi. It appears, there were little huts {called a house here}, where they went to rest after gleaning in the fields. It seems, Ruth spent very little time in this house. She worked diligently.

Ruth 2:8 "Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:"

It seems that Boaz sought her out and spoke to her. She would not have been with the other harvesters. She would have been in the rear picking up what they had left. He had to seek her out specifically. "My daughter" was usually an expression of an older person for a young lady. It seems that, Boaz immediately wanted to help this beautiful maiden, who was related to him by marriage. He tells her to not seek other places to glean. He wants to help her. She would be very near the young women, who were harvesting the corn. In fact, she would be the first to glean. This would be an advantage for her.

Ruth 2:9 "[Let] thine eyes [be] on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of [that] which the young men have drawn."

It seems that Boaz, has given orders to the young men not to touch Ruth. She is to drink of the water, they have drawn. She is not to be treated with disrespect by anyone. She is Boaz's kins-woman. She is to stay near the women harvesters. It appears that, Boaz has already taken an interest in Ruth.

Ruth 2:10 "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I [am] a stranger?"

She humbly says, she does not understand why he has chosen her to bless. She bows herself before him to show her humbleness. She realizes that Boaz is showing her special favor. She has never met him before, so it is difficult for her to understand.

Ruth 2:11 "And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and [how] thou hast left thy father and thy mother, and the

land of thy nativity, and art come unto a people which thou knewest not heretofore."

Besides her being a very beautiful woman, who caught his eye, he has great admiration for her attitude toward Naomi. He realizes that Ruth had given up much to come to this strange land to help her mother-in-law.

Ruth 2:12 "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."

Boaz is aware, and is telling the beautiful maiden, that God is with her. He knows that God is blessing Ruth in every way. It appears, to me, that Boaz has special feelings toward Ruth already. He not only thinks she is beautiful, but is appreciative of her character, as well. Boaz speaks a blessing upon her, when he says, "The LORD recompense thy work". One of the words that could have been translated, here, for recompense is prosper. It seems that, Ruth has learned to put her trust in the LORD.

Ruth 2:13 "Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens."

She thought it was an advantage to be an handmaiden of so kind a person as Boaz. She wanted to please Boaz. She knew that he had power to help her and Naomi in their need. She, also, was not assuming that she would get the same treatment as the Hebrew handmaidens.

Ruth 2:14 "And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched [corn], and she did eat, and was sufficed, and left."

This was an invitation to eat with Boaz and the reapers. She accepted, and ate with them. It seemed, at the meal Boaz passed the parched corn to her to eat with the bread. She left as soon as the meal was over. The vinegar, here, is speaking of the sour wine.

Ruth 2:15 "And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:"

Boaz was making sure that Ruth could get all she needed for herself and for Naomi. His instructions for her to be allowed to glean of the sheaves, was the place where there would be more to glean. It really was instructions, so she would have no problems, regardless of where she gleaned. He is showing great partiality to Ruth.

Ruth 2:16 "And let fall also [some] of the handfuls of purpose for her, and leave [them], that she may glean [them], and rebuke her not."

He instructed his harvesters to leave some extra for her to pick up. Boaz is getting more and more generous to Ruth as the day goes on. The harvesters are instructed to make sure she has all she can carry.

Ruth 2:17 "So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley."

They beat the grain with a stick, or beat it against a rock to get the barley out. An Ephah would be 3 pecks of grain. This would feed these two ladies for a good while. She did not quit, until the job was done. She was industrious, as well as of good character.

Ruth 2:18 "And she took [it] up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed."

It seems, when Ruth had eaten the corn that Boaz had given her, she saved some back to take to Naomi to eat. She gave that to Naomi, and brought the ephah of barley, as well.

Ruth 2:19 "And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day [is] Boaz."

The mother-in-law is so pleased with what Ruth has brought back, she wants to know the details of her gleaning. She is aware that Ruth was greatly blessed with so much from one day's gleaning. Naomi would well remember the name of Boaz. He was a close relative of her husband.

Ruth 2:20 "And Naomi said unto her daughter in law, Blessed [be] he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man [is] near of kin unto us, one of our next kinsmen."

Naomi speaks the blessing of God upon Boaz. She thinks Boaz has befriended Ruth in memory of her husband, Elimelech. She is undoubtedly aware that part of the reason he was so kind, is because he is struck by the beauty of Ruth. She is not only physically beautiful, but has inward beauty and manners, as well. This is the first time that Ruth is aware that Boaz is their near-kinsman.

Ruth 2:21 "And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest."

Ruth hides nothing from Naomi. She tells her what Boaz said unto her. We see that Ruth was very pleased by the kindness Boaz has shown her. She appreciates him allowing her to come again and glean from the field, until harvest is over. She is especially pleased of being able to glean so near the harvesters, until the entire harvest is over. She will be able to get a great deal of needed food for herself and Naomi.

Ruth 2:22 "And Naomi said unto Ruth her daughter in law, [It is] good, my daughter, that thou go out with his maidens, that they meet thee not in any other field."

Naomi realizes what Boaz is trying to do for them and encourages Ruth to stay and glean in that field, until harvest is completely over. Ruth does just as her mother-in-law tells her. Naomi wants her to stay by the maidens to stay out of danger.

Ruth 2:23 "So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law."

Ruth did just as she was instructed of Naomi. The wheat harvest would extend this harvesting by over a month. It appears that, Ruth spent a lot of time in the field of Boaz. Perhaps, Ruth, Naomi, and Boaz would all welcome the opportunity of a casual meeting now and then. Ruth would undoubtedly see him, as he came to inspect the fields. We are not told of any home visits, but it would have been in order, since he was a near relative. She lived with Naomi, and gleaned for both of them.

Ruth 2 Questions

1. Who was the wealthy kinsman of Naomi's husband?
2. What does "Boaz" mean?
3. What did Ruth say to Naomi, that she wanted to do to get them something to eat?
4. What is Ruth called in verse 2?
5. What was gleaning?
6. Who was allowed to glean?
7. Ruth was a Moabitess by _____, but a Hebrew by _____.
8. Who does Ruth want to find favor with?
9. What is "hap", in verse 3, speaking of?
10. Boaz came from _____.
11. How did he greet his workers?
12. What did Boaz ask the servant that was over the reapers?
13. What can we safely assume about Ruth?
14. How did the servant answer Boaz?
15. She had asked permission to _____.
16. What does Boaz call Ruth in verse 8?
17. What does he tell her to do?
18. What instructions does Boaz give the young men about Ruth?
19. Who is Ruth to stay near?
20. What humble statement does Ruth make in verse 10?
21. What has been told Boaz, that makes him admire Ruth?
22. What blessing does Boaz speak on Ruth?
23. What did Boaz invite her to eat with him?
24. What special favor did Boaz tell his young men to show Ruth?
25. How long did she glean in the field that day?
26. How much barley did she get?
27. What special thing had Ruth saved for Naomi?
28. What questions did Naomi ask Ruth about her gleaning?
29. When does Ruth become aware that Boaz is their near-kinsman?
30. What does Naomi tell Ruth to do?
31. How long did Ruth glean from Boaz's fields?
32. What were some advantages, besides the food, they all received from the extended gleaning?
33. She lived with _____.

We will begin this lesson in Ruth 3:1 "Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?"

Naomi had great love for Ruth. She had worked hard to furnish a living for herself and Naomi. Ruth's mother-in-law wanted to see Ruth do well. She probably had seen Ruth and Boaz together from time to time on a friendship basis. She, probably also, knew that they cared for each other.

Ruth 3:2 "And now [is] not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor."

Naomi knows that Boaz will be at the threshingfloor, because that is what they do at end of harvest. Boaz is their near-kinsman. Ruth's husband had died without having a child. The law of their land was that the brother would marry the wife, and give the first child the name of the dead brother. In this case, the brother is dead, also. Boaz is the nearest of kin. This is found in Deuteronomy chapter 25 verses 5 and 6. "Winnowing" was when the grain was thrown up in the air several times to separate it. This removed the chaff from the grain. They sometimes remained all night with their grain on the floor of the threshingfloor.

Ruth 3:3 "Wash thy self therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: [but] make not thyself known unto the man, until he shall have done eating and drinking."

Ruth was to prepare herself by washing and smelling good. She was to dress attractively, and go down to where Boaz was working. She was not to interrupt his work by letting him know she was there. She should wait, out of sight, until all of the workers have eaten and gone to their respective homes for the night.

Ruth 3:4 "And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do."

This seems that Naomi has figured out a way to trap Boaz into marrying Ruth. I think Naomi has realized, during these months that Boaz has known Ruth, that they love each other. This particular marking of the spot where he lay, and also, Ruth uncovering his feet has to do with him being her near-kinsman redeemer. She is making it clear to him that she wants to marry him. Boaz was, possibly, a bit shy in making his feelings about Ruth known, so Naomi has figured out a way for Ruth to show her feelings for Boaz. Boaz can accept her, or reject her, as she lies down beside him. In their customs, it was not out of line for Ruth to expect him to become her husband. He is the nearest kin of her husband. We can assume, from this, that Ruth already knew the feelings of Boaz, even if he had not expressed those feelings in words. It will, now, be up to Boaz to tell her to go, or stay.

Ruth 3:5 "And she said unto her, All that thou sayest unto me I will do."

Ruth follows the advice of Naomi.

Ruth 3:6 "And she went down unto the floor, and did according to all that her mother in law bade her."

Ruth, probably, was not as familiar with the law of the near-kinsman redeemer as Naomi was. She followed Naomi's instructions exactly.

Ruth 3:7 "And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down."

It appears that, after he had eaten and drunk he was tired and lay down to rest. He, probably, went to sleep. It appears that, while he slept peacefully, Ruth slipped in. She uncovered his feet and lay down beside him.

Ruth 3:8 "And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet."

When Boaz lay down, there was no one at his feet. He was startled, when he realized someone had lain down at his feet. He realizes it is a woman. He would have been even more frightened, if this had not been Ruth.

Ruth 3:9 "And he said, Who [art] thou? And she answered, I [am] Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou [art] a near kinsman."

In the dark, he could not see who this was, so he asked? What a pleasant surprise for him, when he discovers this is Ruth. She is at his feet, because she feels she is his handmaiden. He still can accept her, or reject, her at his time. "The spreading of his skirt over her" would show he had accepted his duty as her near-kinsman. He would be her protector as her husband.

Ruth 3:10 "And he said, Blessed [be] thou of the LORD, my daughter: [for] thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich."

He had observed that Ruth was not a loose woman. She had not sought a husband of the young men, whether rich or poor. He had great admiration, as well as love, for Ruth. He is saying that, the blessing that came upon him by her choosing him, was the greatest of the kindness she had shown. He was very pleased.

Ruth 3:11 "And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou [art] a virtuous woman."

Everyone was aware of the fact that Ruth was a virtuous woman. Ruth would have been a wonderful wife for anyone, because of her strength of character. Boaz is willing to accept her as his wife.

Ruth 3:12 "And now it is true that I [am thy] near kinsman: howbeit there is a kinsman nearer than I."

This is certainly not what Ruth wanted to hear. She wanted Boaz to be her husband. There is someone closer related than Boaz, however.

Ruth 3:13 "Tarry this night, and it shall be in the morning, [that] if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [as] the LORD liveth: lie down until the morning."

Boaz and Ruth loved each other, and they wanted to marry. They had to live by the law God had given, though. She spent the night with him, but did not become his wife that night. They would wait for the answer from the other near-kinsman.

Ruth 3:14 "And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor."

She must leave early to keep her good name. No one was to know she spent the night at his feet on the threshing-floor. They each wanted to protect the honor of the other.

Ruth 3:15 "Also he said, Bring the veil that [thou hast] upon thee, and hold it. And when she held it, he measured six [measures] of barley, and laid [it] on her: and she went into the city."

The veil, here, was more like an apron than a face covering. Regardless of what it was, he filled it with barley for her to take back with her. The amount of barley was all she could conveniently carry.

Ruth 3:16 "And when she came to her mother in law, she said, Who [art] thou, my daughter? And she told her all that the man had done to her."

Naomi asked her if she was now Boaz's wife? Ruth really did not know how to answer this, except to tell her exactly what happened.

Ruth 3:17 "And she said, These six [measures] of barley gave he me; for he said to me, Go not empty unto thy mother in law."

She had brought back all the barley she could carry, to show Naomi of his good intentions. Ruth had, probably, told Boaz of Naomi encouraging her to do this thing. He wanted to show appreciation to Naomi, also. Naomi had approved of the possibility of Ruth being his wife.

Ruth 3:18 "Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

Naomi knows that Boaz will get this settled as quickly as possible, because he wants to marry Ruth. Ruth is undoubtedly a little concerned, because she wanted Boaz for a husband, not the other near-kinsman. Naomi feels in her heart that this will work out for Ruth and Boaz. She knows they love each other. She, also, knows that God blesses those who keeps his commandments. Boaz had already proved he was a godly man.

Ruth 3 Questions

1. Naomi had great love for _____.
2. She tells Ruth that Boaz is their _____.
3. Where would Boaz be that night?
4. What was the law of their land about a near kinsman?
5. What is "winnowing"?
6. What did Naomi tell Ruth to do to herself, before she goes to Boaz?
7. Why was she not to go in, until he had finished eating and drinking?
8. After Boaz went to sleep, what was Ruth to do?
9. Why is Naomi trying to get Boaz to marry Ruth?
10. How does Ruth answer these suggestions of Naomi?
11. When Boaz went to sleep, what did Ruth do?
12. When did Boaz wake up?
13. What did he realize, when he woke up?
14. What question did Boaz ask the woman at his feet?
15. What would "the spreading of his skirt over her" show?
16. What had Boaz noticed about Ruth's character?
17. He called her a _____ woman.
18. How did he feel about Ruth choosing him?
19. What bad news does Boaz give her in verse 12?
20. What does Boaz ask Ruth to do?
21. Is Boaz willing to marry Ruth?
22. Why did she rise very early in the morning?
23. What did Boaz give her to take with her?
24. What did Naomi ask Ruth, when she saw her?
25. What did this question mean?
26. How did Ruth answer her?
27. What was the gift of barley for?
28. What did Naomi tell Ruth to do about the situation?
29. Why is Ruth concerned?
30. Why does Naomi believe this will work out for Ruth and Boaz to marry?

We will begin this lesson in Ruth 4:1 "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down."

The penman decided not to name the near-kinsman redeemer here. It might be that he never knew his name, or it could be that he did not want to give it for shame to the man. Boaz deliberately went to the city gate to wait for him. He knew that he would go through this gate, because it was the only one out of the city at the time. When Boaz calls to him, he comes over to see what Boaz wants.

Ruth 4:2 "And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down."

Boaz had these men as witnesses to what he was about to do. They were not aware they were there for a witness, however. Ten speaks of world government. Boaz was keeping the law of the land.

Ruth 4:3 "And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which [was] our brother Elimelech's:"

Boaz and Ruth had discussed all of the business of Naomi. Boaz knew that Naomi was poor. She, perhaps, had to sell the land for a living. This other near kinsman was, possibly, the older brother of Boaz, since he says, our brother Elimelech. That would answer why the other man had the first right as the near-kinsman redeemer.

Ruth 4:4 "And I thought to advertise thee, saying, Buy [it] before the inhabitants, and before the elders of my people. If thou wilt redeem [it], redeem [it]: but if thou wilt not redeem [it, then] tell me, that I may know: for [there is] none to redeem [it] beside thee; and I [am] after thee. And he said, I will redeem [it]."

The land was not to be sold to a stranger. Either Boaz, or his brother, would have to buy it to keep it in the family name. This is said before these witnesses, so there will be proof later. The man immediately says he will redeem it, because he wants the land.

Ruth 4:5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy [it] also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

Now, there is a new twist to the circumstances. The other man has to marry Ruth, to be able to redeem the land. Boaz reminds him that Ruth is a Moabitess. He does not stress the fact that she is a Hebrew by marriage to a Hebrew. His first child will belong to Ruth's dead husband.

Ruth 4:6 "And the kinsman said, I cannot redeem [it] for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem [it]."

It seems, he already had a family, and his inheritance would have been divided into so many pieces, it would be almost lost for the family. He does not love Ruth, as Boaz does, or nothing would stop him. He says in front of all the witnesses, that Boaz can redeem the land and Ruth. This is just what Boaz wanted to hear.

Ruth 4:7 "Now this [was the manner] in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave [it] to his neighbour: and this [was] a testimony in Israel."

We see by this that, the "taking off of one's shoe and giving it to someone" gave them the right to walk on the land they were unwilling to walk on. When the man gives Boaz his shoe, he is giving his right as near kinsman to Boaz.

Ruth 4:8 "Therefore the kinsman said unto Boaz, Buy [it] for thee. So he drew off his shoe."

The proof that Boaz is free to buy the land and to marry Ruth, is shown when the man takes his shoe off, and gives it to Boaz. The transaction is sealed with witnesses.

Ruth 4:9 "And Boaz said unto the elders, and [unto] all the people, Ye [are] witnesses this day, that I have bought all that [was] Elimelech's, and all that [was] Chilion's and Mahlon's, of the hand of Naomi."

We may assume, that Naomi either went with Boaz to transact this, or she came up later, and sold the land to Boaz. Naomi knew that she would be welcome to live with Ruth and Boaz. After all, she was the one who planned all of this.

Ruth 4:10 "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye [are] witnesses this day."

Boaz has accomplished exactly what he set out to do. Now, he can marry Ruth. He has become her near-kinsman redeemer, by the other man forfeiting his rights in front of witnesses. He bought the land, and will give his first child to the memory of Ruth's dead husband. Boaz has fulfilled the law. The son will be able to inherit Mahlon's land through Elimelech.

Ruth 4:11 "And all the people that [were] in the gate, and the elders, said, [We are] witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem:"

We must remember in all of this that, it was legal in God's sight for Boaz to marry Ruth, because she was a Hebrew by marriage. Her first husband sinned in God's sight, because she was a Moabite. Now, she is Hebrew. It is legal for Boaz to marry her, and be blessed of God. The elders witnessed the whole thing. Boaz had done everything decently and pleasing to God. Boaz had kept the law. Rachel and Leah had been the mothers of the tribes of Israel. They were honored women. This is saying that, Ruth is indeed a Hebrew of high morals.

Ruth 4:12 "And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman."

They were wishing that Boaz and Ruth would have a large family. This marriage is pleasing unto the LORD. In a good marriage, the husband feels for the wife as Jesus did for the church. Jesus was, also, the near-kinsman redeemer of His bride {all believers in Christ}. The wife feels toward her husband as the church does toward Christ. The seed that comes is speaking of the Lord Jesus Christ. He will be descended from both Jew and Gentile.

Ruth 4:13 "So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son."

Boaz and Ruth became husband and wife. Their love for each other produced a son. Notice, this son comes from the LORD's blessings on this marriage.

Ruth 4:14 "And the women said unto Naomi, Blessed [be] the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel."

Ruth's son is Naomi's grandson. He is now her near-kinsman redeemer through Ruth. His name will be very famous as an ancestor of David, king of Israel, and the fact that he is in the direct lineage of Jesus.

Ruth 4:15 "And he shall be unto thee a restorer of [thy] life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him."

It is true that, Ruth had been better to Naomi than any son could have been. She will have her hopes renewed in this grandson. She had lost hope, when her husband and two sons died. Now, she is renewed. The new baby, Obed, will revive her spirit.

Ruth 4:16 "And Naomi took the child, and laid it in her bosom, and became nurse unto it."

Naomi was not a grandmother, who has little to do with raising her grandbaby. This boy is like her son. She helps with the care and training of this baby from the beginning. Ruth wants it that way. She loves Naomi, and wants to share the baby with her.

Ruth 4:17 "And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he [is] the father of Jesse, the father of David."

"Obed" means worshipper. Another meaning of the name is serving, or servant. I like the first one best. The ladies in the neighborhood gave him his name. The neighbors felt as if God had given this baby to Naomi to replace her son. This book is obviously penned a little later, because of the mention of Jesse and David, here. This would be entirely possible, if Samuel was the penman.

Ruth 4:18 "Now these [are] the generations of Pharez: Pharez begat Hezron," Ruth 4:19 "And Hezron begat Ram, and Ram begat Amminadab," Ruth

4:20 "And Amminadab begat Nahshon, and Nahshon begat Salmon," Ruth 4:21 "And Salmon begat Boaz, and Boaz begat Obed," Ruth 4:22 "And Obed begat Jesse, and Jesse begat David."

This is the same genealogy as in the New Testament, except for slight variations in the spelling of their names. The name is spelled differently in Greek. We see in this book that, Jesus is, indeed, the God of the Gentiles, as well as the Jews.

Ruth 4 Questions

1. Where did Boaz go to try to catch the kinsman of Ruth and Naomi?
2. What did Boaz do, when he saw him?
3. Who did Boaz take with him to the gate?
4. Why had Boaz brought them?
5. What does the number "ten" speak of?
6. What did Boaz tell the kinsman that Naomi was doing?
7. Who had told this to Boaz, most probably?
8. Why does the author believe the kinsman is Boaz's older brother?
9. Why is Boaz saying this in front of the ten men he brought with him?
10. When the kinsman heard about the land, what did he want to do?
11. When did he change his mind?
12. What makes it legal, in the sight of God, for Boaz to marry Ruth?
13. He does not love Ruth as _____ does.
14. What does the kinsman say in front of the witnesses?
15. What did it mean for him to "take off his shoe and give it to Boaz"?
16. What does Boaz say to the elders, after he receives the shoe of the kinsman?
17. How did Naomi feel about this?
18. In verse 10, Boaz says he purchased Ruth to be his _____.
19. The first child of Ruth and Boaz will belong to whom?
20. How would Ruth be like Rachel and Leah?
21. Quote Ruth chapter 4 verse 12.
22. In a good marriage, how does the husband feel about the wife?
23. How does the wife feel about the husband?
24. The LORD gave Ruth conception, and she had a _____.
25. What is this grandson to Naomi?
26. Who helped Ruth raise the child?
27. Who named the son?
28. What does "Obed" mean?
29. He was the father of _____, who was the father of _____.
30. How does the genealogy here, and in the New Testament, vary?

*Thank you for taking the time for me to share my
thoughts on these Scriptures in Joshua, Judges and Ruth.
May God richly bless you, as you continue to read His Word.*

Your friend in Jesus,

Louise

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