

Verse 16. *Dwelt in the bush.* This is a reference to the experience of Moses at Horeb when the angel of God spoke to him from therein, and called him to go to Egypt to deliver his people from their bondage. Reference is made in this verse to the sad chapter in the life of Joseph when he was apart from his brethren after they had sold him to the traders.

Verse 17. The honor and advantage given to Joseph through his two sons have been already commented upon in verse 13. This advantage is here likened to the strength of a fabulous beast that was reputed to have gigantic horns of equal strength.

Verses 18, 19. What the public press calls "honorable mention" is about all that I have to say about Zebulun's place here.

Verses 20, 21. This is a reference to the military success of Gad. Mention of the arm, means the wielder of the sword; and the crown of the head indicates he will be able to dethrone kings and take their position of power. Gad was one of the tribes that subjugated the kings of Canaan and surrounding territory. By the same use of language it is stated that he had a portion of the lawgiver which refers to his overcoming the rulers of the heathen nations.

Verse 22. The activity of the young of the lion is the sum of this comparison.

Verse 23. *Satisfied with favor.* This does not mean, necessarily, that he will be actually satisfied with his portion although he may be. But the thought is that he will be given sufficient that should satisfy him.

Verse 24. Numbers counted for more in those days than they do now. That was a military nation and depended on its man power for success against the enemy. Therefore, it was wishing a blessing on a man to wish for him abundance of children. Oil of olive was the only source of that product with that ancient people. It was used for light, for food, for anointing, for many formal ceremonies. Therefore, a reference to it meant an indication of much provision.

Verse 25. The words of this verse are used in some religious songs today. It means here the same as expressed in 8: 4, except there it was specially applicable to their past experience in the wilderness, while here it is a promise of continued care.

Verse 26. "Jeshurun" is figurative

for Israel and the God of Israel is without an equal. He is Lord of heaven and the source of "thy" (Israel's) help.

Verse 27. God is the refuge of Israel and his everlasting arms are underneath the children of Israel. The second personal pronouns here refer to Israel. The promise is made that the enemy will be subdued before Israel by the help of God.

Verse 28. The exclusive occupancy of Canaan was the plan of God, and what was promised to the descendants of Abram. That promise was on condition of their obedience to the commandments of God. In proportion as they complied with those conditions they acquired what this verse predicted.

Verse 29. This is practically the same outlook as described in preceding verse.

## DEUTERONOMY 34

Verses 1-4. Not much comment is necessary on this chapter. From the mount before mentioned, Moses was permitted to see the land of Canaan with all its attractiveness, but was again told that he could not go over to enter it.

Verses 5, 6. Moses died in the mount (ch. 33: 50), in the land of Moab but was buried in a valley in a place unknown to any man. The Lord buried him. For this see last word of verse 5, and second word in verse 6.

Verse 7. Although 120 years old Moses did not die of "old age," for none of his vitality was gone. His was a miraculous death as punishment for disbelief in God.

Verse 8. This was a ceremonial mourning since it was for a set number of days and then the mourning was ended. Of course they could be, and doubtless were, sincere.

Verse 9. Joshua had already been commissioned to take the place of Moses. He did so and the people accepted him as their new leader.

Verses 10-12. Moses had no successor as a lawgiver and prophet. His place in the government of the O. T., was perpetuated through the law and no change was made in that law until the prophet came who was to take the place of Moses. That had been predicted by Moses himself and recorded in the 18th chapter of this book.

## JOSHUA 1

Verse 1. When the twelve spies returned from their commission and reported on the case, Joshua was one of

the two men who maintained faith in the Lord and encouraged the people toward their duty. When the death of all the men of war had been decreed at that time, Joshua was excepted for the reason that he had "wholly followed the Lord." Later when a successor was needed as leader of the people he was the one chosen and qualified. (Num. 27: 18-20.) Now that Moses is dead, the Lord calls on Joshua to take up his charge. He is here called Moses' minister. That is from a word that means "an attendant."

Verse 2. Many times we have had occasion to say that God had given the land to the fathers by promise, and to their seed after them. That made the whole conduct of the congregation one of defense. Now we have the subject brought down to date for in this verse the Lord says "I do give to them," the children of Israel, this land. If any doubt had existed before on this subject it should be dispelled now and remain clearly in the mind of the reader that as the congregation moves against the heathen in the land they are conducting a war of defense.

Verse 3. The subject of the preceding verse is made even more definite and emphatic in this. Every place on which they place their feet has been given to them. Thus in every action of the army they are not only fighting a war of defense but are fighting it on their own homeland.

Verse 4. The bounds of the promised land are again stated and can be seen to include a vastly wider extent than just the land of Canaan. This territory was first promised to Abram. (Gen. 15: 18.) The word "river" here is from *NAHAR* and has been rendered 18 times by "flood," as in Josh. 24: 2, 3, 14, 15; Psa. 66: 6.

Verse 5. God never did fail in his support of Joshua. When there seemed to be an exception to this promise the fact was explained by the conduct of the people in which they had broken some commandment of the Lord, but Joshua was always successful in the operations that depended solely upon his own conduct.

Verse 6. Not only will he be able to take over the land from the hands of the usurper but will finally be able to settle the tribes in their individual allotments.

Verse 7. Joshua is personally charged to observe to do according to the law. Not merely the part on the tables of stone but that which Moses

had commanded. The authority of Moses is again set forth very clearly.

Verses 8, 9. The sabbatarians say that what God commanded is one thing, and what Moses commanded is another. But in these two verses the book of the law is mentioned and in direct connection the Lord says "I commanded." Thus, to all fair minded persons there can be seen no difference between the authority of the book and the tables.

Verses 10, 11. The narrative will soon disclose that three days will have been used by the men sent over as spies and of course the congregation would not move until their return. But Joshua makes that stipulation before hand. This shows that he was inspired for the great task set before him.

Verses 12, 13. It is here said to these  $2\frac{1}{2}$  tribes that the Lord "hath given" them rest. Since it is understood that the invasion for conquest has not yet been made, it might be confusing to read such words. It is explained by the fact that the possession allotted to them was on the east side of Jordan and that land had at the very time been taken over while Moses was with them, upon their approach to that territory. Hence they personally had been given rest from war for their own sake.

Verse 14. The wives and children as well as their livestock would be an encumbrance in warfare and no help. Therefore they were to remain on the east side of Jordan in the places prepared for them in the lifetime of Moses. But the men of war must go over prepared for battle. The word "armed" is from *CHAMUSH* and is the same word that is rendered "harnessed" in Ex. 13: 18.

Verse 15. They were not merely to go over and make a flourish as if they would do something great and then retire and leave the work in the hands of others. Instead, they were to engage in the conflict until the other tribes had won the possession of the land which God had already given them provided they fought for it.

Verse 16. The response was noble and complete. They were ready to do what Joshua commanded them to do, and go wherever he told them to go.

Verse 17. At first thought it might seem that these people were making false claims of their obedience to Moses because of what we know of the sad instances in which God punished the nation for disobedience. The ex-

planation is in the observation that the men who had been responsible for those occasions are now dead and the ones who are making the guarantees of obedience now had not been implicated in those acts of rebellion. The very fact of their being alive and present is evidence of it.

Verse 18. The principle of delegated authority was well understood by these men. Certainly they understood that God was the only source of all authority. And yet they stood ready to punish capitally those who rebelled against the commandments of Joshua. All of which shows that rebellion against God's chosen representatives is the same as rebellion against God. This principle is taught in Rom. 13: 4.

## JOSHUA 2

Verse 1. The place named here was situated near the Jordan and just across from Jericho. In civilized countries a spy is subject to death if detected while in the land he is spying on. But these men are really spying in their own land although that fact will not be recognized by the enemy. That is why they must maintain secrecy. Much criticism has been offered on the fact of this harlot and the connection she was allowed to have with the plans of God's people. Space would forbid any lengthy discussion of the subject here. It is safe to remember that the standards of life had not been raised as high among the heathen as they are now. Also, no person is so low but the grace of God can bring him up. If this woman had taken the wrong attitude toward the men of God then, or had manifested a desire to continue in wickedness afterward, we have no reason to think that God would have favored her. Another thing to consider here is the fact that she lived on the wall of the town and that would serve the purposes of these men of God better than a house down within the city.

Verses 2, 3. Following the custom of countries as to spies the king sought to take in hand these men reported to have entered his city as spies. Learning that they were supposed to be in the house of this woman, he demands them at her hands.

Verse 4. This is another feature of the incident that is criticized. The woman told a falsehood and yet the N.T. says that Rahab was justified. But it does not say she was justified because of her falsehood. It was because of her

faith in God and because she was willing to show her faith by doing something on behalf of God's servants. She was justified because of her good traits and actions and in spite of these other things that were not desirable or right. It is a principle accepted by civilized countries even today that when military conditions are present, men expect to be treated with strategy and actions that would mislead. This woman is helping the cause of God by assisting the servants of God and opposing the enemies of the Lord's people.

Verse 5. The cities of ancient times were in two classes; those walled or "fenced," and those considered as open cities. The former were supposed to be prepared for defense against enemies of all kinds. Thus it was the practice to shut these gates at the approach of night. This is the time of day she represented the men as having escaped out into the open country. With this story as background she advised the king to pursue the men. In this way she diverted the attention from the men whom she recognized as being from the God of the Israelites.

Verse 6. We have already seen that the roofs of houses were used for other purposes than shelter. (Deut. 22: 8; Acts 10: 9). So this was a fitting place to take these men for hiding. Another thing, it will be more convenient to provide their escape if they are on the roof of the house. They can come down directly onto the wall surrounding the house and thence on the outside of the wall and escape. This was made possible by the peculiar condition and use of such roofs. (Matt. 24: 17.)

Verse 7. Having let the king's men out through the gate they closed it again. Then these men pursued the spies, as they thought, going in the direction of the Jordan to intercept them in their return to their own company.

Verse 8. The movements of the characters in this drama are swift. Before the spies had retired Rahab went up to them upon the roof. This being the same as some other place of public appearance there was nothing unusual in her coming to them here.

Verses 9-11. The account of the deliverance through the Red Sea had preceded the march of the people and it had caused consternation. The significant expression of the woman concerning the land is that the Lord "bath

given" that to his people. That is what has been held forth all along. She regards the children of Israel as the rightful occupants of the very ground on which she was living.

Verses 12, 13. The woman makes no plea of personal merit and no professions of righteous living. No attempt is made to condone her past life. For that matter, we have no evidence that she was practicing her usual trade at the time of which we are reading. If she had been known to have used the business as a regular profession in her lifetime she would have retained the title even after she had ceased activity of it. But the request she now makes is based on the act of friendliness which she had just shown these men. That is another feature of recognized relations between nations interested in military affairs. Reference is often made to "friendly" countries as the basis for reciprocity in like favors. So it was a logical plea she made of them.

Verse 14. An agreement of mutual friendliness and assistance was entered into. The pact was on the condition of her keeping confidentially the knowledge she had of the situation.

Verse 15. The escape was effected through a window and is explained as being necessary because she dwelled upon the wall. This would indicate that no margin was left between the house and the edge of the wall. That would be a reasonable conclusion since a wall would not be so spacious as to provide any waste space.

Verse 16. There is something interesting in the coincidence of the three days. That is the exact period that Joshua set in his instructions to the congregation. All of which shows the hand of God in the matter and explains the success of a strategy that might otherwise have been fruitless.

Verses 17-20. This repeats the agreement already made between the woman and these spies, but it includes additional conditions. She must manifest the signal of the same thread (rendered in A.V. by "cord, fillet, line, thread") by which she let them down to the ground. This will insure her identification when the time comes for their fulfilling of the agreement. A condition of their promise to spare her people was that they be with her at the time and in her house.

Verse 21. The woman agreed to the conditions and immediately after letting the men escape she bound the

cord in the window. No use for delay in so important a matter.

Verse 22. The period of three days was observed by all the actors in this performance. Which indicates the hand of God in its direction. A wonderful lesson is possible here. Not all of the actors were conscious of the unison of action, yet their respective actions perfectly harmonized. Which proves that when a common head is recognized as the source of authority, the conduct will be uniform regardless of whether all the parties to the scheme are acquainted with the others. Thus today, if all men who profess to be following the Lord actually do so, they will all act in harmony with each other, regardless of what might have been the personal differences between their former manners of life. See 1 Cor. 11: 1 along this line of thought.

Verses 23, 24. The men returned after the allotted time and reported to their chief and gave an encouraging picture of the prospect.

### JOSHUA 3

Verse 1. The congregation was moved from the immediate vicinity of the city where they had been and got nearer the Jordan at the place where they will make the crossing. This move was made pending the return of the spies.

Verse 2. The three days period is again mentioned. After it had passed the officers begin immediate preparations for the journey and among the people.

Verse 3. A large crowd of people would need some visible signal for their movements and the object designated for that purpose was the ark. After being informed of the arrangement it would be expected that they would be always on the alert and thus be ready to march as soon as the ark was seen moving.

Verse 4. A distance of two thousand cubits must be allowed between the ark and the people. The reason assigned for this provision was that they had not passed that way before. The way being new, it was all the more necessary that they have clear and uniform means of guidance. The ark must be visible to all the people all the time and that would not have been likely were they jammed up against it. But the ark in the hands of the priests would be cautiously moving ahead to search out the way and the



people at a convenient but respectful distance could follow in unison.

Verse 5. "To sanctify" means "to consecrate or be devoted." They are about to start on the last lap of the momentous journey started forty years ago. Drop all subjects of interest not helpful for the crisis on hand and be ready to start.

Verse 6. The ark had been provided with means of handling when being carried. (Ex. 25:14, 15.) Now the authorized men, the priests, must take up the holy piece and proceed to lead out the way.

Verse 7. One meaning of the word "magnify" here is "to honor." God's honor for Joshua was to be made manifest to the people by the miraculous demonstrations soon to follow in their movement toward the land of their objectives.

Verse 8. The march was to continue until a certain point had been reached and then they must halt. That point is here called the "brink" of the water. This word means "edge, brim, border, limit"; and such like. As soon as the feet of the priests bearing the ark entered the edge of the water they were to pause.

Verses 9-11. Notice is again given to the people of their impending movements. The assurance is repeated of the victory over the heathen nations then occupying the land on the other side of Jordan. They must march under the orders given to follow the ark that is to precede them.

Verse 12. A special "chore" is to be performed in connection with the march and for that purpose there must be selection of a man from each tribe for this service. The nature of that service was not told them yet, only the selection was now made.

Verse 13. The miracles of God are not uniform, and of course, not according to what we would expect to see from nature. Some passage over the Jordan must be provided. Thus the feet of the priests having entered the edge of the water, that will be the signal, and the apparent means of providing the aforesaid crossing. Their feet would seem to be a barrier thrown across the stream and cause the water to cease flowing but stand up in a heap as if by a physical wall. The rest of the opening would require no miracle. As soon as the flow of water was stopped at the given point the water from there on would naturally

run away in the usual course of a stream.

Verse 14. *And it came to pass.* This is a prelude to several things that will be seen in the following verses after the priests went forth bearing the ark.

Verse 15. Most of the active facts are still pending in the narrative through this verse. But for this paragraph the comments will be on the sentence which the A.V. edition has placed in parentheses, because the facts stated therein will be significant as to the various conditions and happenings on this occasion. The river Jordan is normally not a wide stream and not deep. Much helpful information about the river may be obtained in Schaff-Herzog Encyclopedia, article "The Jordan." The stream was often crossed in the ordinary pursuits of life of the inhabitants. And it had fords at various places so that it would not need to have miraculous help to cross over it, as a rule. But that the supernatural feat about to be done may be understood, the statement here referred to says that the river overflowed all its banks at the harvest time which was the time now reached. The word "banks" is a word meaning "a border." Hence it does not especially mean a steep wall of ground usually seen to enclose the main channel of a stream, but what we call the "bottom-land" extending quite a distance beyond the banks proper. It means that at this time of year these bottom lands were overflowed and thus the stream would be several hundred feet wide. The depth would also be greatly increased. Then, since the stream was always a swift one, we can see that it would be impossible to ford or otherwise cross the stream at this time, without some miraculous assistance.

Verse 16. The general purport of this verse is that all of the tributaries of the river were backed up by this miraculous dam and made to stand as a heap so as to let the bed of the stream become dry for the passage.

Verse 17. Ordinarily the word "midst" would mean the center or middle. But it also means any place within the limits of a thing. In this place we know it means this, because verses 8 and 15 expressly state the point at which the priests stopped in their march, which was the edge of the water.

#### JOSHUA 4

Verse 1. The last verse of preceding chapter states that the people passed

on across the Jordan after the priests bearing the ark paused at the edge of the water. When that had been accomplished the Lord gave Joshua further orders.

Verse 2. These were the men already designated in Ch. 3: 12. Now the congregation as a whole has crossed, but these twelve men having been chosen for some special use, are still at attention and ready for orders.

Verse 3. This verse gives the orders. Each of the twelve men was to take up a stone from the immediate spot where the priests had stopped and carry them over to be left at the place where they were to spend the night.

Verses 4, 5. The priests were still standing in the place where they stopped and will continue to be there until the men have gone over. The stones to be selected would not be mere pebbles for they were to carry them upon their shoulders. The use to be made of them explains why so large stones were to be taken.

Verse 6. This is a general statement of the object of these stones. It was for a sign to the future generations who would naturally be curious for information.

Verse 7. The explanation was then to be made to the children that once these same stones had been on the other side of Jordan, and that it was possible to have them on this side because the Lord had dried up the river for their passage. The way in which they would be of significance will be seen in verse 9 below.

Verse 8. This is still concerning the twelve men selected who each took up a stone and carried it over to the western side of the river and laid it down.

Verse 9. This verse is often overlooked or else confused with the previous ones on the subject of the stones. In addition to the twelve stones taken up by the twelve men, Joshua also gathered twelve stones from the same spot and piled them up in form of a pillar right on the spot. That pile was standing when this book was being written. Now the significance of verse 7 can be seen. These 24 stones having been taken up from the same spot they would naturally be similar in appearance and give evidence of having been at one time together. Hence, when the generations of children would have their eyes drawn to the two piles of stones, one on the west and the other on the east side of the river, and see

that they were from the same source, it would signalize to them that it was true that their fathers had once been on the other side. Moreover, since they were piled up on the spot where the priests had paused, and since that was on the far border of the bottom land, they would be some distance from the main channel. Also, the stones would not be just like those that were constantly being washed by the water but would bear marks of being submerged only at times. And that would be logically concluded to be at a time when the water reached out to that extremity. They would know the history of the overflowing at harvest time and would know that no ordinary efforts could bring them across. The grand conclusion would be that the Lord had brought the deliverance to their fathers and thus the Lord would be praised.

Verses 10, 11. The constant leadership of the Lord through the priests with the sacred instrument in hands is indicated by this performance. They did not move from their position until all that company had time to cross to the other side.

Verse 12. In fulfillment of their promise the 2½ tribes went armed across the river prepared thus to do their part in the possessing of the land.

Verse 13. That is, these forty thousand soldiers were from these tribes.

Verse 14. Everything that Joshua had predicted or promised to the people came to pass. Since that included many superhuman feats they were forced to believe that God was with him and thus he was magnified as the verse states.

Verses 15, 16. The use of the ark in the hands of the priests having been completed it was then in order for them to come out also so that the river may be returned to its normal condition. Hence Joshua received orders from the Lord for them to come up out of the Jordan.

Verses 17, 18. The instructions of the Lord were carried out by Joshua and the priests. As soon as all parties were safely on the dry land the river was allowed to resume its condition and to fill the area that included the bottom land, as before.

Verse 19. Please note the date, tenth day of first month, on which the people came up out of the river for it will be an important point for a certain calculation. The place where they lodged

was Gilgal. This should be marked also.

Verses 20-24. This passage is commented upon at length at verse 9, which the reader will please see again.

### JOSHUA 5

Verse 1. One meaning of the word for "melted," is to become discouraged and faint. The demonstration of drying up the Jordan was evidence to the nations that no god of theirs was like the God of the Israelites and that meant utter defeat for them. Such a state of weakened morale was part of God's plan for giving his people the victory over the nations occupying their promised possessions.

Verses 2, 3. The form of language in this paragraph is in the nature of emphasis and not as an example of grammatical construction. No male was ever circumcised the second time. That would be impossible. But the idea is a second occasion of circumcising mankind. It could be said that a man washed the filth from his hands the second time. Not the same filth twice but the same man was washed the second time. This does not exactly illustrate the case but will answer in that the word "second" can be seen to have a figurative meaning.

Verses 4-6. The ordinance of circumcision was first given to Abraham. It was then incorporated in the law of Moses. So strict was the ordinance that if it were neglected the guilty one was to be put to death. See Ex. 4: 24-26 for an instance showing the exactness of the Lord in this command. In the case of the children of Israel, their being constantly on the march, and the irregularity of the length of stay in any one place made it out of the question to attend to this rite. The condition of physical disability that the operation would cause would hinder their activity. A case showing that such disability would follow said operation, can be seen in Gen. 34: 25. In a congregation of several million people there would scarcely be a day that some male child and even many of them would not come to the age for the rite. It could be thought that an eight day old babe would not be marching but would be carried anyway. That is true, but the condition brought on by the operation would add so to the incumbrance that it was deferred during the march. It must be remembered that this march was ordered by the Lord, hence the omission of the

circumcision would not be charged up against the people.

Verses 7, 8. This passage again verifies the remarks as to the physical effects of the rite on the victims.

Verse 9. The reproach referred to here is the shame of having been in bondage to the Egyptians for so many centuries. Now that they have reached the place to which they have been journeying they are entirely free from any possible hindrance from the former enemy. Two great bodies of water, Red Sea and Jordan, have been crossed successfully and they are in a position to carry out the ordinance of the founder of the nation. That could not have been done in Egypt because of the condition of servitude surrounding them. Now that hindrance has been removed and full compliance with the original ordinance made with the head of their race has been effected.

Verse 10. Attention of the reader was called to the date given in Ch. 4: 19. That was the date the selection of the passover lamb was to be made. (Ex. 12: 4-6.) So they had crossed just in time to make this selection on the proper day, which made it possible for them to keep the feast on the lawful date as here stated.

Verse 11. Let us keep the dates clear in our minds. The passover was on the fourteenth day. They ate this old product of the land on the morrow after the passover which would be the fifteenth. The fact that they ate of this product of the newly found land proved that it was indeed a land of plenty and that no miraculous provision would need to be made for their living.

Verse 12. Very logically, then, the manna would not be needed and would cease. This was stopped on the morrow after their first day of eating of the old corn which would be on the sixteenth.

Verse 13. The angels of God often appeared on earth in the form of man. This fact is abundantly proved by various passages. A few of them will be cited in this connection: Gen. 32: 24 with Hos. 12: 4. Gen. 19: 1, 8. Heb. 13: 1. This circumstance was a fitting introduction for the great drama of conflict into which Joshua and the children of Israel are about to be plunged. A challenge to combat was indicated by the drawn sword. When a servant of God is confronted with a force of any kind that indicates a dispute, either physical or spiritual, he would

meet that challenge squarely and compel the opposing force (or man) to take a stand either for or against. That is what Joshua did in this place. Being in the form of man, Joshua would not know that he was an angel of God. He already knew that the invasion into that land was to be followed by an armed conflict, hence it might be that the first encounter is to be experienced by him personally. He did not flinch. Neither did he wait for the other person to make the attack. He went up and prepared to meet the occasion.

Verse 14. The "man" then gave direct reply indicating that he was on the Lord's side, and was a captain in that army. This brought Joshua into an attitude of reverence and, following the custom of those times, he fell prostrate with his face toward the ground and asked for instructions.

Verse 15. We should not conclude from the statement, that the ground was holy because it was the "promised land" as is sometimes suggested. We have already seen that the promised land included much more territory than the present portion. It was on the same principle as occurred in the case of Moses (Ex. 3: 5), and must be understood to mean that the presence of the Lord renders any place holy. A church house or residence or public hall or shade tree or any other place where scriptural services are being conducted would be a holy place.

### JOSHUA 6

Verse 1. Jericho was one of the fenced or walled cities. In times of war, or threatened war, such cities would keep their gates closed both night and day. A state of siege would be declared so that there would be no entrance nor exit permitted. This gate was brought about here because of the report concerning the Israelites.

Verse 2. This city was just across the Jordan opposite where they had been in camp, hence was to be the first place of attack.

Verse 3. Only the soldiers were mentioned in this verse, but later we will see the people mentioned with the march. The first lap of the plan was to make a daily circuit of the city for six days. Nothing more was done on those days.

Verse 4. The order of march is given more detail in this verse. Seven priests will take the lead and those bearing the ark will follow next. The leading

priests were to be provided with ram's horns. These were instruments provided for the purpose of producing a long and continuous blast and its quality of tone would be such as to demand attention. It is significant that in this one verse the expressions "ram's horns" and "trumpets" are used in the same connection.

Verse 5. Here the people are introduced, and they had just one part to perform in the great event, which was to shout. The order of the whole procedure may be summed up thus. Surround the city once, daily, for six days. Surround it seven times the seventh day. The priests to make a long blast with the horns or trumpets. The people to give a shout. That completes the human part of the great attack. The Lord's part comes next which was the sinking of the wall. The word "flat" is from TACHATH and is defined "the bottom (as depressed); only adverbially, below (often with prepositional prefix underneath), in lieu of, etc."—Strong. This definition of the word indicates that the walls sank into the ground and that accounts for the statement that every man went "straight before" him into the city. There would not be even the presence of debris to hinder the attack.

Verses 6, 7. This is the order of God being relayed by Joshua to the priests and people; only an additional item is mentioned, that of armed men.

Verse 8. Attention is to be called to the idea that passing before the ark is the same as passing before the Lord. That is because that sacred piece always was to be symbolical of the presence of God.

Verse 9. More details of the order of march are given here. The armed men went first, the seven priests next, the ark next and the "rereward" (rear guard) next.

Verse 10. The only noise allowed was that of the trumpets while in the actions of the march.

Verse 11. The ark being the most important object among them it is said to have compassed the city once and then returned to camp. Of course all the rest of the combination went with it.

Verses 12-14. The same procedure was followed daily for six days.

Verse 15. The final day had dawned and they arose early, alert for the great climax of their attack on the enemy, and proceeded. Since this day



was to require seven circuits of the city, there was reason for arising early.

Verse 16. This states the final act in the great performance. The shouting did not take place until Joshua had made some final statements and given instructions and warnings.

Verse 17. The word "accursed" means "devoted." It has many times been seen that God claims and deserves the first of everything. In this sense, the present statement is made. Jericho will be the first city attacked and its spoil will therefore belong to the Lord and not to be personally appropriated. This same principle of devotion to the Lord included the sacrifice of things or animals or persons that would not be fit for retaining as assets. The living creatures in this city must be killed. But exceptions will be made of the harlot and her company which was the contract made with her on the occasion of the two spies' visit with her.

Verse 18. A free use is made of this word "accuse" here, and can be clearly understood if its meaning is considered, that it means to be devoted to the Lord, either in the form of sacrifice or as an item of worth. So that if the people take to themselves that which has been devoted to God they will make themselves an object to be devoted or sacrificed to God. Hence the warning.

Verse 19. These items can be of practical use in the Lord's service so they were to be taken whole and put into the treasury of the Lord.

Verse 20. This verse might be inserted directly at the end of verse 16 as has already been explained at that place. Upon the final act of the people, the shouting, the wall fell down "flat." See comments at verse 5 on this word.

Verse 21. This is a statement of the general conduct of the congregation, without the exception, that will be mentioned next.

Verse 22. The words "had said" are very significant here for they are reflective. Since this woman lived on the wall which sank into the ground we must understand that previous to the final act the rescue of the woman was made and here is announced.

Verse 23. The same men who had been in the woman's house before were the ones sent to bring her out. They would make no mistake about it since she had fixed the cord in the window for their signal. And it is

well to observe that she lived on the wall. She had given the men their escape directly through the window and down on the outside of the wall. By some similar means they could re-enter her house without going through the gates to the inside. Since she was delivered before the walls were overthrown, the gates would have been closed to them.

Verse 24. After all of the items of the attack had been performed and the wall had been removed the next thing was the destruction of the houses and the inhabitants. The articles of value mentioned they put into the treasury. The exception of which we will read in next chapter does not contradict this verse for it describes faithfully the conduct of the true men and their intentions. Nothing was spared by their knowledge or consent.

Verse 25. Joshua respected the agreement the spies had made with the woman. Of course we do not understand that he would have been bound to it had it been wrong. But the writer says she was saved because of her service to the men of God. And this woman became a permanent resident among the children of Israel and finally married one of the men in the blood line. (Matt. 1: 5.)

Verse 26. This verse makes a very unusual threat and some indefiniteness seems to exist as to some of its expressions. The R.V. makes it mean that when the man is starting to rebuild the foundation his oldest son will die, and when he is ready to hang the gates his youngest will die. Our A.V. does not say the sons will die. My idea is that he was to start the work "in" the days of his firstborn and hang the gates "in" the days of his youngest. Had the man suffered the loss of his oldest son in connection with laying the foundation he naturally would have been impressed with the truth of the divine threat and nothing but blind perverseness would have led him on to complete the work. But the whole idea is that such a man would have so much trouble in the progress of the work that it would require practically all the prime of his life for the work. This would be indicated by the fact that he had begun the work of rebuilding in the beginning of his family group and was still at it at the time of birth of his last child. This was done as recorded in 1 Kings 16: 34.

Verse 27. Joshua had been desig-

nated by the Lord as the successor of Moses in the leadership of the people. Therefore he would be with him and cause his greatness to be reported throughout the country. Hence, there would be no excuse for any to oppose his movements on pretense they thought him an impostor.

### JOSHUA 7

Verse 1. For the information of the reader the inspired narrative states what had been done, which is to be the factor in the sad affair about to happen. For the time being, Joshua as a man does not know of the sin here mentioned.

Verse 2. The number of armed men in the congregation was so great that not all of them might be needed in given movements against cities. Hence the commander orders a reconnaissance of the next proposed point of attack, which was the city of Ai.

Verse 3. The men returned and reported to their chief that the place was few in number and that two or three thousand men would be sufficient for the attack.

Verses 4, 5. The attack was repulsed with the loss of 36 men. No indication is made that a false estimate had been made of the strength of the city. They had been successful in their previous movements against the enemy. Also the Lord had given assurance that he would be with them, but now they have met shameful defeat in that they were put to flight.

Verse 6. Joshua now knows that something is wrong. He and the elders fell before the ark. That was where God was to be met in ceremonial formalities.

Verses 7-9. Joshua was an inspired leader and spoke with authority when delivering messages from the Lord to the people. But he was human, and now is overcome with astonishment and disappointment and confusion at the turn of matters. The defeat of his men was regretted for more than one reason. The immediate effect of it on his men was bad. But the humiliation of the nation in the eyes of their enemies was what grieved Joshua most. The same thoughts had impressed Moses on various occasions. (Ex. 32: 11, 12; Num. 14: 13, 14.)

Verses 10-12. Joshua now was informed by the Lord as to the cause of the defeat. No person is named as yet, but the fact that Israel had sinned by taking what belonged to the Lord, was

explained to Joshua as the cause of the disappointment.

Verse 13. Joshua was commanded by the Lord to make certain statements to the people, the address to be made to them as a whole, and they were to be informed that they could not withstand their enemies until the evil was removed from the camp. The same principle is taught in the N.T. which will be dealt with in full in the proper place. But one general reference may well be cited here which is the case of the fornicator in 1 Cor. 5. There it is plainly taught that the service in general of the congregation will not be acceptable to God as long as that congregation retains within its fellowship the sin of its participants.

Verses 14, 15. The gist of this passage is that the sorting out to find the guilty party was to be done through group by group. Again we see a sample of God's methods in carrying out his will. He could have named the guilty person outright but chose to proceed in this other way for reasons of his own.

Verses 16-18. The various units of the people were approached in turn and in some manner eliminated one by one until the guilty one was left present. We are not told just here how the designation was effected. Some times such matters were decided by the lot. But whatever the means, the Lord was directing the whole procedure. So far the only thing that was decided was the identity of the guilty person.

Verse 19. Achan was the man left standing after all innocent ones had been eliminated. Then he was called on by Joshua to make a confession of what he had done. And the basis on which he was thus admonished and on which he should make his confession was the glory of God.

Verse 20. This verse gives the general confession of Achan. That he had sinned. Not only so, but had sinned against the Lord. That is a significant idea. Some men are more willing to acknowledge wrong done against their fellow men than against God. Any sin at all is against the Lord regardless of how many men are involved.

Verse 21. A general confession is not enough and should never be accepted from a person today when proposing to confess. It is unfair in that it leaves the complainant no ground of action justly and also leaves the guilty person a means of escape from

just punishment afterward, if he tries to void his confession. So Achan specifies his sin and tells what he had done. He had taken certain things of value. These things were the Lord's, and thus, he was guilty of robbing God. And to show evidence of good faith in the confession he tells where they might find the stolen goods.

Verses 22, 23. Joshua made the search and found it as Achan had said and brought out the stuff in the presence of the people and before the Lord.

Verse 24. The guilty man and his entire family, together with all the things he had stolen as also his own cattle and other possessions are brought down to the valley of Achor (so named because of the circumstance taking place in the trouble that had been caused by Achan).

Verses 25, 26. The whole group was stoned and burned. The question will arise about the family in the guilt. Since the stuff was hid in the tent where the family would be present they would have guilty knowledge of the transaction. That would make them guilty with him. Another question that arises here is this. We see that Achan made a full and humble confession of his wrong, also restored in full the property damage he had done. What more could a man do? Why should he be lost when he did all that could be done to make his wrongs right? Here is another place where we must remember that both civil and religious government were administered through the Mosaic system. If a man violates a law of the land he must pay the penalty prescribed by that law. Even though he might be a disciple of the Lord, he must meet the demands of the civil government. His acknowledgement of wrong before the assembly of the Lord's people will not exempt him from his obligation before the law. If he makes his standing before God right, then the blessings he should receive from the Lord will come, even though he must go ahead and pay the penalty of the law. When Achan paid with his life for the thing he had done he was satisfying the penal laws of the government. When he made his full confession of wrong before God he made satisfaction for his religious relation to God, and whatever spiritual enjoyment he should have been entitled to before God would allow regardless of his other fate.

## JOSHUA 8

Verse 1. The affair about Achan has been settled and the Lord has been satisfied. Now Joshua is encouraged to proceed with the campaign of attacking the enemy in the promised headquarters. The assurance of victory is made to them.

Verse 2. The same success will follow them in this attack on Ai that came in the attack on Jericho. But a change was made in the privileges of the soldiery. In this instance they may take the spoil. Not that it was any less valuable or desirable than that in the former city. But the Lord claimed only the spoil of the first city, so they are permitted to take this to themselves.

Verses 3, 4. Joshua is using what is called strategy in warfare. This detachment of warriors was instructed to be near the city, but of course not in sight.

Verse 5. Another part of the strategy is for the leader to take other men and approach the city. When the inhabitants therein come out, then Joshua and his men will flee from them which will mislead them into thinking they are being victorious.

Verse 6. Joshua and his unit will continue to flee so as to draw the inhabitants from their city. The previous experience in which the Israelites had been forced to flee will be fresh in the memory and they will conclude it is to be a repetition of that victory. With this delusion in their minds they will rush headlong from the city.

Verse 7. The situation will be one of advantage for the Israelites who had been sent out at the beginning of this movement. The city being deserted of its soldiers, this detachment would be given opportunity to attack it.

Verse 8. The instruction is given here that when the opportunity arrives now being described and predicted, they are to set fire to the city. This will accomplish two purposes. It will destroy the property of the enemy and will also attract the attention of the soldiers who had been in pursuit of the Israelites with Joshua.

Verse 9. With these instructions from the commander the men went to lie in ambush on the west side of the city while he remained with the people.

Verses 10, 11. The soldiers of the host were selected by Joshua and took up a position on the north of Ai.

Verse 12. This seems to be an extra detachment of five thousand, besides the ones mentioned in verse three. A glance at the map will show that Bethel was north and west of Ai. That would agree with the idea of the ambush being between the two cities, yet on the west of Ai.

Verse 13. We can see the array of preparation. Joshua and his main army are on the north of the city while the two detachments of the ambuscade are on the west and all set for the movement. All this being done, Joshua advanced as far as the valley spoken of that was near the city and came in sight of the men of the city.

Verse 14. The king of Ai saw the approach of the Israelites. He gathered the citizens of the city and went out to meet the enemy, unconscious of the men in ambush behind or west of the city.

Verse 15. At this juncture Joshua made a feint by performing as a defeated army and started to flee towards the wilderness, that being a place of advantage for the action expected on the part of the Israelites.

Verse 16. It had the desired effect. The men of the city, with the feeling of victory, hastened out of the city and after the fleeing Israelites. In this way they were decoyed from their city and left it open.

Verse 17. Bethel now entered the action through sympathy for the "victorious" ally city and both groups pursued the fleeing enemy, the very thing desired by Joshua.

Verses 18, 19. There were no special signals as perfect as are available to-day to communicate army orders. Thus, the Lord intercedes with miraculous effect. He commands Joshua to stretch out his spear toward Ai with the promise that the city will be given into his hand. He did so and simultaneously the men in the ambush arose and attacked the city. We know this was a miraculous demonstration since the human eye could not have seen the instrument in the hand of Joshua at the distance there was between them.

Verse 20. The great billows of smoke caused by this fire attracted the attention of the inhabitants of the city and threw them into a panic. In their excitement they turned back and came upon the host of their pursuers.

Verse 21. Joshua could also see the smoke, and knew that his men of the ambuscade had made their appointed

movement; also it could be seen that the men of Ai had started a retreat, hence he also reversed his movement and began slaying the people.

Verse 22. In unison with this movement on the part of Joshua and his men, the men of the ambush attacked the citizens and thus they were thrown into a helpless huddle.

Verse 23. To take a notable foe "dead or alive," is considered a signal victory as a rule. But to be able to capture him alive is the greater one. This was done here.

Verse 24. Apparently this verse disagrees with verse 17. But the situation is open to a reasonable explanation. Although the entire citizenry had deserted the place, when the retreat took place it was but natural that a part of them would infiltrate through the mass and get back into their city. These were the ones that were here slain with the edge of the sword in the hands of Joshua's men.

Verses 25, 26. This passage gives us a report of the complete destruction of the people of this city. Such was a fulfillment of what had been commanded for their conduct of the campaign against all the heathen cities of that country.

Verse 27. The spoils of the various cities were not objectionable as to their quality. The ban on taking that of Jericho was not on the principle that they were "tainted" goods, but because the Lord claimed the first of everything and that was the first city they attacked. Now that other attacks are to be made, the people will be permitted to appropriate the spoils to themselves.

Verse 28. The word "forever" means "age-lasting" as we have previously seen. As used here it means that no specific term of years was decided upon when the city could be restored, for it was made so completely desolate that it continued, even up to the date of the writing, as a heap.

Verse 29. The king had not been allowed the honor of being killed in action. He was taken alive, then slain. Not by the "honorable" method of the sword, but by the disgraceful method of hanging. While the king was to be dealt the dishonor of such execution, the land must be spared the disgrace as much as possible. Therefore the body of the king was taken down at the end of the day, which was here determined by the setting of the sun.



Verses 30, 31. This altar was not for the regular tabernacle worship for that must be done on the altar built for that purpose. This is a special performance as on the field of battle and was a military action.

Verse 32. Since the system given through Moses was both temporal and religious, the actions just now concluded as to temporal interests would be authorized by this law, and hence it was appropriate to inscribe it on the spot of this military success.

Verse 33. Let it be borne in mind that the conquest of Canaan is only in the beginning. Until it has been completed there will be more or less unsettled conditions as to the tabernacle and its articles of furniture. So here we read about the ark as being in the presence of the people and all in connection with the priests. Also were they situated with reference to the two mounts previously selected upon which to stand for the blessings and cursings. Of course, in the present occasion the blessing of God is manifested in that the Israelites have been successful against the enemy.

Verses 34, 35. While the immediate condition is one of blessing, it is well not to forget the possibility of the curses. Hence both parts of the law are now recited in the hearing of the people. Mention is made of the strangers that were conversant, or visiting among them. While the provisions of the system were for special benefit of the children of Israel, when others saw fit to be among them they must be made to understand that obedience to the law will be expected of them. Otherwise, they will receive the same curses that disobedient Israelites would get.

### JOSHUA 9

Verses 1, 2. The great success of Joshua against Ai was reported generally and the various groups of people then occupying the land expected a similar fate. As a result they formed a confederacy against the oncoming Israelites.

Verse 3. Among the cities which were aroused by the report was Gibeon. It was an important city not far from the site of the Israelite army at that time. Also that city had evidently learned something of the stipulation that had been given to the children of Israel on the subject of peace pacts. (Deut. 20: 15, 16).

Verse 4. It says they worked willily, which means with trickery. Among

the tricks, they prepared some of the indications of those who were authorized to act as ambassadors. Such an official would naturally be from an outside community and hence "very far off" as the stipulation referred to above required.

Verse 5. This verse is a continuation of the plan started in the previous one. They put clouts (patches) on their shoes and found some bread that was mouldy and also procured some old clothing. It has always been a strange circumstance that such a scheme could have been so deceptive. The sight of old articles would give not the least information as to when or where they had become such in condition. Since most people would have articles of clothing about their homes of such description, it ought to have occurred to the mind of the Israelites that after all the conclusion had to be based on the assertions of the Gibeonites. And if they would believe their word as to when and where these articles were changed from new to old, why not just take their word directly as to where they lived? But such is the usual nature of an institution of deception, that its most obvious inconsistencies will be overlooked. No doubt that is the reason for so many warnings in the Bible against being deceived.

Verse 6. Our main point of interest at this verse is to note the location of the camp of Israel. It would be well to mark the place here for future reference.

Verse 7. This statement was made in view of the stipulation in Deut. 20: 15, 16.

Verses 8-10. They acknowledged they had become disturbed by the reports of success of the Israelites. And in their reference to this report they used the word "fame" which would indicate that the report was not so much a direct sound from the immediate actions of success. That would be the case with an occurrence taking place near them. The reason they heard about it, though "far away," was that the Israelites had become famous. The whole procedure was one of grand strategy on the part of the Gibeonites.

Verses 11-13. The grand scheme was rounded out by the respectful attitude of their elders who instructed their "ambassadors" to make an official journey to communicate with the "distant" but victorious foe. They then repeat the falsehood already stated.

Verse 14. The word "took" is from an original with so much variety of meaning that the context must determine its special application in any given case. In the present one we know it did not mean they partook of the victuals since they were mouldy and unfit for consumption. Hence, the meaning is that the men of Israel took or accepted the men of Gibeon on the strength of the appearance of the victuals. The mistake they made was in relying on such flimsy evidence and not even consulting the Lord on the matter.

Verse 15. On the basis of the foregoing conclusions the Israelites made a league with the Gibeonites. And since this league was legalized by an official and national oath that made it binding. On the general principle of righteous obligations a promise obtained through force or deception is considered void. Evidently the Lord wishes his people to be taught a lesson by painful experience and thus here holds them to the faithful performance of all that a league implies, as we will see.

Verse 16. The original thought in the word "neighbor" was evidently that of physical nearness as seen here. That gave rise to the work of moralizing on the subject as was done in Luke 10: 29. That, as the man nearest to another physically would be his neighbor in that sense, so the man in need would be a neighbor to him who had first opportunity for helping him, and vice versa. After three days the word "got out" that they had been duped. To ascertain the truth they took a journey and found that within three days' travel, they reached the cities of the ones with whom they had made the league. Now any one would know that fresh bread would not become stale in three days nor would new shoes become worn in that time. So the truth now breaks upon their minds that they have been deceived.

Verses 17, 18. Although they discovered their mistake they were faithful to their league and did not attack the Gibeonites. But the leaders of the people had made the league and now the congregation at large complains at the princes.

Verses 19, 20. The league did not guarantee to them any further benefits than their lives. Hence, they are standing by the league to let them live. While they are thus bound to the agreement to let them live, that in-

cludes with an ally, the service necessary to help them live as we will see before long.

Verses 21-23. While their pact required them to grant them life it did not obligate them any further. Hence, as a penalty for their deception they will be put under servile tribute. The service they will be required to perform is preparing wood for the altar and water for the congregational use. All of the animals to be offered on the altar had to be washed with water. The altar fire had to be kept up with wood humanly provided. This double service will now be placed on the Gibeonites.

Verses 24-27. The Gibeonites were so relieved at not being subject to destruction that they gladly accepted the service thus imposed on them by Joshua. They even agreed in general terms to accept whatever service he might see fit to charge upon them, but the only penalty put on them was the one concerning the wood and water as stated.

## JOSHUA 10

Verses 1, 2. In the realm of national and military interests one nation always fears and looks with jealousy upon any coalition between a neighboring nation and a foreign one that is a foe. That was the situation after this league with Gibeon. If that city and its colleagues have formed a pact with Israel then it means that in any conflict with either, the other would be linked up against them.

Verses 3, 4. With the situation as described, the strategy was to attack and overcome Gibeon while only it would be against them and before their newly formed alliance could be of any assistance to them. The king of Jerusalem, being one of the outstanding powers interested at that time appealed to the others near him to join him in the attack upon Gibeon because of this league they had with Israel.

Verse 5. In answer to the call, the friends of the king of Jerusalem responded and mobilized their forces for the attack on Gibeon as their common foe.

Verse 6. This brought a call from Gibeon to Joshua to respond.

Verse 7. True to his word of honor Joshua prepared to go to the assistance of his ally. And he did not make merely a pretended movement that might have been used as a pretext

while reserving the best of his forces for his personal use. The record says he took all his men of war.

Verses 8, 9. The league formed with the Gibeonites was accepted by the Lord, for we here see that he encourages Joshua and assures him of success. With this encouragement Joshua proceeded toward the encounter and spent the night in the journey. In so doing he was enabled to make a surprise attack.

Verse 10. This first attack was a complete success against the enemy and resulted in a rout of their forces.

Verse 11. These stones were hailstones in the ordinary meaning of that word except as to size or weight. These were great enough to cause many deaths and thus were a weapon against which the enemy had no defense. The Lord helps those who help themselves. Had Joshua been negligent and depended exclusively on the miracle of God he would have been defeated in the action.

Verses 12, 13. Much has been said by both the friends and foes of the Bible upon this passage of scripture. And much of it has been unnecessary. The whole subject is involved in one question. Is there a supreme creator of the universe? If we say no, then a more fundamental basis of subject matter should be considered than the incidental item of managing this portion of the universe as here reported. If it is admitted there is such a Being, then all questions into the how or why of this circumstance are off the point. If God is, and can create the sun and other planets, then it is a small matter to control them as he sees fit. The maker of a machine certainly would know how, and have the power, to manage it as desired. To say that any power could bring the heavenly bodies into being, hold them in space in harmonious relation for centuries, yet could not alter their actions for a short time—to say this, is the poorest kind of a position. As to the quibble about whether it is the sun or the earth that moves that is foolish dodging of the issue. It is accommodative language. The sun appears to move and hence language is based on appearance. Even our "scientists" who have learned the truth about the relation of the heavenly bodies will speak of the sunset which would be unscientific were we to hold them to strict fact in their form of speech. The fact is that whatever may be the actual

movements of these bodies to alternate the light and darkness, those movements were interrupted on this occasion for the length of time stated, so that the amount of sunlight wanted for the action would be increased. Furthermore as to the moon. What difference would it have made in the light Joshua would have whether the moon was acted upon or not? It would have made no difference at all. The Lord can perform any miracle that is right. Thus he could have permitted the moon to go on in its movement at this time without any disadvantage to Joshua in this battle. But that would have thrown the relative rate of travel of the moon to the sun out of order unless another miracle were performed upon the entire arrangement of the luminary system. So God preferred to avoid necessity of that miracle by performing this one of stopping the sun and moon at the same time. A man might be standing on a moving vehicle. Outside force is exerted on the vehicle to stop it without applying the force to the man. The tendency then would be to throw the man into bodily confusion. If that outside force were applied alike to both vehicle and man, both would stop together without any undue disorder. That is why both sun and moon were acted upon in this case. Reference is made to the "book of Jasher." This was a literary production in existence at that time, but since lost. It is one of the instances where an inspired writer or speaker confirms his inspired statement by reference to some uninspired but truthful writer outside. Paul did the same thing in Acts 17: 28. Such circumstances as these justify us in our reference to secular materials as long as we do not try to use them as authority.

Verse 14. The adverse critic of the Bible says this verse contradicts 2 Kings 20: 11 because that was another time when God favored a man's wish by interfering with the time. But this statement in Joshua was made in the fifteenth century before Christ, and that in Kings the eighth century before Christ. At the time Joshua wrote his statement this other instance had not yet happened. Thus once again the shaft of bitterness shot by the enemy of divine revelation rebounds as a well-deserved boomerang.

Verse 15. The present campaign having been completed, Joshua returned to his headquarters at Gilgal and will prepare for further operations.

Verses 16-18. The five kings who had

formed the forces against Gibeon for this war had escaped personally with their lives. They hid in a cave and Joshua ordered the cave closed as a present war prison for the kings, until other disposition could be made of them.

Verse 19. Having secured the kings against escape Joshua commanded his men to pursue the fleeing enemy and attack the rear of their number as they overtook them.

Verse 20. The portion of the enemy's forces that was at the rear was attacked and destroyed as commanded in previous verse. The others were suffered to escape this movement and enter some walled cities.

Verse 21. The field headquarters of Joshua being at Makkedah, the army returned to him there in peace. That is, the success of the children of Israel was so evident that no one even ventured to offer a protest.

Verses 22, 23. The prison made of the cave was then ordered to be opened and the five kings therein brought out before the commander.

Verse 24. *Put your feet upon the necks.* This statement is often used in a figurative sense, but it had its origin in a literal fact. Much of the killing in those days was done with the sword and thus it would be an advantage in beheading a man to have his body prone on the ground and his neck stretched out. On this account it was a frequent expression that referred to victory over the enemy by saying the hand would be in the neck. (Gen. 49: 8; 2 Sam. 22: 41; Ps. 18: 40.)

Verses 25, 26. The aforesaid action was a signal of their triumph over the foe and not to actually slay the kings. Joshua did that afterward. After they were slain they were disgraced by being hung on trees all day.

Verse 27. The command was given to take the bodies down at the time of sunset. This was according to the law previously given. (Ch. 8: 29.) These kings were not only given the shameful treatment in their deaths that they deserved, but were not accorded a respectful burial. They were cast into the very cave where they had crouched in hiding from their pursuers. That place became their final tomb.

Verse 28. Makkedah was used as temporary headquarters only, during the local campaign. When it had ended,

he then attacked the place and destroyed the people therein.

Verses 29, 30. There are still some cities to be attacked and Libnah is one of them. Joshua attacks the place, and with the help of the Lord destroys it.

Verses 31, 32. One by one the cities must be attacked and destroyed. This was because there was no very well concentrated army of the enemy to be opposed but they consisted of the scattered remnants of the heathen resting behind walled places. The city of Lachish was one of these places.

Verse 33. If a person offers to assist an enemy of God that makes him also an enemy of God. Hence when this Gezerite king thought to help Lachish he brought himself into hostility against the Lord's forces and he was therefore destroyed.

Verses 34, 35. Let it be noticed that Joshua not only slew the people of these cities but the cities also were destroyed or laid waste.

Verses 36, 37. The attack upon Hebron included more than just one city for it says they destroyed Hebron "and all the cities thereof." That would include the suburban places around the city proper. The destruction must be so complete that all surrounding territory must be included in the purge.

Verses 38, 39. This was another place of centralized force for it was necessary to take the place with all the cities thereof. Nothing was suffered to remain.

Verses 40-41. This paragraph is more general as to location and intends to take in all the various spots formerly occupied by the enemy and extending over all the land of interest to the children of Israel. Mention is made of Kadesh-barnea because it was the southern boundary of the promised land.

Verse 42. The significant thought in this verse is that success came to the arms of Joshua because the Lord fought for him and all Israel.

Verse 43. This was the end of another general campaign and thus Joshua with his entire forces returned to the general headquarters located at Gilgal. This was the same place where they had paused after crossing the Jordan. It became and remained the camp of the Israelites for some time and will not be changed until 18: 1.



## JOSHUA 11

Verses 1-5. In this paragraph we have another confederacy formed against the children of Israel. It was headed by Jabin, king of Hazor. He was a leader among the Canaanites. He was not the only Canaanite king with that name hence should not be confused with the man of the same name whom Barak overthrew in Judges 4. In the present case this was a strong coalition against the Israelites and appearances might have been considered as invincible from any mere human source.

Verse 6. As usual, the Lord gives assurance of victory for his forces because the whole war is one of defense on the part of his servants and is being fought in their right to the land that had been given to them through their great forefather Abram. Hence the whole series of operations will have the blessing of God. Among the actions done to hinder the enemy was to hough the horses. That means to cut the tendon or leader in the leg of the horse just above the hock joint. This would have two very great disadvantages for the enemy. If the horse were carrying a rider it would cause him to fall backwards upon the rider. Besides, it would disable the animal for further duty, yet leave him as an encumbrance to be cared for, provided they had such a humane feeling for dumb brutes which many certainly would have.

Verses 7-9. Joshua accomplished all that the Lord promised. He overthrew the men coming against him and also disabled the war horses as described above. Some of these horses were those used to draw the war chariots. They would be forced out of service by this injury done to their limbs. Lest other horses might be procured to draw these chariots Joshua burned them in the action.

Verses 10-12. Hazor is here said to have been the head of the other kingdoms. This is stated at verse 1. It will be noted that in general the people of a city were slain but also the material of the city was burned. There were some exceptions to this rule as will be seen in next paragraph.

Verse 13. Referring to previous paragraph we will here understand this to refer to the material of the city, not to the inhabitants. They were all slain. The act of slaying the people would not necessarily destroy the material of the city in every case. And when that

was done, that the city stood still in its strength, which means the walls withstood the actions of the bodily conflicts. Those which did so were spared the fire except the city of Hazor. The reason for the exception is not given.

Verse 14. After proper distribution had been made of the spoils of Jericho the soldiers were permitted to appropriate to themselves those of the other cities. Such is the meaning of this verse.

Verse 15. Let sabbatarians again please sit up and take notice. The inspired writer takes the care to tell us that the Lord commanded Moses. Then Moses commanded Joshua. That is not all. But as the Lord commanded Moses, so Moses commanded Joshua. Not one iota of difference between the authority of the command in the cases.

Verses 16-18. This is another generalization of the territory won by the arms of Joshua and thus a fulfilling of the assurances God had made to his people.

Verse 19. This exception is explained in chapter 9 where these people misled Joshua with their tricks. Having made a league with them Joshua would not break it.

Verse 20. By not destroying those nations at once, miraculously, which God could have done, those nations were encouraged to attempt battle for their own existence. So the Lord hardened their hearts in the same manner he used to harden the heart of the king of Egypt. It was done by giving him the opportunity and he then embraced it. And after generations could not say that had these people been given a chance they would have saved themselves from destruction at hands of the Israelites. They were given the chance and were not able to take care of themselves.

Verses 21, 22. The Anakim were a race of giants who were rather coarse physically and threatening in appearance. That was why the spies were impressed with the awfulness of the country. Joshua makes a special attempt after these creatures and about exterminates them. Doubtless the Lord will have occasion to use some of them later on so they were suffered to remain in a few cities of the Philistines.

Verse 23. Joshua gave the conquered land to the children of Israel "for an inheritance." This again agrees with the idea that prior to this the land had been earmarked for them and it was theirs. This is what made their

war a war of defense. For the time being there was a cessation of war.

### JOSHUA 12

Verse 1. This verse is to introduce the account of conquests of the children of Israel before crossing the Jordan. The territory referred to will be found shown on the map as extending from a point east of the Dead Sea and upwards. Also eastward into the desert.

Verses 2, 3. The conquest of Sihon is originally recorded in Num. 21: 21-25. That king had refused Israel a passage through his country even though assurance was given him that no damage would be done. Instead, he attacked the children of Israel. He was overcome and his country made a possession of the others. "Sea of Chinneroth" is another name for Galilee.

Verses 4-6. This account is found in Num. 21: 33-35. The territory formerly occupied by Sihon and Og was thus taken over by Moses while he was still with the people and given to the two and a half tribes that requested to have their possessions on the east of Jordan. It was thus accurate to refer to the conquests of the Lord's people in this general manner since part of the victories were accomplished under the leadership of Moses and the rest under Joshua.

Verses 7, 8. Having described the conquests of the congregation under Moses on the east of Jordan, the writer now gives that major accomplishment over all the principal territory west of the river under Joshua. The mention of the limits would have included of necessity all the conditions of the land therein. It was deemed well to cite the great variety of geographical conditions and thus show the fulfillment of the assurances so often made to the Israelites while journeying towards their goal. So we see mentioned mountains and valleys, plains and wilderness. Also the victory over the leading heathen nations, the Hittites and Canaanites, etc.

Verses 9-24. The nature of comments needed or desired over this group of verses is such that it is thought well to place them in one paragraph. It will be noticed that thirty-one kings are tabulated in this group. Previously it was common to read of seven nations of greatness. There is no disagreement in the two accounts. It will be also recalled that usually the qualification "greater and mightier than thou" was named in connection with those seven.

Thus we understand that the outstanding forces which were overcome by the children of Israel were particularly pointed out. In the present paragraph the writer gives a more detailed list of the conquests. Many times the authority of a king was confined to his own individual city with perhaps some surrounding territory adjacent. Mention of a few of the most important cities attacked and overcome with reference to the original account will suffice here. Jericho, (Ch. 6); Ai, (Ch. 8); Jerusalem, (Ch. 10: 3, 23).

### JOSHUA 13

Verse 1. The statements in foregoing chapter as to the conquests of the nation should not be misunderstood as conflicting with the present passages. The principal war is over. The victory has been established. After the major conflict has been ended in victory for one side, there often remains a period of "occupational" actions. Thus, it is common to read today about the "army of occupation" even long after the war is supposed to have been fought and won. It is not strange that enemy nations show the "die-hard" disposition even though having raised the flag of surrender. So it was in the case of the children of Israel. They found it necessary to enforce the victory already won and formally acknowledged, and that is why we read of further operations that resemble military actions. Now that Joshua is in his declining years the Lord reminds him of the work yet remaining to "cash in" on the conquests already made and thus take possession of the land rightfully theirs.

Verses 2, 3. Sihon is doubtless a reference to the Nile and was not specifically included in the promised land. But here it is indirectly included on the basis that it was "counted to the Canaanite." And since the Canaanites were among the principal nations occupying the western part of the promised land to be taken by the Israelites, and also since that heathen nation claimed some jurisdiction over the territory reaching to the borders of Egypt, we have the statement here recorded. The prominence of the two great heathen nations, Canaanites and Philistines, is explained by their location in the western portion of Palestine and thus their close contact with the Israelites.

Verses 4-6. If the reader will consult any good Biblical map of Palestine he may see the territory taken in

by this paragraph. Find the place called Beersheba at the southern boundary, then run the eye upward as far as Lebanon. Now go over to the head water of the Jordan, thence down along the western shore of that stream and also the western shore of the Dead Sea to its southern terminal. This circuit will include the territory meant in the present paragraph and thus include Palestine or Canaan.

Verse 7. Mention of nine and a half tribes coincides with the two and a half tribes already located as to possessions on the east side of Jordan.

Verses 8, 9. This account of territory is the same as chapter 12: 1-3.

Verse 10. Notice this states a limit, the border of the children of Ammon. This is explained in Deut. 2: 19. The relation of Ammon to Abraham caused God to show them some favor and he would not permit his people to disturb the Ammonites' possessions.

Verses 11, 12. This territory has already been named as having been won. But the actual taking possession is what is here being considered. See comments at verse 1.

Verse 13. At the time of the present writing these people had not been driven out. The same kind of circumstance will be found to apply to other peoples and the explanation will be more definitely found in Judges 2.

Verse 14. Since the tribe of Levi was to be exclusively engaged in the religious activities of the nation it was not necessary nor appropriate for them to be encumbered with landed estates. Instead, they were assigned cities that were interspersed throughout the whole country occupied by the twelve tribes.

Verses 15-21. This territory has also been named before as having been conquered by the children of Israel. Here it is again mentioned as territory that had to be occupied or taken into possession.

Verses 22-28. The same remarks here would apply as in the preceding paragraph as to the necessity of engaging in the activities of the occupation of the land. Those activities will make it necessary to engage in the use of arms in many if not all cases. Thus while in this process they took in hand their enemy Balaam. This indicates that he had come among the children of Israel from his personal place of residence in the country of Mesopotamia. Having once been recognized as a prophet of God, who had become

corrupted by the practice of soothsaying, he still desired to mingle with the people in various territories. He is now found to be in the territory assigned to the children whose brethren he once professed to be his own. So he at last met his fate.

Verses 29-31. There is no revealed explanation of why half of one tribe took this liking to the territory east of Jordan. When the request was made and explained to be properly based, in the eyes of Moses, the request was granted. Now it will be necessary for them to occupy the inheritance.

Verses 32, 33. The assignment of this whole territory above described by the authority of Moses was to be recognized. The actual taking of the possession remains to be accomplished under Joshua the military leader of the nation of the Israelites.

### JOSHUA 14

Verses 1-3. Let it be noticed that "land of Canaan" in first verse is used in opposition to "other side Jordan" in third verse. The main reason I call attention to it is that the reader may not forget the fact that Canaan was not all of the "promised land." The particular method by which the decisions were to be rendered concerning the individual assignment of the land was called the "lot." There were various methods or manners of resorting to the lot and no very definite form can be settled on as the one used in any given age. For the information of the reader I shall quote from Smith's Bible Dictionary, Art. "Lot." "The custom of deciding doubtful questions by lot is one of great extent and high antiquity. Among the Jews lots were used with the expectation that God would so control them as to give a right direction to them. As to the mode of casting lots, we have no certain information. Probably several modes were used. Very commonly among the Latins little counters of wood were put into a jar with so narrow a neck that only one could come out at a time. After the jar had been filled with water and the contents shaken, the lots were determined by the order in which the bits of wood, representing the several parties, came out of the water. In other cases they were put into a wide open jar, and the counters were drawn out by the hand. Sometimes again they were cast in the manner of dice. The soldiers who cast lots for Christ's garments undoubtedly used these dice." Whatever might have

been the method in use at certain times, if the Lord chose to resort to it in deciding a matter it would result in an infallible answer. (Prov. 16: 33.) As we think of this and numerous other means of communication of God's will to mankind, we should always remember Heb. 1: 1.

Verse 4. Mention is made of the two tribes coming from one man. Then of the fact that Levi received no inheritance. The two facts are connected with "therefore." This is the explanation. Knowing that some day the need would arise for a tribe to be entirely occupied in the religious work of the nation the Lord decided to provide for an extra tribe. This was done by taking the two sons of the man who would otherwise have made but one tribe and making a whole tribe of each of the sons. Since that was done there would be no need for the temporal provision for the religious tribe. They could be segregated from the nation and yet leave the complete unit of twelve tribes intact through the arrangement of the two sons of Joseph.

Verse 5. The children of Israel regarded the authority of Moses to the extent that they obeyed what God commanded him, and of course, through him to them.

Verses 6, 7. Caleb was one of the two spies who were faithful to the Lord. The principal information for us in this passage is to note the age of this man when he was sent from Kadesh-barnea to spy the land. Forty years.

Verses 8, 9. There is nothing vain in the statement of Caleb that he wholly followed the Lord for he immediately quotes the Lord on the point. And there is a logical reason for mentioning it which would save the statement from the charge of pride. It had to do with the possession of some territory. Further statements on this will be seen soon.

Verse 10. An interesting bit of chronology may be settled here. In verse 7 Caleb is 40 when sent from Kadesh-barnea. In Deut. 2: 14 we learn it was 38 years from this to the end of the wandering. This would make him 78 at the end of the wandering. In our present verse he is 85. This proves that the period covered by the wars of the conquest under Joshua was seven years.

Verses 11-13. Caleb evidently understands that while the war of conquest

is over, the operations necessary for occupation must still be performed. Thus he assures Joshua of his confidence as to his ability for such duty. As a special request for his personal possession, certain territory is named and the request is granted.

Verse 14. Hebron as a permanent possession of Caleb is here settled and the significant reason given, that he had wholly followed the Lord.

Verse 15. The statement that the land had rest from war is indefinite in the same sense as in Ch. 11: 23. It means a temporary pause in the operations.

## JOSHUA 15

General remarks. This chapter gives the boundaries of the lot that was to fall to the tribe of Judah. The general territory of the nine and a half tribes to inherit on west of Jordan has been described in 13th chapter. For supplementary information on these various territories the reader is advised to consult any reliable map.

Verse 1. Mention of the wilderness of Zin calls attention to the other place with similar name, wilderness of Sin. The two should not be confused. The latter is near the mountain of Horeb and was passed in the beginning of the wandering, while the former is up and farther over and passed at the end of the wandering.

Verse 2. The Salt Sea is the same as the Dead Sea and formed one of the "corner stones" of the possessions of Judah.

Verses 3, 4. Proceeding from the Salt Sea westward, the line includes the stream called "river of Egypt," which was a small body of water flowing north and west and into the sea mentioned here, which meant the Mediterranean. This formed the south line of the possession allotted to Judah.

Verse 5. An interesting expression here is that the Salt Sea is said to be at the end of Jordan. Not much new information perhaps, yet it is always refreshing to see the corroboration between statements of the Bible and the facts of geography.

Verse 6. Many cities of ancient times had various names. Therefore, their identity on present day maps is not always possible. But it is sufficient to point out some of the ones named that have a setting in the history in the scriptures and such will be done in the following passages.

Verse 7. Beginning at the northern



extremity of the Salt or Dead Sea we recognize the valley of Achor as the place where Achan was destroyed for his sin at Jericho. From there we are pointed toward Gilgal, which was the location of the national camp at the time of which we are reading.

Verse 8. *Hinnom*. This was a place just south of Jerusalem, here called Jebusite. The special interest we have in this place is the fact that the name of this valley is the source of the Greek name for the lake of fire spoken about in various places in the New Testament and which will be explained in the proper place. The present verse is giving us the boundaries of the possession of Judah. At the present date it has the line drawn south of this valley and thus south of Jerusalem. That would leave that city outside of Judah, whereas we know that in later years the capital city of Palestine was located in the possession of Judah. (Verse 63.) According to Rand McNally Bible Atlas the change of the line was made after the building of the Temple.

Verse 9. Passing on westward from Jerusalem we see mentioned the place called Kirjath-jearim. This was one of the cities included in the league with the people of Gibeon. (Ch. 9: 17.) It afterward became famous as the place where the ark was kept for twenty years. (1 Sam. 7: 2.)

Verse 10. Leaving Baalah or Kirjath-jearim and going on westward, the next city or place mentioned is mount Seir. This must not be confused with the place of that name made prominent through the location of the Edomites. It is another place and only named here in identifying the northern boundary of Judah's possessions. Another place named in this section of the boundary line was Timnah, elsewhere spelled Timnath. This was the place where Judah, founder of this tribe, had his flocks and to which he went for the shearing mentioned in Gen. 38: 12.

Verse 11. The place of later renown mentioned in this section is Ekron which was one of the stops made in the circuit of the ark. (1 Sam. 5: 10.) Going onward the line is described as reaching to the sea, which means the Mediterranean.

Verse 12. The western border was the line of the sea down to the place of beginning and was the shortest line on the boundary of this tribe's possessions.

Verses 13-15. Referring to Num. 13: 6 we learn that Caleb was of the tribe of Judah and thus very properly had any special possessions allotted to him within the general territory belonging to the tribe. Mention was made in previous chapter (v. 14) that Hebron was given to Caleb as a special possession. But, as in most of the cases, in order to complete the arrangement he had to dispossess the present occupants.

Verses 16, 17. Approaching the city of Kirjath-sepher, Caleb decides to procure its subjugation through the services of another. As an inducement to this end he offered as a reward for the feat the hand of his daughter in marriage. With this as the inducement, his nephew Othniel made the attack. We will read of this man later as one of the judges. (Judges 3: 9.) Having succeeded in his attempt, the daughter, Achsah, was given to him for wife.

Verses 18, 19. The arrangement has all the appearances of one that was agreeable to the parties concerned. The wife seeks through the husband for a dowry in the way of a field. She was successful for she received a southland territory. This encouraged her to make a personal request. As she approached her father she dismounted and indicated that she had some request to make of her father. Upon this he asked what was her desire and was told she wished the watering place. The request was granted and she received the springs situated at two different sites, one lower and the other higher.

Verse 20. The foregoing parts of this chapter describe the boundaries of the possessions of Judah as to the land or general territory. This was then to be distributed again among the various families or social groups within the tribe.

Verses 21-62. This long paragraph is a list of the various towns or cities that belonged to the members of the tribe of Judah. I shall try to point out some of the most noted ones as connected with some historical fact. Beer-sheba, which means well of the oath. (Gen. 21: 31.) Ziklag which became the special possession of David from the Philistines. (1 Sam. 27: 6.) Esh-taol, which was the place where the spies procured the large cluster of grapes. (Num. 13: 23.) Lachish, one of the cities joining in the confederacy against Gibeon. (Ch. 10: 3.) Eglon,

which also joined in the group mentioned in preceding verse and was one of the cities that oppressed the children of Israel in the time of the judges. (Judges 3: 14.) Ekron, one of the border towns. (v. 11.) Ashdod, a Philistine town and the place where the ark was taken first after being captured in battle with the children of Israel. (1 Sam. 5: 1.) Gaza was a Philistine town with incidents of importance too numerous to mention here. We will read about it in the general histories of the Israelites. It was located at the southwestern boundary of the territory of Judah and included a considerable amount of land, extending to the river of Egypt (see Gen. 15: 18) and the "great sea," which is the Mediterranean. Hebron, already mentioned as the possession of Caleb. Carmel, another place made famous by the events concerning Saul and the various prophets and also of too numerous occurrence to relate here. Kirjath-jearim, one of the border cities and mentioned in verse 10. Engedi, a place where David took refuge from Saul. (1 Sam. 23: 29.) In many of these places the city will be named and then also reference to its towns or villages. That means the surrounding territory adjacent to them.

Verse 63. The explanation for this failure will be found in Judges 2.

### JOSHUA 16

Verses 1-4. A reference to Joseph as a tribe here, means to his two sons combined. The land possessed by them had its south line as described in this paragraph.

Verses 5-8. This paragraph is practically the same as a description of the boundary line with the one in previous paragraph. Only in this the statement is made that it is the boundary of Ephraim. The significance of the passage is that of the two sons of Joseph the younger, Ephraim, was located south of the older, Manasseh.

Verse 9. The tribes of Ephraim and Manasseh sprang from one common head, Joseph. Some special nearness would naturally exist between the two. In harmony with such an idea there was a more or less intermingling of the two. This was exhibited by the fact that Ephraim had some cities in the territory of Manasseh. The rendering of this verse in the R.V. will help us in grasping this situation. For the information of the reader I shall quote that version of this verse: "together

with the cities which were set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities with their villages." Now let the reader go back and read the eighth verse, going directly to the ninth as rendered by the R.V., and the language of the passage as a whole will be clarified.

Verse 10. This verse will be explained in Judges 2.

### JOSHUA 17

Verse 1. Manasseh was the older of the sons of Joseph and formed one of the whole tribes but only half of it took possessions on the west of the Jordan. As seen in preceding chapter (vs. 5-8), this tribe possessed immediately north of Ephraim. This group was efficient in warfare and in the occupational actions won Gilead and Bashan. However, the half of the tribe possessing on the east of Jordan is specified here, for that is where Gilead and Bashan were situated.

Verse 2. Having told the reader of the possession of Manasseh's descendants on the east of Jordan this verse comes to refer to that on the west and which was located just north of Ephraim.

Verses 3-6. The transaction mentioned in this paragraph is recorded in Num. 27: 1-11. Joshua respected the proclamation of Moses and gave to these women the land. As an explanatory piece of information the writer states that some of Manasseh's descendants had their possessions on the other side of Jordan. The rest were on the west side.

Verses 7, 8. This mentions some cities on the border of Manasseh's territory. Few of them are shown on the present day maps but the general description will enable one to locate the possession. Notice that mention is again made of the possessions of Ephraim within that of Manasseh. (Ch. 16: 9.)

Verses 9, 10. This paragraph takes us to the western boundary of the possession of Manasseh. A river is referred to. Such a stream is shown on the maps. It was located at about the dividing line of the tribes of Ephraim and Manasseh. Then a jump is made to the eastern limits of Manasseh where he joins us with Issachar.

Verse 11. It is evident that the boundary lines were not always exclusive of some particular local interests. In this verse it is seen that

Manasseh "had" some cities in the territory allotted to these two other tribes. The fact is explained to some extent by the seeming partiality that was to be shown to the sons of Joseph. In the latter part of this chapter will be seen some information along this line. The town of special interest mentioned in this verse is Endor. It was made famous by the incident of Saul and the woman with the familiar spirit. (1 Sam. 28: 7.)

Verses 12, 13. From the language in this paragraph it will be understood the cities mentioned in previous one were offered to the use of Manasseh on condition that he occupy them in force. However, he was not able entirely to overcome them. This fact will be explained in Judges 2.

Verse 14. *Children of Joseph*. This expression as used here is a reference to representatives of both Manasseh and Ephraim. (Gen. 48: 5, 22.) In this view of the case the request for more than one lot would mean that two tribes should have more allotment than just one tribe. Their claim would have merit in view of the prediction of Jacob in the passage in Genesis referred to.

Verse 15. There was a district of wild or wooded character that had not been especially taken over as yet. It was located in a rather south and westerly section of country. The suggestion made by Joshua was that these people should clear out the forest in this "open" district and thus enlarge their possessions. *Mount Ephraim*. Although this expression would seem to indicate some mountain yet the use of it is to include a more extended district. (See 1 Sam. 1: 1; 2 Chr. 13: 4, 19.) The expression will be found in various other places in the scriptures. It was in the possession of the tribes descended from Joseph, or at least within their use. Now if that is not enough territory for these sons of Joseph they are offered the suggestion of enlarging themselves as here stated.

Verse 16. The children of Joseph formed the impression that Joshua meant too small a portion of the mentioned territory and complained accordingly, that it was not enough, especially in view of the obstacles they would have to overcome.

Verse 17. Joshua is favorable to their demands for more territory than would be considered "one lot" since they were a great people. And in thus assuring them of more he is carrying

out the noted prediction made by Jacob. (Gen. 48: 22.)

Verse 18. Notwithstanding their feeling of uncertainty (v. 16), Joshua gives them the prospects of overcoming the obstacles and taking the territory. Again we must bear in mind that all such promises were made on the condition that they perform their part of the contract as to driving out the usurpers.

## JOSHUA 18

Verse 1. The camp of the Israelites has been at Gilgal since their entrance to the land of Canaan. Now it has been moved to Shiloh where it will remain for a long time. Its next location is indicated in 1 Chronicles 16: 39.

Verse 2. This means the actions necessary for occupation of the allotted territories had not been performed. For comments on this phase of the subject see ch. 13: 1.

Verse 3. Human beings like to have what is pleasant and desirable but often are negligent in the exercises required to have them. Thus Joshua chides these tribes for their indifference concerning this matter.

Verse 4. In chapters 13 to 17 the boundaries of various tribes are described. The inspired writer could put this description down independent of any survey. Now a more minute reconnaissance is thought necessary.

Verses 5, 6. After the survey has been made and description of the land brought to Joshua he will proceed to settle the titles thereto.

Verse 7. The special duties about the tabernacle made it impractical for the Levites to possess or occupy any general landed estate.

Verses 8, 9. The instructions of Joshua were obeyed. The description was made "by cities" which means that the cities were referred to as land marks by which to designate the legal boundaries.

Verse 10. It is significant that it states Joshua cast lots "before the Lord." This is in harmony with the information given at ch. 14: 1.

Verse 11. A look at the map will show the possession of Benjamin to be located between Ephraim (a son of Joseph) on the north, and Judah on the south.

Verse 12. Some of the possessions of tribes to be described joined those of other ones already considered. And

the cities were usually used as landmarks and since that would put them on the line it follows that many of these cities are mentioned more than once in this book of Joshua. The possession for Benjamin started at the northeast corner at the river Jordan. From Jordan the line ran north of Jericho and onward through the mountainous section and further to the wilderness of Beth-aven.

Verse 13. The exact location of Luz or Bethel is an unsettled question among geographers, but the line of Benjamin is declared here to have run near it toward the west and then southward as far as Beth-horon.

Verse 14. The sea mentioned in this verse does not mean a body of water. One of the definitions of the original word is "west" and in harmony with that the R. V. here says "west quarter." Coming on down to the general region of Kirjath-jearim the west line is described.

Verses 15, 16. Continuing from the point described in preceding verse the line passes unto the mountain near the noted valley of Hinnom which was situated south of Jebusi, which is Jerusalem.

Verses 17-19. Continuing the south line of Benjamin it comes to end at the north bay or prong of the Salt Sea. This is the same as the Dead Sea.

Verse 20. The Jordan river formed the entire eastern line of the possession of Benjamin.

Verses 21-23. Having described the boundary lines of this possession the writer names some particular cities included. One of them is Jericho, too well known to call for further comment at this place. Another group of twelve cities is mentioned in verse 24. Verse 28 names Jebusi, and immediately explains it to mean Jerusalem.

### JOSHUA 19

Verse 1. This verse should be considered in connection with 9th verse. The territory at first intended for Judah was regarded as more than the one tribe should have. Therefore it was subdivided so as to give Simeon a share. It was located at the southern extremity of the land of Canaan. Since the general assignment for Judah was described in chapter 15 no further description is given here, but certain towns will be mentioned.

Verses 2-8. Beer-sheba was noted as

the well of the oath. (Gen. 21: 31; 26: 28, 33.) Ziklag was afterward made noted by the settlement of David there. (1 Sam. 27: 6.)

Verse 9. This is commented upon at verse 1.

Verses 10-16. The possession of Zebulun was one of the small ones and not many familiar landmarks will be read about. The "sea" in verse 11 is a brook as the original word has various definitions, such as quarter and brook and coast. Some small stream not of great importance generally was one of the line marks.

Verses 17-23. The possession of Issachar was just south of Zebulun. The only town of note mentioned within this lot was Shunem. It came into history in connection with the young woman chosen as a companion for David in his declining and final days, recorded in 1 Kings chapter one.

Verse 24-31. When Jacob was making his predictions of his sons (Gen. 49: 13) he said "Zebulun shall dwell at the haven of the sea." The description given in this paragraph as well as on the maps, shows that Jacob was inspired in his prediction. The possession was bordered along the coast of the Mediterranean with the heathen country of Phoenicia. But much of its own territory also bordered on the same body of water. The cities of Tyre and Sidon are mentioned in this paragraph. They were Phoenician cities but had so much connection with the history of the Israelites that it was very proper to name them in this description. Especially since the country of the Phoenicians was so narrow as to make these cities practically connected with the land of Israel.

Verses 32-39. This lot ran parallel with that of Asher. One peculiar fact in connection with this lot was that it extended beyond the Jordan at its northeastern extremity. But the major portion was on the west of that river and thus would be counted as among the possessions on the west side. With above exception, the eastern line was composed of the Jordan river and the lakes Merom and Galilee. Not much importance is attached to any of the cities mentioned. The Admah in verse 36 should not be confused with Admah which was destroyed with Sodom. (Deut. 29: 23.)

Verses 40-46. It has doubtless been observed that the order of descriptions of the various possessions has not been according to the continuous junc-



tions of the land. Thus the present one is further down the line and borders on the great sea. Among the cities linked with the boundary line were Zorah (Judg. 13: 2), Eshtaol (Judg. 16: 31), Ajalon (ch. 10: 12), Ekron (1 Sam. 5: 10.)

Verses 47, 48. The history of this verse is recorded in 18th chapter of Judges.

Verses 49, 50. This was given to Joshua as a personal possession and was used as his burial place. (ch. 24: 30.)

Verse 51. Eleazar was the High Priest and Joshua the leader of the people, hence it was appropriate that they have charge of this allotment of the possessions. It was decided by lot at Shiloh because that was the headquarters of the nation then.

## JOSHUA 20

Verses 1, 2. These cities of refuge are the ones already written about in Ex. 21: 13 and Num. 35: 6.

Verse 3. The word "unwittingly" means "not knowing." Not that a man would kill another and not know it. But he did not know beforehand that he was going to kill him. The killing was done either accidentally or on the spur of the moment and was not premeditated. The avenger of blood was a brother or near relative. (Gen. 9: 5.)

Verse 4. Regardless of the conditions under which the killing was done, the killer could flee unto one of these cities for safety for the time being. Those cities were all walled or fortified ones and entrance to them must be had through the official gate. The elders of the city, which means the leading citizens thereof, were to admit the slayer and receive his story. They must also give him the right to reside in that city for the time being.

Verse 5. For the time being these elders must shield the slayer from the hands of the avenger because it has not yet been determined whether he is guilty of murder.

Verse 6. Of course the writer is here considering only the slayer who was not guilty of the kind of slaying that constituted murder. This fact had been learned by his standing before the congregation for trial. After that was done and he had been declared innocent then he was able to be returned to the city of refuge for protection from the revenger. And he was re-

quired to remain in that city until the death of the high priest who was serving at the time. In average cases that would give sufficient time for the wrath of the near relative who was the official executioner to cool off. Then the slayer could return to his home city and be safe with his life.

Verses 7-9. There were six of these cities of refuge. Kedesh, Shechem and Hebron on the west side of Jordan. Bezer, Ramoth and Golan on the east side. The reason for locating the cities on the two sides of the river was the fact that the two and a half tribes already mentioned had their possessions on the east side. When it would be necessary for one of those tribes to take refuge in a city of refuge he might not be able to reach one of the cities on the west side in time. That would be particularly true at the harvest season because of the overflow of Jordan (ch. 3: 15.) As the names and other information concerning these cities are given at length in next chapter no further comments will here be made on them.

## JOSHUA 21

Verses 1, 2. The tribe of Levi was not given possessions in the same way as the other tribes. Because of the exclusive work of the tribe they could not make use of the landed estates. Yet they must be furnished places in which to live. The provision had been made while Moses was living. (Num. 35.) Now the leaders among the Levites come to Joshua and the high priest at the headquarters and remind them of this provision. The Levites being the tribe thus separated for the special service of the Lord it was appropriate that they should live in the cities to be used as cities of refuge since they were to serve in the administration of the government. Also, as the twelve tribes were required to give a tenth of all their increase to the tribe of Levi, it would be necessary for this tribe to be furnished with room to keep the cattle thus given them. They would use these cattle for food and for their personal sacrifices to the Lord. This room is what is meant here by the suburbs. This was not the outlying parts of the cities as we use that term, but the pasturage and other open land immediately surrounding the cities.

Verses 3, 4. The reader should remember that the entire tribe of Levi was separated unto the Lord and not given a local possession as were the

other tribes. Therefore the cities that were to be their homes were scattered throughout the entire nation. A special allotment was made as pertained to the three sons of Levi and their families. It will be recalled that assignment of special service was made to these three sons. (Num. 3.) One of those sons was Kohath. Part of the assignments to him is named in this paragraph and seen to be located within the regular possessions of the tribes of Judah, Simeon and Benjamin.

Verse 5. The tribes of Ephraim, Dan and Manasseh were called upon to assign cities to the rest of the families of Kohath.

Verse 6. Another son of Levi was Gershon. He was given cities within the regular possessions of Issachar, Naphtali and the half tribe of Manasseh that was on that side of the river Jordan.

Verses 7, 8. The cities of Merari were on the east side of Jordan.

Verses 9-12. In the foregoing paragraphs the general location of the cities given to the Levites is named. In this and following paragraphs the names of the six cities of refuge and their suburbs will be given. However, in the present paragraph the description is still general except that special mention is made of the personal possession of Caleb. His assignment was the fields and small towns around one of the cities of refuge which will be named presently. This special gift to Caleb was according to the arrangement made through Joshua recorded in chapter 14.

Verses 13-19. From here on to nearly the end of the chapter the six cities of refuge with their suburbs, also the other cities, will be named and thus the only thing necessary in this part of our work will be to point out the refuge city so that the reader may mark his book accordingly if he desires. In the present paragraph the one named is Hebron and in direct connection with the name is the word "refuge."

Verses 20-26. Same general comments as on preceding paragraph. Here it is the city Shechem with "refuge" mentioned in connection.

Verses 27-31. Here it is Golan with "refuge."

Verses 32-35. This is the city of "refuge" called Kedesh.

Verses 36, 37. This paragraph names Bezer but is not here named as one

of the cities of refuge for some reason. By consulting ch. 20: 8 it is seen to be such.

Verses 38-42. The sixth and complete list of the cities of refuge is given here which is Ramoth and "refuge."

Verses 43-45. The promise of complete possession of the land was made on condition that the children of Israel do their part in the covenant. That was their duty to oppose the heathen nations then occupying the land. They were to drive them out and have no dealings with them. And in proportion as they carried out their part of the covenant the Lord carried out his part. This paragraph is to be understood in light of these considerations.

## JOSHUA 22

Verse 1-3. The tribes of Reuben, Gad and half of Manasseh had requested to have their possessions on the east side of Jordan. (Num. 32.) After explaining their motive and that they would fully share with their brethren the burdens of the war until final and complete victory had been won, Moses granted their request. Now the war is over. Joshua therefore calls these tribes to him and commends them for their faithfulness in carrying out their agreement.

Verse 4. Since the Lord has blessed the joint services of all the tribes it is proper for these two and a half tribes to be released from military duty and permitted to go to their own possessions. Joshua thus gives them leave by honorable discharge.

Verses 5, 6. Joshua blesses these tribes as he sends them to their own possessions, but admonishes them to be obedient to the law as given by Moses.

Verses 7, 8. The entire group of Israelites that was to settle east of the Jordan received blessing from Joshua. But here seems to be a specific reference to the half tribe of Manasseh that was to be on that side. With his good wishes he bids them divide the spoils they had taken in the war just ended with their brethren. After all, the ones who had remained at home and "kept the home fires burning" contributed quite a bit to the success of the whole victory.

Verse 9. This verse keeps us in mind that the headquarters of the nation were still at Shiloh at which place they will be for much time. Also in this verse we are shown that not

all of the promised land was in Canaan.

Verse 10. The only description we have of this altar here is that it was great to see to or was great in appearance. And the misunderstanding that it caused makes a significant instance of how unwise it is to "jump" to conclusions, as we shall see.

Verses 11, 12. Attention is now called to the words "heard say" which was the only basis revealed for the action of going to begin war against the two and a half tribes. So many times in the affairs of mankind the mere assumption of a few persons and that based on a mere rumor has caused untold grief. How much better for all concerned it would be were the facts learned before coming to a conclusion. However, in the present case we are glad that no actual attack was made until further investigation was had.

Verses 13, 14. Having decided to investigate, the children of Israel sent men who were powered to speak on the subject at hand, the son of the priest and ten other leading citizens. This not only indicated the seriousness of the issue in the estimation of the congregation, but also let the tribes about to be called to account see that they would have opportunity to deal with representatives of authority.

Verses 15, 16. Upon arrival at the land of the two and a half tribes they claim their credentials by saying they spoke for the "whole congregation." They were somewhat premature in that they expressly accused them of trespass.

Verses 17-20. The commission still speaks in terms of accusation and even supplement their charges by comparison to others who had so grievously rebelled against God. It has been a matter of wonder to me that nothing was said in correction of these men for their false accusations. And false they were as the event proved for there was never a word of criticism uttered against the two and a half tribes afterward as to why they did not at least counsel the congregation before making this altar. Perhaps we may pass this phase of the case by with the thought that God's divine institutions are so sacred that the least threat of violence should be "nipped in the bud." Also that an innocent man will not be injured by ever so strict an investigation.

Verses 21, 22. When Moses misunderstood the motives of these tribes

in their request about their possessions (Num. 32: 6-15) on the east side, they replied with humility and respect and gave a satisfactory explanation. Now when their motives have again been misunderstood and falsely accused they again manifest humility and respect. Not the slightest sign of resentment, but a complete willingness to make all things plain. A general denial of the accusation is made.

Verse 23. They realized that no lawful sacrifice could be offered in worship to God except on the altar and at the place designated by the Lord without bringing the curse of God. In this they manifest proper attitude toward the Lord's institutions.

Verses 24-29. The writer deems it best to group these verses together in one paragraph so as to keep the thought intact. It is a wonderful speech offered by the two and a half tribes. The purport of it is the very opposite to what was in the accusation. Instead of wanting to be factious and rebel against the lawful congregation their motive was the exact opposite. In order not to appear in the eyes of the coming generations to be rebellious they wished to have this pattern of the official altar to prove the common interest of all the tribes. No service was intended on this pattern but only a visible sign of their interest in the one that was located in the lawful place and to which they would journey at the appointed seasons.

Verses 30, 31. The answer of the tribes was entirely satisfactory to the commission sent by Joshua. Not only was it acceptable as a proper explanation but was pleasing to them. That is, unlike some false accusers, they were not anxious to be able to make their accusations "stick" by some means, but were glad that the accusations had proved untrue and that the wrath of the Lord would not need to be put upon them.

Verses 32-34. Canaan was west of the Jordan. The men sent to attend to the affair of the altar returned and made their report. The account given of what they learned pleased the children of Israel, who blessed God or praised and thanked him for the good news. "Did not intend" is worded in R. V. "spake no more." The meaning is that, whereas, they at one time intended to make war, they are now satisfied with the situation and so dropped the intention of war. After the

affair was settled the two and a half tribes adhered to their original purpose of considering this altar as a witness of their unity with the congregation. The name here inserted into the text is not in the original. It is a word meaning "witness" and its insertion might be suffered on the basis that such was the avowed motive of the altar.

### JOSHUA 23

Verse 1. The description of a man waxing old and stricken with age must be considered in the light of comparison. For instance, David is said to be old and stricken in years (1 Sam. 1: 1), when he was only 70 at death. (2 Sam. 5: 4.) Also, this is said of Joshua, although he was 110 at death. (ch. 24: 29.) Moses at the age of 120 was said to be unabated in his vigor. (Deut. 34: 7.) So we are to understand such conditions to be due to the experiences and other circumstances in connection with the men.

Verse 2. Joshua called for his men of all ranks to hear him. He informed them of his physical condition.

Verse 3. Not only did these men know of the success that had attended their arms against the nations, but he wanted them to bear in mind that said success was due to the help from God. The wonderful Lord had fought for them.

Verse 4. The actual war was ended as Joshua spoke to these men. But the work of taking possession of the land allotted was yet to be done. And that would include whatever occupational activities were necessary to rout the remaining occupants of the land.

Verses 5, 6. The help of God is still assured them. Also they were exhorted to be courageous. That indicated they must cooperate with God in the actions. Otherwise, no personal courage would be occasioned. That is, they were not merely to have faith that God would help them but must also be courageous in the matter; they would certainly know that they must also be in the actions. A practical method of manifesting the courage was stated in that they were to do all that was written in the book of the law of Moses, the man whose authority is slandered by the sabbatarians.

Verses 7, 8. They will have to oppose these heathen nations, even with arms. But they must not "come among them" which means not to

associate with them. They must have no fellowship with their gods nor in any way participate with them. Instead, they must cleave unto the Lord their God. These and such like instructions and warnings have been spoken to the children of Israel all along and were the grounds on which the promises concerning the land were based. The omitting of them was the reason for all their disappointments.

Verses 9, 10. Had the Lord made promises only, without demonstrating his power it might have been thought to be the reason for their shortcomings. But he had already driven out some of the strongest of the heathen. This was done regardless of the great difference in their numbers.

Verse 11. It is not enough to give casual assent to the declarations of God. They must give heed. This word means to "observe to do" as is so often stated.

Verses 12, 13. The remnant of the nations mentioned here means those not yet dispossessed even after the major war has been won. They must be cleared out or else they will be suffered by the Lord to be pests. Figuratively, they will be thorns and traps and snares. The book of the Bible to be studied next will demonstrate how true this threat proved to be.

Verse 14. *Going the way of all the earth.* This statement was made also by David. (1 Ki. 2: 2.) The same thought is expressed by Paul in Heb. 9: 27. Since the sin of our first parents and their expulsion from the garden and from the tree of life, the only consequence to follow is that of physical death. All the people of the earth must die. That is why the statement is used referred to above. The strong statement Joshua makes here of the fulfillment of God's promises is a repetition of what has been repeated many times. See comments on this line of thought at the verses of chapter 21: 42-45.

Verses 15, 16. God is faithful to carry out all his promises when the conditions on which they are made are properly met. He is just as prompt to carry out all his threats against those who violate his laws and who do not make the necessary amends for their shortcomings. To transgress the covenant means to go beyond it or to disobey its restrictions. In the case of the children of Israel this



transgression would especially consist in their going after the heathen gods of the land. God is a jealous God and will not tolerate this dividing of service to him. If his people become guilty of idolatry they will be punished severely. This punishment will extend unto the exile of the guilty nation into a heathen land.

### JOSHUA 24

Verse 1. The national encampment was not at Shechem, but at Gilgal. But it was the place where Joshua assembled the tribes of Israel to hear his farewell message. This city was of such great importance that I shall quote from Smith's Bible Dictionary a few lines. Incidentally, the reader will see in the quotation an interesting statement of the nearness to each other of the mountains Ebal and Gerizim which were used in the peculiar ceremony of the curses and blessings. (Deut. 27: 12, 13.) Here is the quotation: "Shechem. 1. An important city in central Palestine, in the valley between mounts Ebal and Gerizim, 34 miles north of Jerusalem and 7 miles southeast of Samaria. Its present name, *Nablus*, is a corruption of Neapolis, which succeeded the more ancient Shechem, and received its new name from Vespasian. On coins still extant it is called Flavia Neapolis. The situation of the town is one of surpassing beauty. It lies in a sheltered valley, protected by Gerizim on the south and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim, 800 feet higher still." What a wonderful spot for Joshua to choose at which to make this classical speech.

Verse 2. The word "flood" is from NAHAR and is the same as rendered "river" in ch. 1: 4, and means the Euphrates, since that was the river separating the ancient place of residences for these fathers from the land of the desert and Canaan. It is a singular fact that the ancestors of the children of Israel were idolaters. Not that they did not offer sacrifices on behalf of God, but they mixed the two. The images of these gods were in evidence among their descendants long afterward. We read of Rachel's stealing those of her father on their departure from Mesopotamia. (Gen. 31: 19.)

Verse 3. We understand that Abraham is to be included in the "fathers" of the preceding verse, for he is here so called. The word "flood" in this verse is from the same original as that in preceding verse. The verse makes a big jump in history, going from the call of Abraham to the birth of his son Isaac.

Verse 4. Not all of the branches of Abraham's seed are mentioned here as Joshua is not concerned at present with them. However, since the two sons, Esau and Jacob, were from the promised son of Abraham, mention is made of both. A short disposition is made of the history of Esau here by reference to an established site, Seir. The more important of the two sons, Jacob, went down into Egypt. This is a pursuing of the family history of the people of God whose descendants are now before Joshua.

Verse 5. This brief verse involves the history taking up Exodus 2 to 14 and gives us an indication of the brevity often used by the inspired writers.

Verses 6, 7. This is some more of the brevity of history. In the short passage here cited is couched the account of the final departure of Israel from the border line of Egypt, their experiences at, and in, and across the Red Sea and their dwelling in the wilderness, which covered 40 years.

Verse 8. While there was a specific race called Amorites, their unusual wickedness was such that the term came to be used with reference to many of the others then infesting the land to which the Israelites had to come. In this verse, reference is to the nations occupying the territory east of the Jordan and against which they first came. It especially here applies to Og and Sihon, whose land was taken from them and given to the people of God in the lifetime of Moses.

Verses 9, 10. Another concentration of history is seen here. The entire story of this passage requires the chapters 22, 23, 24 of Numbers to cover.

Verse 11. The reader should not forget that verse 2 of this chapter introduces the speaker of these several verses as the Lord. Joshua is relaying the speech, of course, but the pronouns of the first person refer to God. In this verse the Amorites are again mentioned, as they were, with reference to the territory on the east side. This is in agreement with the idea

mentioned a few times that the Amorites, while a distinct people to themselves, were so outstanding in wickedness that the term came to be used generally of evil people.

Verses 12, 13. The hornet or wasp was simply one of the visible means which the Lord used to accomplish his purpose. Of course the Israelites were expected to do their part but their sword and bow unaided by the Lord would not have accomplished the desired result. This is proved by the fact that their efforts failed after God withdrew his help later. While this paragraph is chiefly about the events on the west of the Jordan it incidentally reverts to the case of the two Amorite kings on the east, (Og and Sihon) to include them in the matter of the hornets.

Verse 14. The quotation from the Lord is dropped for the time being and Joshua directly exhorts the people to their duty. He tells them to put away the gods which their fathers had served on the other side of the flood (Euphrates), and in Egypt. The tendency toward idolatry was still manifest among them and some strong language is used.

Verse 15. A careful reading of this verse is necessary to avoid serious misunderstanding. Before telling them to take their choice between gods, he lays down the supposition that they do not intend to serve the Lord. Now then, if they decide to reject the Lord it is taken for granted they intend to serve idol gods. If so, then take their choice between the gods their fathers served the other side of the flood (Euphrates) and the gods of the Amorites or wicked nations in the land where they are now. That would be logical. If they are determined to be idolaters, then it would not make any difference as to which gods of the heathen they chose. But Joshua did not tell them to "take their choice" between good and evil, as it sometimes erroneously taught.

Verses 16-18. The people responded favorably and agreed to serve the Lord. They furthermore gave him credit for their successes in Egypt and the present country.

Verses 19, 20. These two verses must be considered together to avoid another misunderstanding. The central thought of the whole passage can be seen at a glance by segregating the words as follows: "Ye cannot serve the Lord," "if" "ye serve strange gods."

This doctrine is exactly the same as Jesus taught when he said "Ye cannot serve God and Mammon." (Matt. 6: 24.)

Verse 21. The people again insist on their determination to serve the Lord.

Verses 22-25. As visible evidence of their sincerity Joshua demands they put away the strange gods. They agreed and then he made a covenant to that effect with them.

Verses 26-28. Of course this covenant was a special agreement between the people and Joshua and attested by recording in a book and by erecting a stone or pillar. Upon the conclusion of this agreement the assembly was dismissed and the people returned to their various possessions.

Verses 29, 30. Some time after the events of the preceding paragraph the time came for Joshua to die. He was 110 years old at death. His burial took place in the spot having been assigned to him. (ch. 19: 50.)

Verse 31. The main thought we may get from this verse is that people seem to need the immediate influence of teachers and leaders to keep them in line. Hence, it can be understood why God has always had some lawful representative between him and his people, in all of the Dispensations.

Verse 32. The request made by Joseph is recorded in Gen. 50: 25 and is here being fulfilled. Paul refers to this subject in Heb. 11: 22.

Verse 33. High Priests served until death. (Num. 35: 25.) Now that Eleazar is dead his son, Phinehas, will serve in his stead.

## JUDGES 1

General remarks: On numerous occasions the children of Israel were told that God would give them success over the nations then occupying the land they were to possess. That promise was based on the condition that no mixing would be done with those idolatrous people. Persistent opposition against them must be maintained and no covenants were to be made. God would not do all of the work miraculously, but they must cooperate by fighting the enemy. It was also stated to them that if they failed to do their duty along this line, the nations would be suffered to remain in the land to become thorns and pests to them. This warning was overlooked and the children of Israel allowed the heathen nations to remain in the land. True to his warning, the Lord used these