

PETE BUMGARNER MINISTRIES

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JOSHUA

STUDY GUIDE



JOSHUA

SCRIPTURE READING

The Book of Joshua

THEME

The book of Joshua describes the conquests of Israel and the division of the land of Canaan. In the process of the various conquests and the dividing of the land, God remains the central figure.

I. INTRODUCTION

- A. Although the death of Joshua is recorded in the last chapter, Joshua is believed to be the author of this book.
- B. It is believed that the time period covered in the book of Joshua is approximately twenty-five years, from 1400 B.C. to 1375 B.C.
- C. The book of Joshua is named for Moses' successor, Joshua the son of Nun, who was also called "Hoshea," [Ho-she-a] or "Oshea." [O-she-a] (Numbers 13:8 & 16)
- D. Joshua served as Moses' minister and the leader of Israel's army.
- F. He was also one of the twelve spies who went in to observe and report on the land God had promised to the nation of Israel. (Numbers 13:1-16)
- G. God chose Joshua to succeed Moses and lead the descendants of Israel into the "Promised Land." (Numbers 27:15-23)
- H. Before his death, Moses laid hands on Joshua, thereby anointing him as his successor. (Deuteronomy 34:9)
- I. The name Joshua means "Jehovah will save." Joshua serves as a type of Christ; he led his nation into God's promised inheritance.

II. CHAPTER ONE

- A. After the death of Moses, God spoke to Joshua and commanded him to cross the Jordan River and to lead the nation of Israel into the “Promised Land.” (Joshua 1:1-2)
- B. God promised to give Joshua the territory upon which he would walk. This promise had previously been made to Moses, but disobedience kept him from entering the Promised Land. (Joshua 1:3)
- C. The boundaries for the promised territory extended from the wilderness and Lebanon as far the great River Euphrates, including all the land of the Hittites, and westward to the great sea. (Joshua 1:4)
- D. God declared unto Joshua that no man (enemy) would be able to stand before him all the days of his life. He assured Joshua that He would be with him as He was with Moses and that He would never leave him or forsake him. (Joshua 1:5)
- E. God instructed Joshua to be strong and of good courage and to divide the promised land among the tribes of the nation of Israel. (Joshua 1:6)
- F. To ensure that God’s promise would be fulfilled to Joshua, He instructed him to be strong and very courageous and to adhere to the law of Moses. (Joshua 1:7)
- G. The success of Joshua’s future was contingent upon his keeping the law of Moses. (Joshua 1:8)
 - 1. “The book of the law” was not to depart from Joshua’s mouth.
 - 2. Joshua was commanded to meditate upon the contents of the book of the law both day and night.
 - 3. The purpose for meditation is application. Revelation comes as a result of meditation. Revelation precedes application.
 - 4. Applying the law of Moses to his life was Joshua’s key to success.

- H. God reiterated the command to be strong and of good courage and declared that He would be with Joshua wherever he went. (Joshua 1:9)
- I. Acting upon God's instructions, Joshua told the officers of the people to prepare the Israelites for departure. (Joshua 1:10-11)
 - 1. Within three days the Israelites would cross the Jordan River and begin possessing the Promised Land.
 - 2. They were instructed to prepare food for the journey they were about to take.
- J. Joshua reminded the Reubenites, the Gadites, and the half tribe of Manasseh of the commandment given by Moses when they requested possession of the land east of the Jordan River for their inheritance. (Joshua 1:12-15)
 - 1. The wives, children, and livestock of these two and one-half tribes were permitted to stay east of the Jordan, but the armies of these tribes were to cross the Jordan River and assist the other tribes in obtaining their inheritance.
 - 2. When the other tribes had obtained their inheritance, the Reubenites, Gadites, and the half tribe of Manasseh would be free to return to their inheritance east of the Jordan River.
- K. The Reubenites, the Gadites, and the half tribe of Manasseh responded favorably to Joshua and pledged their loyalty to him, just as they had to Moses. They declared that anyone who rebelled against Joshua's command would be put to death. (Joshua 1:16-18)

III. CHAPTER TWO

- A. Joshua sent two men to Jericho to observe and to bring back an intelligence report concerning the city. (Joshua 2:1)
- B. The spies who went to Jericho stayed at Rahab [Ra'-hab] the harlot's house. (Joshua 2:1)

- C. Someone told the king of Jericho that the two Israelis had come into the city as spies. (Joshua 2:2)
- D. The king demanded that Rahab release these men into his custody. He told her that they were spies. (Joshua 2:3)
- E. Rahab hid the two men on the roof among stalks of flax and told the king they had been with her, but they left when it was dark. She encouraged the king to pursue them, suggesting that he would surely overtake them. (Joshua 2:4-6)
- F. Following Rahab's advice, the king sent a detachment to pursue the spies. The detachment went all the way to the Jordan River fords. (Joshua 2:7)
- G. After the detachment had left and the gates to the city had been closed, Rahab went up on the roof and talked with the spies. (Joshua 2:7-21)
 - 1. Rahab told the men that the Lord had given the land to them and that everyone was afraid of them. (Joshua 2:9)
 - 2. The inhabitants of Jericho had heard about the crossing of the Red Sea and the defeat of the two Amorite kings, Sihon and Og. (Joshua 2:10)
 - 3. When the inhabitants of Jericho heard about the experiences of Israel, they lost their courage. (Joshua 2:11)
 - 4. The God of Israel was recognized as the God in heaven and earth. (Joshua 2:11; Matthew 1:5; Hebrews 11:31)
 - 5. Rahab asked the spies to show kindness to her and her father's house, just as she had shown them kindness. (Joshua 2:12)
 - 6. Rahab requested that her father, mother, brothers, sisters, and their possessions be spared when the Israelis came to destroy the city. (Joshua 2:13)

- 7. In response to her plea, the spies made a conditional agreement with Rahab that they would honor her request if she did not tell anyone why they were there. (Joshua 2:14)
- 8. These men also assured Rahab that when God gave them the city, they would demonstrate kindness and honesty to her. (Joshua 2:14)
- H. Rahab assisted the spies in their escape by using a cord (rope) to let them down through a window. Her house was on the city wall. (Joshua 2:15)
- I. Rahab instructed the spies to go to the mountains and hide for three days to avoid meeting those who were looking for them. (Joshua 2:16)
- J. The spies made an agreement with Rahab stating that, unless the scarlet cord which she had used to lower them down the wall was tied to the window and unless all her family was in her house, they would not be responsible for their lives. (Joshua 2:17-18)
- K. The spies declared that any member of Rahab's family who went outside the door of her house was not their responsibility; however, they would be responsible for all those who were with Rahab in her house. (Joshua 2:19)
- L. The spies declared unto Rahab that the oath made to her by them would be annulled if she disclosed their reason for being in Jericho. (Joshua 2:20)
- M. Rahab agreed to the spies' statement, sent them away, and tied the scarlet cord to her window. (Joshua 2:21)
- N. The spies followed Rahab's advice and hid in the mountains for three days before returning to Joshua. Their pursuers did not find them. (Joshua 2:22)
- O. When the two men returned from their assignment, they told Joshua all that had happened to them. (Joshua 2:23)
- P. The spies gave Joshua the following faith-filled report, "Truly the Lord has delivered all the land into our hands, for indeed the inhabitants of the country are fainthearted because of us." (Joshua 2:24)

IV. CHAPTER THREE

- A. Upon hearing the report of the spies, Joshua led the Israelites from Shittim [Shit'-tim] to the Jordan River. They camped at the Jordan River before crossing. (Joshua 3:1)
- B. After three days at the Jordan River, the officers went throughout the camp of Israel preparing the people for the crossing of Jordan. (Joshua 3:2)
- C. The Ark of the Covenant, which was carried by the Levite priests, was to set out first, and the people were to follow. (Joshua 3:3)
 - 1. The Israelites were instructed to keep a distance of 2,000 cubits (approximately 3,000 feet) between them and the Ark of the Covenant. (Joshua 3:4)
 - 2. The Ark of the Covenant, which symbolizes the presence of God, was leading the people in a way that they had not previously known. (Joshua 3:4)
- D. Joshua instructed the people to cleanse themselves in preparation for the wonders that the Lord would do the following day. (Joshua 3:5)
- E. Joshua commanded the priests to take up the Ark of the Covenant and to go before the people. (Joshua 3:6)
- F. Before Israel crossed over the Jordan River, God (Jehovah) declared unto Joshua that He would begin to exalt him in the eyes of all Israel so they would know that God was with him, just as He had been with Moses. (Joshua 3:7)
- G. God gave Joshua the procedure for crossing the Jordan River. (Joshua 3:8)
 - 1. The procedure for crossing the Jordan River was different from the procedure for crossing the Red Sea.
 - a. God commanded Moses to stretch out his rod over the Red Sea, at which time the waters parted and the people crossed the sea on dry land. (Exodus 14:15-16 & 21-22)

- b. God commanded Joshua to direct the priests to enter into the waters of the Jordan River; afterwards, the waters parted and the people walked across on dry land. (Joshua 3:7-8)
- 2. Unlike the parting of the waters of the Red Sea, the parting of the Jordan River did not occur until the priests entered the waters, which were at flood stage. (Joshua 3:15)

H. Joshua called the Israelites to him, sharing with them the things that God had spoken unto him. (Joshua 3:9)

I. Before the Jordan River was parted, Joshua declared what was going to happen and how it was going to take place. (Joshua 3:10)

J. He declared that the parting of the Jordan River was an assurance that God was among them and that He would drive out the Canaanites [Kane'-un-ites], the Hittites [Hit'-tites], the Hivites [High'-vites], the Perizzites [Per'-uh-zites], the Gergashites [Gur'-gah-shites], the Amorites [Am'-o-rites], and the Jebusites [Jeb'-u-sites] from the land. (Joshua 3:10)

K. Joshua told the people that “the Ark of the Covenant of the Lord of all the earth” was going into the Jordan River before them. (Joshua 3:11)

L. He instructed the Israelites to select twelve men, one from each of the twelve tribes of Israel. (Joshua 3:12)

M. Joshua declared that, as soon as the feet of the priests who were carrying the Ark of the Covenant rested in the waters of Jordan, the waters would divide. The waters that were coming from upstream would stand as a heap. (Joshua 3:13)

N. The words that Joshua had declared to the people came to pass, just as he had spoken. (Joshua 3:14-17)

- 1. The priests who bore the Ark of the Covenant went before the people.
- 2. The priests carried the Ark of the Covenant into the waters of the Jordan River.

3. This phenomenon occurred at the time of harvest, when the Jordan River was at flood stage. (Joshua 3:15)
4. When the feet of the priests who were bearing the Ark of the Covenant entered into the edge of the water, the water flowing from upstream stood still and rose up in a heap as far away as the city of Adam. (Joshua 3:16)
 - a. Adam is a city in Palestine near Zaretan.
 - b. The waters that normally flowed through the plain into the Salt Sea were cut off.
5. The nation of Israel crossed the Jordan River opposite of, or in front of, Jericho. (Joshua 3:16)
6. The priests who were carrying the Ark of the Covenant stood firm on **dry ground** until the entire nation of Israel had crossed the Jordan River. (Joshua 3:17)

V. CHAPTER FOUR

- A. After all the Israelites had crossed over the Jordan River, the Lord instructed Joshua to select twelve men, one from each of the tribes of Israel, and command them to take twelve stones out of the middle of the river where the priests stood and to carry them to their camp location, where they were to remain. (Joshua 4:1-3)
- B. Joshua followed the Lord's instructions, selecting twelve men and instructing them to take twelve stones (each man a stone) from the Jordan River where the priests stood and to place them upon their shoulders. (Joshua 4:4-5)
- C. The stones were to serve as a sign of the parting of the Jordan River to the generations to come. (Joshua 4:6)
- D. The stones were to be a memorial that reminded the descendants of Israel that the Jordan River parted when the Ark of the Covenant was carried into the waters, and the descendants of Israel crossed to the other side. (Joshua 4:7)

- E. The descendants of Israel obeyed Joshua's command and brought the stones into the camp. (Joshua 4:8)
- F. Joshua took the twelve stones that were taken from the Jordan River and set them up as a memorial. Those stones were still in place at the time of the writing of this book. (Joshua 4:9)
- G. The priests who bore the Ark of the Covenant stood in the middle of the Jordan River until everything commanded by God had been accomplished and all the descendants of Israel had hurriedly crossed to the other side. (Joshua 4:10)
- H. After all the people had crossed the Jordan River, the priests who carried the Ark of the Covenant crossed to the other side in the presence of the descendants of Israel. (Joshua 4:11)
- I. Approximately 40,000 men of Reuben, Gad, and the half tribe of Manasseh crossed over the Jordan to the plains of Jericho [Jer'-i-ko] armed and ready for battle, just as Moses had instructed them. (Joshua 4:12-13)
- J. The day the Jordan River parted and the descendants of Israel crossed to the other side, God caused Joshua to be honored and revered by the people, like his predecessor Moses. This respect continued as long as he lived. (Joshua 4:14)
- K. At God's instruction, Joshua commanded the priests who carried the Ark of the Covenant to come up out of the Jordan River. (Joshua 4:15)
- L. When the priests came out of the Jordan River and were safely on the shore, the waters of the Jordan River returned to their place and overflowed all its banks **as before**. (Joshua 4:16-18)
- M. The Israelites crossed the Jordan River on the **tenth day of the first month** and camped in Gilgal, which is on the eastern border of Jericho. (Joshua 4:19)
- N. The twelve stones that were taken from the Jordan River were set up in Gilgal [Gil'-gal] by Joshua. (Joshua 4:20)

- O. After setting up the stones, Joshua instructed the descendants of Israel concerning the memorial. (Joshua 4:21-24)
 - 1. The stones would inevitably provoke the Israelites to ask about their significance.
 - 2. The memorial of stones was used as a tool to teach about the faithfulness and power of God.
 - 3. This generation of Israelites witnessed the parting of the Jordan River and crossed over on dry land, just as the previous generation had witnessed the parting of the Red Sea and crossed it on dry land.
 - 4. These stones served as a testimony to all the people on earth of God's power and a reminder for His people to fear Him.

VI. CHAPTER FIVE

- A. All the kings of the Amorites who were on the west side of the Jordan River and all the kings of the Canaanites who were by the sea heard what the Lord had done to the Jordan River so that the Israelites could cross to the other side. (Joshua 5:1)
- B. When these kings heard the news of this phenomenon, they were extremely fearful and lost courage. (Joshua 5:1)
- C. After Joshua crossed the Jordan River, God commanded him to make cutting instruments of stone to circumcise the sons of Israel. Joshua obeyed. (Joshua 5:2-3)
- D. All the men of war who came out of Egypt had died in the wilderness. (Joshua 5:4)
- E. All the males who came out of Egypt were circumcised, but those who were born in the wilderness had not been circumcised. (Joshua 5:5)
- F. The children of Israel remained in the wilderness until all the men of war died—a period of forty years. (Joshua 5:6)
 - 1. These men died because they would not obey God and enter into the Promised Land.

2. Refusal to obey God brought forth the judgment of God upon the nation of Israel, especially the men.

G. Joshua obeyed God and had all the males circumcised. (Joshua 5:7)

H. The Israelites did not break camp until the men who had been circumcised were healed. (Joshua 5:8)

I. After the Israelite males were circumcised, God spoke to Joshua and declared that the disgrace of Egypt had been removed from them. (Joshua 5:9)

J. They named the place where they were staying Gilgal, which means “to roll.” (Joshua 5:9)

K. The Israelites remained in Gilgal and observed the Passover in the plains of Jericho on the evening of the **fourteenth day of the first month**. (Numbers 28:16; Joshua 4:19; Joshua 5:10)

L. The day after Passover, the Israelites ate the produce of the land, unleavened bread and parched grain. (Joshua 5:11)

M. The manna, which came down from heaven, ceased the day after the Israelites ate of the produce of the Promised Land; they continued to eat the food of the land that year. (Joshua 5:12)

N. When Joshua came near Jericho, He saw a man standing in front of him with his sword drawn. Joshua asked him if he was for the Israelites or if he was for their adversaries. (Joshua 5:13)

1. The man identified himself as the Commander of the Lord’s army. (Joshua 5:14)
2. Joshua fell to the ground and worshipped.
3. Afterwards, he asked what instructions He had for him.
4. The Commander of the Lord’s army told Joshua to remove his shoes because he was standing on holy ground. Joshua obeyed.

VII. CHAPTER SIX

- A. The city of Jericho was securely closed because of the Israelites. No one went out or came into the city. (Joshua 6:1)
- B. God told Joshua that He had given him Jericho, its king, and its military forces. (Joshua 6:2)
- C. God instructed Joshua to march his army, with the priests and the Ark of the Covenant, around the city of Jericho one time a day for six days. (Joshua 6:3)
- D. The seventh day, the Israeli army and priests were to march around the city seven times. (Joshua 6:4)
- E. Seven priests with trumpets made of ram's horns were to go before the Ark of the Covenant and blow their trumpets. (Joshua 6:4)
- F. When the army heard the priests blow a long blast on the trumpets, they were to shout. At this time, the walls of Jericho would fall and they were to enter the city. (Joshua 6:5)
- G. Joshua the son of Nun called the priests and instructed them to carry the Ark of the Covenant and to appoint seven priests with trumpets made from ram horns to go before them. (Joshua 6:6)
- H. Joshua commanded the people to march around the city. The armed men were instructed to go in front of the Ark of the Covenant. (Joshua 6:7)
- I. The priests and the Israeli army got into position and carried out Joshua's command. The priests who went before the Ark of the Covenant began blowing their trumpets. (Joshua 6:8)
- J. The armed men went before the priests, who were continually blowing their trumpets, and a rear guard followed the Ark of the Covenant. (Joshua 6:9)
- K. Joshua had previously instructed the people not to let their voice be heard until he gave the command for them to shout. (Joshua 6:10)

- L. The Israeli army and the Ark of the Covenant, carried by the priests, circled the city one time and came back to camp. (Joshua 6:11)
- M. Joshua got up early in the morning, and the priests took up the Ark of the Covenant. (Joshua 6:12)
- N. The seven priests who went before the Ark of the Covenant to blow the trumpets made of ram's horns blew their trumpets continually as they walked around the city. (Joshua 6:13)
- O. The Israeli army went before the priests who were blowing the trumpets, and the rear guard followed the Ark of the Covenant. (Joshua 6:13)
- P. The second day they circled the city one time and returned to camp. For six days, they circled the city one time and returned to camp. (Joshua 6:14)
- Q. The seventh day, they arose at dawn and marched around the city in the same manner as they had done before, but this time they marched around the city seven times. (Joshua 6:15)
- R. As the priests blew their trumpets the seventh time they marched around the city, Joshua commanded the people to shout, declaring that the Lord had given them the city. (Joshua 6:16)
- S. Joshua declared that the city of Jericho and all its inhabitants, with the exception of Rahab the harlot and her family, would be devoted to the Lord for destruction. (Joshua 6:17)
- T. Rahab and her family were saved because she had saved the lives of the two spies by hiding them. (Joshua 6:17)
- U. Joshua warned all the people to abstain from taking anything from Jericho because it was devoted to the Lord. All violators would incur a severe penalty, and the camp of Israel would be ill-affected. (Joshua 6:18)
- V. The silver and gold and the vessels of copper and iron were declared to be consecrated to the Lord, and they were to be brought into the treasury of the Lord. (Joshua 6:19)

- W. The people shouted as the priests blew their trumpets, and the walls of Jericho fell as a result of the shout. The troops entered in and captured the city. (Joshua 6:20)
- X. The Israelis destroyed all that was in the city, both people and animals. (Joshua 6:21)
- Y. Following Joshua's instructions, the two spies whom Rahab had hidden found her and her family and brought them out of the city away from the camp of Israel. (Joshua 6:22-23)
- Z. The Israelites burned the city of Jericho and everything in it except the silver and gold and the items made of copper and iron, which they placed in the treasury of the Lord. (Joshua 6:24)
- AA. Joshua spared Rahab because she hid the two spies and, at the time of the writing of this book, she still lived in Israel. (Joshua 6:25)
- BB. Joshua pronounced a curse on anyone who rebuilt the city of Jericho. The curse declared that the firstborn would die at the laying of the foundation and the youngest would die when he set its gates. (Joshua 6:26; I Kings 16:34)
- CC. The Lord was with Joshua, and his fame spread throughout all the country. (Joshua 6:27)

VIII. CHAPTER SEVEN

- A. God was angry with the nation of Israel because Achan [A'-kin] had taken some of the accursed things from Jericho. (Joshua 7:1)
- B. From Jericho, Joshua sent spies to Ai [A'-eye]. (Joshua 7:2)
- C. The spies returned to Joshua and recommended that he send only two or three thousand troops to attack Ai, which was small in number. (Joshua 7:3)
- D. About three thousand troops went up to attack Ai, but the troops from Ai chased them away, killing thirty-six Israeli soldiers. Israel became very fearful. (Joshua 7:4-5)

- E. Joshua and the elders of Israel tore their clothes and put dust on their heads, falling on their faces before the Ark of the Covenant until evening. (Joshua 7:6)
- F. Joshua prayed a prayer that accused God of being responsible for their defeat. (Joshua 7:7)
- G. He also felt that it would have been better had they not crossed the Jordan River. (Joshua 7:7)
- H. Joshua asked the Lord what he was supposed to say when Israel could not stand against the enemy. (Joshua 7:8)
- I. He was afraid that all the inhabitants of the land would hear of their defeat and come to destroy them. (Joshua 7:9)
- J. Joshua felt that the great name of God was about to be slandered. (Joshua 7:9)
- K. God spoke to Joshua and told him to get up. He asked him why he was lying on his face. (Joshua 7:10)
- L. God declared that Israel had sinned and violated the covenant by taking some of the items that were devoted to Him. He further stated that these stolen items were in their possession. (Joshua 7:11)
- M. God made known to Joshua that the reason the Israelites could not stand before their enemy was because of their sin. (Joshua 7:12)
- N. God told Joshua that, because of their sin, they were doomed to destruction. (Joshua 7:12)
- O. He declared that He would not be with them anymore unless they destroyed that which was cursed. (Joshua 7:12)
- P. God commanded Joshua to cleanse the people and to tell them to cleanse themselves for an appearance before the Lord the following day. He assured them that they could not stand before the enemy until they destroyed the accursed. (Joshua 7:13)

- Q. The following day a representative from each tribe would appear before the Lord. The tribe which the Lord selected would then appear by families. The family that was selected would appear by households, and the household that was selected would appear individually. (Joshua 7:14)
- R. The one found guilty of taking the forbidden items would be burned, he and all that he possessed. (Joshua 7:15)
- S. Joshua began early the next morning presenting the tribes of Israel before the Lord. (Joshua 7:16)
- T. The tribe of Judah was selected, and the family of the Zarhites [Zar'-heights] was selected from the tribe. Zabdi [Zab'-die] was selected from the family of the Zarhites, and Achan the grandson of Zabdi was found guilty. (Joshua 7:16-18)
- U. Joshua implored Achan to make a confession. (Joshua 7:19)
- V. Achan admitted his sin against God. He confessed to taking a Babylonian garment, two hundred shekels of silver, and a wedge of gold that weighed fifty shekels and hiding them under his tent. (Joshua 7:20-21)
- W. The men Joshua sent to Achan's tent found the items that Achan had stolen and brought them before the whole congregation of Israel. (Joshua 7:22-23)
- X. Joshua and all Israel took Achan, the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and all that he had to the Valley of Achor. (Joshua 7:24)
- Y. Joshua said to Achan, "Why have you troubled us? The Lord will trouble you this day." There they stoned them and burned them and all their possessions. (Joshua 7:25)
- Z. After destroying Achan and his possessions, they covered them with a large pile of stones and called the name of the place "Achor." (Joshua 7:26)

IX. CHAPTER EIGHT

- A. God spoke to Joshua, telling him not to be afraid. He commanded him to take the entire Israeli army and to destroy Ai, just as they had destroyed Jericho. (Joshua 8:1-2)
- B. They were permitted to take from Ai the goods and the cattle seized in the battle. (Joshua 8:2)
- C. God gave Joshua the battle strategy to use against Ai. (Joshua 8:2)
 - 1. Joshua selected thirty thousand mighty men of valor and sent them in the night to set an ambush against the city of Ai. (Joshua 8:3)
 - 2. He instructed these men to set the ambush close behind the city. (Joshua 8:4)
 - 3. Joshua and the remaining army would make their approach to the city, just as they had previously done. (Joshua 8:5)
 - 4. Their strategy was to retreat from the men of Ai who came out against them, drawing them away from the city so the ambush could go in and set the city on fire. (Joshua 8:6-8)
- D. The soldiers who went out to set the ambush stayed between Bethel and Ai. (Joshua 8:9)
- E. Early the next morning, Joshua and the remaining army went to the city of Ai and set up camp on the north side of the city. (Joshua 8:10-11)
- F. Joshua took about five thousand men and set an ambush on the west side of the city between Bethel and Ai. (Joshua 8:12)
- G. After strategically placing the army on the north and west sides of the city, Joshua went by night into the middle of the valley. (Joshua 8:13)

- H. When the king of Ai saw Joshua and his army in the valley, he mustered his army and went out to fight against the Israelites at a particular place in the plain, not knowing that an ambush was set against him. (Joshua 8:14)
- I. Joshua and his army retreated from the army of Ai as though they were beaten. The entire army of Ai pursued the retreating Israeli army. (Joshua 8:15-16)
- J. There was not a man left in Bethel or Ai who did not pursue the fleeing Israeli army; consequently, the city was left open. (Joshua 8:17)
- K. The Lord commanded Joshua to stretch out his spear toward Ai. When Joshua stretched out his spear, those who were lying in ambush arose. They went into the city of Ai and set it on fire. (Joshua 8:18-19)
- L. The men of Ai looked back and saw the city on fire. Joshua and his troops stopped their retreat and began to charge the enemy, killing the army of Ai. (Joshua 8:20-21)
- M. Those who had set the city on fire also came out against the army of Ai. Caught between the Israeli armies, the army of Ai was totally destroyed. (Joshua 8:22)
- N. The king of Ai was taken alive and brought to Joshua. (Joshua 8:23)
- O. Having killed all the people of Ai who had come out against them, the Israeli army entered the city of Ai and destroyed all its inhabitants. Approximately 12,000 people were killed. (Joshua 8:24-25)
- P. Joshua did not draw back his spear that he had stretched toward the city of Ai until all its inhabitants had been killed. (Joshua 8:26)
- Q. With the permission of the Lord, the Israelites took the cattle and items of value from the city of Ai as treasure for themselves. (Joshua 8:27)
- R. Joshua burned the city of Ai, leaving it a pile of ruins. At the time of the writing of the book of Joshua, Ai was still totally desolate. (Joshua 8:28)

- S. The king of Ai was hanged on a tree until the evening; afterwards, he was taken down, cast at the entrance of the gate of the city, and covered with a pile of stones. (Joshua 8:29)
- T. In obedience to the instructions of Moses, Joshua built an altar to the Lord God of Israel on Mount Ebal. The altar of stone was built according to the law of Moses, and sacrifices were offered to the Lord. (Joshua 8:30-31)
- U. In the presence of the children of Israel, he wrote on the stones of the altar a copy of the law of Moses. (Joshua 8:32)
- V. All Israel, including its elders, officers, and judges, stood on each side of the Ark of the Covenant, which was carried by the Levitical priests. (Joshua 8:33)
- W. Following the instructions of Moses, half of the people stood on the front side of Mount Gerizim and the other half stood on the front side of Mount Ebal. (Joshua 8:33; Deuteronomy 11:29; Deuteronomy 27:4-8)
- X. Joshua read all the words of the law of Moses, both the blessings and the cursings; he read everything that was written in the law of Moses to the entire assembly, women, children, and the foreigners who lived among them. (Joshua 8:34-35)

X. CHAPTER NINE

- A. When the kings who were occupying the land God had promised to the Israelites heard that the Israelites had crossed the Jordan River and defeated Jericho and Ai, they gathered together and joined forces to fight against Joshua and the Israelites. (Joshua 9:1-2)
- B. When the residents of Gibeon [Gib'-e-un] heard what the Israelites had done, they contrived a devious plan that would hopefully save their lives. (Joshua 9:3-15)
 - 1. They sent representatives who disguised themselves by wearing old, worn out clothes and by taking provisions that were old.

2. When they arrived at the Israeli camp, which was at Gilgal, they told Joshua and the men of Israel that they had come from a distant country.
3. Joshua and the men of Israel questioned the travelers, but the men lied to them.
4. Joshua and the men of Israel looked at the appearance of the men and their provisions, neglecting to ask counsel from God; consequently, they were deceived.
5. The Gibeonite men asked the Israelites to enter into a covenant with them, and they did.
6. Joshua and the leaders of Israel swore to the representatives from Gibeon that they would not destroy them.

C. Three days later, the Israelites learned that they had been deceived by the Gibeonites. (Joshua 9:16)

D. Gibeon [Gib'-eh-un], Chephirah [Kih-fye'-ruh], Beeroth [Be-uh-roth'], and Kirjath-jearim [Kir'-jath Jee'-uh-rim] are the cities that were included in the covenant. (Joshua 9:17)

E. Because of their covenant, the Israelite leaders spared the lives of the residents in these cities. (Joshua 9:18-27)

1. The people of Israel did not agree with the leaders' decision; they wanted to destroy them.
2. The leaders would not submit to the desire of the Israelites; however, they did make slaves of these people.
3. Joshua rebuked them for deceiving him and invoked a curse upon them, declaring that they would be slaves to the Israelites and that they would cut wood and draw water for the congregation and for the house of God.
4. The Gibeonites [Gib'-e-un-ites] offered no resistance and agreed to do as Joshua had declared.
5. God requires us to keep our covenants, even though they should not have been made. (II Samuel 21:1-7)

XI. CHAPTER TEN

- A. When Adoni-zedek [Ad-do'-ni Ze'-deck], who was the king of Jerusalem, heard that the Israelites had destroyed Ai and its king, Jericho and its king, and that Gibeon, which was a great city, had made a league with Israel, he persuaded Hoham [Ho'-ham], the king of Hebron [He'-brun], Piram [Pi'-ram], the king of Jarmuth [Jar'-muth], Japhia [Ja-fi'-a], the king of Lachish [Lay'-kish], and Debir [Dee'-bir], the king of Eglon [Egg'-lon], to join forces with him and attack Gibeon, which they did. (Joshua 10:1-5)
- B. The men of Gibeon sent word to Joshua asking him to save them from the five Amorite kings. (Joshua 10:6)
- C. Joshua responded by gathering the armies of Israel and going to Gibeon to defend them. (Joshua 10:7)
- D. The Lord spoke to Joshua, assuring him not to be afraid of the Amorite armies because He had given them into his hands and not one would be able to stand before him. (Joshua 10:8)
- E. Joshua's army marched all night and made a sudden attack on the Amorites. A great number of the Amorite soldiers were killed so the army retreated, but the Israeli army overtook them and killed them as far away as Azekah [A'-zek-ah] and Makkedah [Mak-ee'-dah]. (Joshua 10:9-10)
- F. The armies continued to flee from Israel and, at the descent of Beth-Horon [Beth'-ho'-ron], the Lord released hailstones upon the armies, killing more Amorite soldiers than the Israeli army had killed. (Joshua 10:11)
- G. It was during this battle that Joshua spoke to God, requesting that the sun stand still at Gibeon and the moon in the valley of Aijalon [A'-ja-lon]. God honored his request. (Joshua 10:12-13)
- H. It is recorded in the book of Jasher [Jay'-shur] that there has never been a day like that day when the sun stopped in the middle of the sky and did not go down for approximately a whole day. God listened to the voice of a man, and He personally fought for Israel. (Joshua 10:13-14)

- I. After the battle, Joshua and the Israeli armies returned to Gilgal, where the remaining Israelites were camped. (Joshua 10:15)
- J. Joshua was told that the five Amorite kings who led their armies against Gibeon were hiding in a cave at Makkedah. (Joshua 19:16-17)
- K. Joshua commanded that large stones be rolled over the opening of the cave and that some men guard the cave, but the remaining soldiers were to continue pursuing the enemy, attacking them from the rear, and preventing them from entering into the cities. (Joshua 10:18-19)
- L. The Israeli soldiers destroyed the remaining enemy armies, except for those who were able to escape to fortified cities. Afterward, they returned to camp at Makkedah. (Joshua 10:20-21)
- M. When Joshua and the army of Israel returned to Makkedah, Joshua commanded that the stones be removed from the cave and that the five kings be brought forth to him. (Joshua 10:22)
- N. When the five kings were brought forth, Joshua commanded the chief men of war to come and place their feet on the necks of these five captured kings. (Joshua 10:23-24)
- O. Joshua gave these men this assurance, “Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.” (Joshua 10:25)
- P. After this assuring act, Joshua killed the five kings and hung their bodies on five separate trees until evening. The bodies were then removed and buried in the cave at Makkedah, and the stones were once again placed over the opening of the cave. (Joshua 10:26-27)
- Q. On the same day that Joshua killed the five kings, he also destroyed the city of Makkedah and left no survivors. (Joshua 10:28)
- R. Joshua continued his conquest and destroyed the cities of Libnah [Lib'-na] and Lachish [La'-kish], leaving no survivors. (Joshua 10:29-32)

- S. Horam [Hor'-am], the king of Gezer [Geez'-er], came to Lachish [La'-kish] to fight for them, but the Israeli army killed Horam and his entire army, leaving no survivors. (Joshua 10:33)
- T. After destroying Lachish, Joshua led his army to Hebron and utterly destroyed them, leaving no survivors. (Joshua 10:34-37)
- U. From Hebron, they went to Debir and destroyed all its inhabitants. (Joshua 10:38-39)
- V. Joshua led his army throughout the land, destroying everyone in the hill country, the south (Negev), the lowland, and the slopes. Not a life was spared. From Kadesh-Barnea [Ka'-desh Bar'-ne-a] to Gaza [Gay'-zuh] and all the country of Goshen [Go'-shun] as far as Gibeon, Joshua and the Israeli army destroyed every living person, just as the Lord had commanded Joshua. Afterward, they returned to the camp at Gilgal. (Joshua 10:40-43)

XII. CHAPTER ELEVEN

- A. When Jabin [Jay'-ben], the king of Hazor [Hah'-zor], heard of Israel's conquests, he sent word to Jobab [Jo'-bab], the king of Madon [May'-dahn], to the king of Shimron [Sim'-ron], to the king of Achshaph [Ack'-shaf], and to the kings that were north of the mountains and to the kings in the plains south of Chinneroth [Sin'-uh-roth] and to the kings in the valley and to the kings in the borders of Dor [Door] on the west and to the Canaanite kings on the east and west and to the Amorites, the Hittites, the Perizzites, the Jebusites in the mountains, and to the Hivites under Hermon in the land of Mizpeh [Miz'-pah]. (Joshua 11:1-3)
- B. This great multitude of armies, equipped with horses and chariots, met together at the waters of Merom [Me'-rahm] to fight against Israel. (Joshua 11:4-5)
- C. The Lord spoke these words to Joshua, "Do not be afraid of them. By this time tomorrow, I will deliver all of them to Israel, they will be killed. You are to hamstring their horses and burn their chariots." (Joshua 11:6)

- D. Joshua led his army to the waters of Merom and made a sudden attack, defeating the armies that had come to fight against Israel. He pursued and overcame those who ran to Great Sidon [Sigh'-dun], Misrephoth-Maim [Miz'-ray-fahth-Ma'-im], and the valley of Mizpeth [Miz'-peth] to the east. He did not leave a survivor. (Joshua 11:7-8)
- E. In obedience to God's command, Joshua hamstrung the horses and burned the chariots. (Joshua 11:9)
- F. After defeating these allied armies, Joshua led his army to Hazor [Hay'-zar], which was the head of the kings who had come out to fight Israel, and killed everyone in the city, including the king, and burned the city. (Joshua 11:10-11)
- G. After destroying Hazor, Joshua captured all the cities of the kings who had come out to fight against him and killed every living inhabitant; however, he did not burn the cities. (Joshua 11:12-13)
- H. The Israeli armies took the spoil of these cities, including the cattle, but in obedience to Moses' command, they did not spare the life of anyone in these cities. Joshua fully obeyed Moses' command. (Joshua 11:14-15)
- I. The Israeli army, led by Joshua, took this entire land: the hill country, all the south (Negev), the whole region of Goshen, the western foothills, the Arabah [Air'-ah-bah] and the mountains of Israel with their foothills, from Mount Halak [Hah'-luhk], which rises toward Seir [See'-ur], to Baal Gad [Bay'-uhl-gad] in the Valley of Lebanon [Leb'-uh-nun] below Mount Hermon. He captured all their kings and struck them down, putting them to death. (Joshua 11:16-17)
- J. Joshua waged war against all these kings for a long time. Except for the Hivites living in Gibeon, not one city made a treaty of peace with the Israelites; they were all defeated in battle. The Lord put it in their hearts to fight against Israel, so that He could utterly destroy them, just as He had commanded Moses. (Joshua 11:18-20)

- K. At the time Israel was taking the land given unto them by God, Joshua led them against the Anakims [An'-uh-kims] from Hebron [He'-brun], Debir [De'-bir], Anab [A'-nab], the hill country of Judah, and the hill country of Israel. He utterly destroyed their cities and killed all the Anakims in the land of Israel. The only Anakims remaining lived in Gaza, Gath, and Ashdod [Ash'-dod]. (Joshua 11:21-22)
- L. Joshua took the whole land that God had promised Moses and divided it among the tribes of Israel; afterward, the land rested from war. (Joshua 11:23)

XIII. CHAPTER TWELVE

- A. The Israelites destroyed the inhabitants and possessed their land east of the Jordan River, from the valley of the Arnon [Are'-none] to Mount Hermon and all the Arabah [Air'-ah-bah] to the east.
 - 1. Sihon, the king of the Amorites, who lived in Hesbon, ruled from the valley of the Arnon to the brook Jabbok [Jab'-uk], which borders the Ammonites, and from the Arabah to the sea of Chinneroth toward the east and the sea of Arabah, the Salt Sea, east to Beth-jeshimoth [Beth-jesh'-ih-moth] and south to the foot of the slopes of Pisgah. (Joshua 12:2-3)
 - 2. Og, the king of Bashan, who was one of the remaining Rephaims (giants), lived at Ashtaroth [Ash'-ta-roth] and Edrei [Ed'-ree-i]. He ruled over Mount Hermon, Salcah [Sal'-kuh], and all Bashan from the border of the Geshurites [Jesh'-u-rites], the Maacathites [May-ak'-uh-thites], and half of Gilead to the border of Sihon, the king of Bashan. (Joshua 12:4-5)
 - 3. Moses took this territory and gave it to the Reubenites, the Gadites, and the half tribe of Manasseh as their possession. (Joshua 12:6)
- B. Under Joshua's leadership, the Israelites destroyed the inhabitants and possessed their land west of the Jordan River from Baal-gad, which is in the valley of Lebanon, to Mount Halak [Hah'-luk], which rises toward Mount Seir. The land was properly divided among the designated tribes west of the Jordan River. (Joshua 12:7)

1. The Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites were all destroyed or driven from their possessions. (Joshua 12:8)
2. Thirty-one kings were defeated by the Israeli Army: the king of Jericho [Jer'-i-ko]; the king of Ai [A'-eye]; the king of Jerusalem; the king of Hebron; the king of Jarmuth [Jar'-muth]; the king of Lachish [Lay'-kish]; the king of Eglon [Egg'-lon]; the king of Gezer [Gez'-er]; the king of Debir [De'-bir]; the king of Geder [Gee'dur]; the king of Hormah [Hor'-muh]; the king of Arad [A'-rad]; the king of Libnah [Lib'-nuh]; the king of Adullam [A-dull'-um]; the king of Makkedah [Ma-key'-duh]; the king of Bethel [Beth'el]; the king of Tappuah [Tap'-yoo-uh]; the king of Hepher [He'-fur]; the king of Aphek [A'-fek]; the king of Lasharon [La-shar'-uhn]; the king of Madon [May'-don]; the king of Hazor [Ha'-zor]; the king of Shimron-meron [Shim'-rone-Mir'-ahn]; the king of Achshaph [Ak'-shaf]; the king of Taanach [Tay'-uh-nak]; the king of Megiddo [Muh-gid'-doe]; the king of Kadesh [Kay-desh']; the king of Jokneam [Jok'-ne-am]; the king of Dor [Door]; the king of Goiim [Goy'-im]; and the king of Tirzah [Tir'-zuh]. (Joshua 12:9-24)

XIV. CHAPTER THIRTEEN

- A. When Joshua was old, the Lord spoke to him concerning the large portion of land which Israel had not yet possessed. (Joshua 13:1)
- B. The Israelites had not yet possessed the regions of the Philistines [Fi-lis'-teens], the regions of the Geshurites [Jesh'-u-rites] from the Shihor [Sigh'-hor], which is east of Egypt, to the border of Ekron [Ek'-ron] to the north, which is recognized as Canaanite territory. (Joshua 13:2-4)

- C. God commanded Joshua to allot the land to the nine and one-half tribes of Israel. He was instructed to drive the inhabitants, including the five lords of the Philistines and the Avites [Av'-ites], out of their territory. The five lords of the Philistines are as follows: the Gazathites [Gay'-zuh-thites]; the Ashdothites [Ash'-dod-thites]; the Eshkelonites [Esh'-kuh-lon-ites], the Gittites [Git'-tites], and the Ekronites [Ek'ron-ites]. This command also included all the land of the Canaanites and Mearah [Me'-a-rah] that belonged to the Sidonians all the way to Aphek [A'-fek] to the border of the Amorite and the land of the Giblites-Gib'-lights) and all Lebanon toward the east from Baal-gad below Mount Hermon to Hamath [Hay'-math]. (Joshua 13:4-7)
- D. The Reubenites, the Gadites, and the other half of the tribe of Manasseh had received their inheritance east of the Jordan River from Aroer [Ah-row'-ur] to Dibon [Die'-bon]. They inherited all the cities of Sihon, the Amorite king to the border of the Ammonites. It also included Gilead, the territory of the people of Geshur [Gee'-shur] and Maacah [May'-a-cah], all of Mount Hermon and all Bashan as far as Salcah [Sal'-kuh]. They inherited the entire kingdom of Og, who ruled Bashan. (Joshua 13:8-12)
- E. Although Moses had defeated and dispossessed these inhabitants, the Israelites did not drive out the Geshurites [Gesh'-u-rites] or the Maacathites [May-ak'-uh-thites]. They were cohabiting with Israel at the time the book of Joshua was written. (Joshua 13:13)
- F. The Levites were excluded when the land was divided among the tribes of Israel. By the command of God, the offerings brought to the Lord were their inheritance. (Joshua 13:14)

- G. The territory given to the tribe of Reuben was from Aroer [Ah-row'-ur], with the city in the middle of the valley of Arnon [Are'-none], all the plain by Medeba [Med'-uh-bah], Hesbon [Hesh'-bahn] and all its cities which are on the plain, Dibon [Die'-bon], Bamoth-baal [Bay'-moth-Bay-uhl], Beth-baal-meon [Beth'-Bay'-uhl-Me'-ahn], Jahazah [Juh-hay'-zuh], Kedemoth [Ked-uh-moth], Mephaath [Mef'-a-ath], Kirjathaim [Kir-jath'-a-um], Sibmah [Sib'-ma], Zereth-shahar [Ze-reth'-shay'-har], Bethpeor [Beth-pea'-oar], the slopes of Pisgah [Piz'-guh], Beth-jeshimoth [Beth-jesh'-i-moth], all the cities of the plain, and all the kingdom of Sihon. The border of the Reubenites was the Jordan River. The land was distributed among the families of Reuben. (Joshua 13:15-23)
- H. Under the leadership of Moses, the princes of Midian [Mid'-i-an], Evi [E'-vi], Rekem [Re'-kim], Zur, Hur, and Reba had been slain. Balaam, the son of Beor, had been killed also. (Joshua 13:21-22)
- I. The territory allotted to the tribe of Gad included Jazer [Jay'-zer], all the cities of Gilead, half the land of the Ammonites, extending to Aroer [Ah'-row-er] which is before Rabbah [Rab'-uh], and from Hesbon [Hesh'-bon] to Ramath-mizpeh [Ray'-muth Miz'-puh] and Betonim [Bet'-o-nim] and from Mahanaim [May-ha-na'-im] to the border of Debir [De'-bir] and in the valley, Beth-nimrah [Beth'-nim'-rah], Succoth [Suck'-oth], Zaphon [Zay'-fun], which is the remaining kingdom of Sihon [Sigh'-hon]. The Jordan River served as the border for the tribe of Gad. This land was distributed among the families of Gad. (Joshua 13:23-28)
- J. The territory given unto the half tribe of Manasseh started from Mahanaim [May-ha-na'-im] and included all the kingdom of Og. Included were all the towns of Jair [Jay'-ur], sixty cities, half of Gilead [Gill'-e-ad], including Ashtaroth [Ash'-tah-roth] and Edrei [Ed'-re-i]. This inheritance was given to Machir [May'-kir], the son of Manasseh, to be distributed according to their families. (Joshua 13:29-31)
- K. Moses had distributed the territory east of the Jordan River to the tribes of Reuben, Gad, and the half tribe of Manasseh while he was still living. (Joshua 13:32)

- L. Moses did not distribute any territory to the tribe of Levi because the God of Israel promised to be their inheritance. (Joshua 13:33)

XV. CHAPTER FOURTEEN

- A. The land of Canaan, which was inherited by the Israelites, is specifically mentioned by cities and areas in chapter thirteen. (Joshua 14:1-3)
- B. The sons of Joseph represented two tribes, Ephraim and Manasseh. (Joshua 14:4)
- C. The Levites were not allotted a territorial inheritance; however, they were given cities and pastures where they could live and raise their livestock. (Joshua 14:4)
- D. The Israelites divided the land according to the instructions given by God to Moses. (Joshua 14:5)
- E. While in Gilgal, Caleb, the son of Jephunneh the Kenizzite, came to Joshua and reminded him of the time they went into the Promised Land as spies and of the word that the Lord had spoken unto Moses in Kadesh-barnea concerning them. (Joshua 14:6)
- F. Caleb was forty years old when he went from Kadesh-barnea into the Promised Land as a spy and brought back a good report. (Joshua 14:7)
- G. The ten other spies gave a report that caused the people to fear, but Caleb testified that he had fully followed the Lord. (Joshua 14:8)
- H. Because of Caleb's faithfulness to God, Moses swore to him that the land upon which he had walked would be an inheritance for him and his children forever. (Joshua 14:9)
- I. Caleb stated that he had lived another forty-five years and that he was now eighty-five years old. (Joshua 14:10)
- J. Caleb assured Joshua that he was just as strong at eighty-five as he was at forty. (Joshua 14:11)

- K. Caleb requested that Joshua give him the mountain that contained the giants and fortified cities and that with God's help, he would drive them out of the land. (Joshua 14:12)
- L. Joshua blessed Caleb and gave unto him Hebron, which was formerly called Kirjath-arba [Kir'-jath-Ar'-bah], as his inheritance. Arba was the greatest man from the Anakims [An'-uh-kims] (giants). (Joshua 14:13-15)
- M. After Caleb received his possession, the land had rest from war. (Joshua 14:15)

XVI. CHAPTER FIFTEEN

- A. Verses one through twelve describe the boundaries of Judah's allotment of the Promised Land.
 - 1. The southern border is described as follows:
 - a. The extreme southern border of Judah extended to the border of Edom at the wilderness of Zin.
 - b. Their southern border began at the shore of the Salt Sea, from the bay that faces southward. (Joshua 15:2)
 - c. It extended to the southern side of the Ascent of Akrabbim [A-krab'-im], passed along to Zin, ascended on the south side of Kadesh Barnea, passed along to Hezron, went up to Adar [A'-dar], and went around to Karkaa [Kar'-kay].
 - d. From Karkaa, it passed toward Azmon [Az'-mon] and went out to the Brook of Egypt, and the border ended at the sea.
 - 2. The eastern border is described as follows:
 - a. The eastern border was the Salt Sea as far as the mouth of the Jordan River.
 - b. The border on the northern quarter began at the bay of the sea at the mouth of the Jordan.

- c. The border went up to Beth Hoglah [Beth-Hog'-la] and passed north of Beth Arabah [Beth-Ar'-a-bah].
- d. The border went up to the stone of Bohan [Bo'-han], the son of Reuben.
- e. The border went up toward Debir from the Valley of Achor [A'-kor] and turned northward toward Gilgal [Gill'-gal], which is before the Ascent of Adummim [A-dum'-im], which is on the south side of the valley.
- f. The border continued toward the waters of En-Shemesh [En-She'-mesh] and ended at En Rogel [En-Row'-guhl].
- g. The border went up by the Valley of the Son of Hinnom [Hin'-om] to the southern slope of the Jebusite [Jeb'-yoo-site] city, Jerusalem.
- h. The border went up to the top of the mountain that lies before the Valley of Hinnom westward, which is at the end of the Valley of Rephaim [Ref'-a-im] northward.
- i. The border was drawn from the top of the hill unto the fountain of the water of Nephtoah [Nef-toe'-uh], and went out to the cities of mount Ephron [E'-fron]; and the border was drawn to Baalah [Bay'-ah-lah], which is Kirjath-jearim [Kir'-jath Gee'-uh-rim].
- j. The border compassed from Baalah westward unto mount Seir, and passed along unto the side of Mount Jearim [Jee'-uh-rim], which is Chesalon [Kess'-uh-lon], on the north side, and went down to Beth-shemesh [Beth'-She'-mesh], and passed on to Timnah [Tim'-nuh].
- k. The border went out unto the side of Ekron northward: and the border was drawn to Shicron [Shi'-cron], and passed along to mount Baalah, and went out unto Jabneel [Jab'-nil]; and the goings out of the border were at the sea.

3. The western border is described as follows:

- a. The west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.
- b. Caleb, the son of Jephunneh [Je-fun'-nuh], was given Kirjath Arba [Kir'-jath Ar'-buh], which is Hebron. Arba was the father of Anak. (Joshua 15:13)
 - (1) Caleb drove out the three sons of Anak, Sheshai [She'-shi], Ahiman [A-hi'-man], and Talmai [Tal'mi]. (Joshua 15:14)
 - (2) Afterwards, he went up against Debir, which was formerly called Kirjath Sepher [Ker-yaf'-Sef'-er]. Caleb offered his daughter as wife to the man who would take Kirjath Sepher. Othniel [Oth'-ni-el], the son of Kenaz [Ke'-naz], who was the brother of Caleb, accepted the challenge and conquered Kirjath Sepher. (Joshua 15:15-17)
 - (3) At the request of his daughter Achsah [Ak'-sah], Caleb gave her springs of water. (Joshua 15:18-19)

4. Verses twenty through sixty-two describe Judah's inheritance by territory and cities.

B. The children of Judah failed to drive out the Jebusites from the land of their inheritance; consequently, the Jebusites continued to live in the land of Judah's inheritance. (Joshua 15:63).

XVII. CHAPTER SIXTEEN

A. The allotment given to the children of Joseph began at the Jordan River and went up to the waters of Jericho on the east to the wilderness that goes up from Jericho through the mountains to Bethel, then went out from Bethel to Luz, passed along to the borders of Archi [Ar'-ki] to Ataroth [At'-a-roth], and went down westward to the territory of Japhleti [Jaf-lee'-ti], as far as the territory of Lower Beth-horon to Gezer: and it ended at the sea. (Joshua 16:1-3)

- B. The boundaries for the children of Joseph were divided into two territories, one for the tribe of Ephraim and the other for the half tribe of Manasseh.
- C. The allotment given to the children of Ephraim on the east side was Ataroth-Addar [At'-a-rath-A'-dar], unto Beth-horon the upper; And the border went out toward the sea to Michmethah [Mick'-meh-thah] on the north side; and the border went about eastward unto Taanath-Shiloh [Tay'-uh-nath Shy'-low], and passed by it on the east to Janohah [Jah-no'-huh]; And it went down from Janohah to Ataroth [At'-ah-roth], and to Naarath [Nay'-a-rath], and came to Jericho, and went out at Jordan. The border went out from Tappuah westward unto the River Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. The separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. (Joshua 16:5-9)
- D. The Ephraimites failed to drive out the Canaanites who dwelt in Gezer. (Joshua 16:10)

XVIII. CHAPTER SEVENTEEN

- A. The family of Machir [May'-kir], who was Manasseh's oldest son, was given Gilead and Bashan, which was on the east side of the Jordan River. (Joshua 17:1, & 5)
- B. The rest of Manasseh's inheritance was divided among the remaining families. (Joshua 17:2)
- C. Zelophehad [Zee'-low-fee-had], the son of Hepher [Hee'-fur], did not have any sons, but he had five daughters, Mahlah [Mah'-luh], Noah [No'-uh], Hoglah [Hog'-luh], Milcah [Mill'-kuh], and Tirzah [Tur'-zuh]. (Joshua 17: 3)
- D. The five daughters of Zelophehad came to Joshua, Eleazar, and other officials and reminded them of God's instructions to Moses' concerning their inheritance. Joshua did as the Lord commanded Moses, giving the daughters of Zelophehad an inheritance among their brothers. (Joshua 17:4; Numbers 27:2-11)

- E. The allotted territory of Manasseh was from Asher to Michmethath [Mick'-me-thath], that lies east of Shechem [Shek'-um]; and the border went along south to the inhabitants of En Tappuah [En' Top-pew'-ah]. Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh belonged to the children of Ephraim. And the border descended to the Brook Kanah, southward to the brook. These cities of Ephraim are among the cities of Manasseh. The border of Manasseh was on the north side of the brook; and it ended at the sea. Southward it was Ephraim's, northward it was Manasseh's, and the sea was its border. Manasseh's territory was adjoining Asher on the north and Issachar on the east. And in Issachar and in Asher, Manasseh had Beth Shean [Beth Sheen] and its towns, Ibleam [Ib'-li-um] and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach [Tay'-uh-nak] and its towns, and the inhabitants of Megiddo [Me-gid'-doe] and its towns—three hilly regions. (Joshua 17:7-11)
- F. Manasseh did not drive the Canaanites out of its inheritance, but he did put them under forced labor. (Joshua 17:12-13)
- G. The children of Joseph complained to Joshua that their territory was too small, so Joshua told them to clear the forest in the land of the Perizzites [Per'-uh-zites] and the giants and to drive out the Canaanites. (Joshua 17:14-18)

XIX. CHAPTER EIGHTEEN

- A. The whole congregation of Israel assembled in Shiloh and set up the tabernacle. (Joshua 18:1)
- B. Seven of the twelve tribes had not yet received their inheritance. (Joshua 18:2)
- C. Joshua asked these remaining tribes how long they were going to neglect possessing their inheritance. (Joshua 18:3)
- D. Joshua commanded that these seven tribes pick three men from each tribe to go throughout the remaining Promised Land, to survey it, and to divide the land into seven parts. (Joshua 18:4-5)

- E. Once the land was surveyed, the survey was to be brought Joshua, who would then assign the seven parts to the remaining seven tribes of Israel. (Joshua 18:6)
- F. The tribe of Levi did not receive a territorial inheritance. (Joshua 18:7)
- G. After making their survey of the land, the men brought their report to Joshua, who divided the territory. (Joshua 18:8-10)

H. When Joshua cast lots to see who would inherit what territory, the tribe of Benjamin came up first. The territory of their inheritance came out between the children of Judah and the children of Joseph. Their border on the north side began at the Jordan, and the border went up to the side of Jericho on the north, and went up through the mountains westward; it ended at the Wilderness of Beth Aven. The border went over from there toward Luz, to the side of Luz (which is Bethel) southward; and the border descended to Ataroth Addar, near the hill that lies on the south side of Lower Beth Horon. Then the border extended around the west side to the south, from the hill that lies before Beth Horon southward; and it ended at Kirjath Baal (which is Kirjath Jearim), a city of the children of Judah. This was the west side. The south side began at the end of Kirjath Jearim, and the border extended on the west and went out to the spring of the waters of Nephtoah [Nef-toe'-uh]. Then the border came down to the end of the mountain that lies before the Valley of the Son of Hinnom, which is in the Valley of the Rephaim on the north, descended to the Valley of Hinnom, to the side of the Jebusite city on the south, and descended to En Rogel. And it went around from the north, went out to En Shemesh, and extended toward Geliloth [Gel'-i-loth], which is before the Ascent of Adummim [A'-dum-im], and descended to the stone of Bohan the son of Reuben. Then it passed along toward the north side of Arabah, and went down to Arabah. And the border passed along to the north side of Beth Hoglah; then the border ended at the north bay at the Salt Sea, at the south end of the Jordan. This was the southern boundary. The Jordan was its border on the east side. This was the inheritance of the children of Benjamin, according to its boundaries all around, according to their families. Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, Beth Hoglah, Emek Keziz [E'-mek Key'-ziz], Beth Arabah, Zemaraim [Zem'-a-ray-im], Bethel, Avim, Parah [Pah'-rah], Ophrah [Ahf' rah], Chephar Haammoni [She'-fur Am'-o-ni], Ophni [Ahf'-ni], and Gaba [Gay'-buh]: twelve cities with their villages; Gibeon, Ramah, Beeroth, Mizpah, Chephirah [Ke'-fir-uh], Mozah [Mo'-za], Rekem [Re'-kem], Irpeel [Ur'-pe-el], Taralah [Tar'-uh-luh], Zelah [Zee'-lah], Eleph [E'-lef], Jebus [Jee'-buhs] (which is Jerusalem), Gibeath [Gib'-e-ath], and Kirjath [Kir'-jath]: fourteen cities with their villages. (Joshua 18:11-28)

XX. CHAPTER NINETEEN

A. The second lot came out for the tribe of Simeon. Their inheritance was **within** the inheritance of the children of Judah. They had in their inheritance Beersheba (Sheba), Moladah [Mo-lay'-dah], Hazar Shual [Hay'-zur], Balah [Bay'-luh], Ezem [E'-zum], Eltolad [El-toe'-lad], Bethul [Beth'-uhl], Hormah [Hor'-mah], Ziklag [Zik'-lag], Beth Marcaboth [Beth Mar'-ka-both], Hazar Susah [Hay'-zar Su'-sa], Beth Lebaoth [Beth Le-bay'-oth], and Sharuhem [Sha'-ru-hen]: thirteen cities and their villages; Ain [A'-in], Rimmon [Rim'-uhn], Ether [E'-thur], and Ashan [A'-shan]: four cities and their villages; and all the villages that were all around these cities as far as Baalath Beer [Bay'-uh-lath Be'-er], Ramah [Ray'-ma] of the South. The inheritance of the children of Simeon was included in the share of the children of Judah, for the share of the children of Judah was too much for them. Therefore the children of Simeon had their inheritance within the inheritance of that people. (Joshua 19:1-9; Genesis 49:5-7)

B. The third lot came out for the tribe of Zebulun. The border of their inheritance was as far as Sarid [Sar'-id]. Their border went toward the west and to Maralah [Mar'-ih-lah], went to Dabbasheth [Dab'-bah-sheth], and extended along the brook that is east of Jokneam [Jok'-nee-uhm]. Then from Sarid it went eastward toward the sunrise along the border of Chisloth Tabor [Kiss'-lahth Ta'-bor], and went out toward Daberath [Dab'-uh-rath], bypassing Japhia [Ja-fi'-uh]. And from there it passed along on the east of Gath Hepher [Gath Hee'-fur], toward Eth Kazin [Eth-kay'-zin], and extended to Rimmon [Rim'-un], which borders on Neah [Nee'-ah]. Then the border went around it on the north side of Hannathon [Han'-uh-thon], and it ended in the Valley of Jiphthah El [Jif'-thuh-el]. Included were Kattath [Kat'-ath], Nahallal [Nuh-hal'-al], Shimron [Shim'-ron], Idalah [Id'-uh-luh], and Bethlehem: twelve cities with their villages. (Joshua 19:10-16)

- C. The fourth lot came out for the tribe of Issachar. Their territory went to Jezreel [Jez'-reel], and included Chesulloth [Ke'-sul-oth], Shunem [Shoo'-num], Haphraim [Ha-a-ra'-um], Shion [Shi'-on], Anaharath [A-na'-ha-rath], Rabboth [Rab'-ith], Kishion [Kish'-ih-uhn], Abez [A'-bez], Remeth [Ree'-mith], En Gannim [In Gan'-im], En Haddah [In Had'-dah], and Beth Pazzez [Beth Paz'-ez]. And the border reached to Tabor [Tay'-bur], Shahazimah [Shay-uh-zu'-mah], and Beth Shemesh [Beth She'-mesh]; their border ended at the Jordan: sixteen cities with their villages. (Joshua 19:17-23)
- D. The fifth lot came out for the tribe of Asher. Their territory included Helkath [Hel'-kath], Hali [Hay'-lie], Beten [Be'-ten], Achshaph [Ak'-shaf], Alammelech [A-lam'-eh-lek], Amad [A'-mad], and Mishal [My'-shal]; it reached to Mount Carmel westward, along the Brook Shihor Libnath [Shy'-hor Lib'-nath]. It turned toward the sunrise to Beth Dagon [Beth Day'-gun]; and it reached to Zebulun and to the Valley of Jiphthah El [Jif'-thuh El], then northward beyond Beth Emek [Beth E'-mek] and Neiel [Nih-eye'-ull], bypassing Cabul [Ka-bul'] which was on the left, including Ebron [E'-brun], Rehob [Re'-hob], Hammon [Ham'-on], and Kanah [Kay'-na], as far as Greater Sidon [Si'-don]. And the border turned to Ramah [Ray'-ma] and to the fortified city of Tyre [Tire]; then the border turned to Hosah [Hoe'-sal], and ended at the sea by the region of Achzib [Ak'-zib]. Also Ummah [Um'-ma], Aphek [A'-fek], and Rehob [Re'-hob] were included: twenty-two cities with their villages. (Joshua 19:24-31)

E. The sixth lot came out for the tribe of Naphtali. Their border began at Heleph [He'-lef], enclosing the territory from the terebinth tree in Zaanannim [Za-a-nay'-im], Adami Nekeb [Ada'-mi Ne'-keb], and Jabneel [Jab'-ni-uhl], as far as Lakkum [Lak'-um]; it ended at the Jordan. From Heleph the border extended westward to Aznoth Tabor [Az'-noth Ta'-bor], and went out from there toward Hukkok [Huk'-ok]; it adjoined Zebulun on the south side and Asher on the west side, and ended at Judah by the Jordan toward the sunrise. And the fortified cities are Ziddim [Zid'-im], Zer [Zur], Hammath [Ham'-math], Rakkath [Rak'-kath], Chinnereth [Sin'-uh-roth], Adamah [Ad'-uh-mah], Ramah [Ray'-ma], Hazor [Ha'-zor], Kedesh [Ke'-desh], Edrei [Ed'-re-i], En Hazor [En Ha'-zor], Iron [Eye'-ron], Migdal El [Mig'-dal El], Horem [Hor'-em], Beth Anath [Beth Ay'-nath], and Beth Shemesh [Beth She'-mesh]: nineteen cities with their villages. (Joshua 19:32-39)

F. The seventh lot came out for the tribe of Dan. The territory of their inheritance was Zorah [Zo'-rah], Eshtaol [Esh'-taol], Ir Shemesh [Ir She'-mesh], Shaalabbin [Sha'-a-lab-in], Aijalon [A'-ja-lon], Jethlah [Jeth'-la], Elon [E'-lon], Timnah [Tim'-nah], Ekron [Ek'-ron], Eltekeh [El'-teh-keh], Gibbethon [Gib'-uh-thon], Baalath [Bay'-uh-lath], Jehud [Je'-hud], Bene Berak [Ben'-e Bay'-rak], Gath Rimmon [Gath Rim'-un], Me Jarkon [Me Jark'-on], and Rakkon [Rak'-un], with the region near Joppa. And the border of the children of Dan went beyond these, because the children of Dan went up to fight against Leshem [Leh'shem] and took it; and they struck it with the edge of the sword, took possession of it, and dwelt in it. They called Leshem, Dan, after the name of Dan their father. (Joshua 19:40-48)

G. When they had finished dividing the land as an inheritance according to their borders, the children of Israel gave an inheritance among them to Joshua the son of Nun. According to the word of the Lord, they gave him the city which he asked for, Timnath Serah [Tim'-nath Sir'-uh], in the mountains of Ephraim. He built the city and dwelt in it. (Joshua 19:49-50)

H. Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel divided the land as an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of meeting. (Joshua 19:51)

XXI. CHAPTER TWENTY

- A. God instructed Joshua to tell the Israelites to appoint for themselves cities of refuge as He had instructed Moses. (Joshua 20:1-2)
- B. The purpose for the cities of refuge was to protect one who killed someone accidentally or unintentionally. (Joshua 20:3)
 - 1. According to the law of Moses, one who killed someone could be killed by a close relative of the one who had been slain. (Numbers 35:9-28; Deuteronomy 19:1-7)
 - 2. One who had unintentionally killed someone and fled to a city of refuge had to remain inside the city until the death of the high priest. (Numbers 35:25-28; Joshua 20:6)
 - 3. The elders of the city of refuge judged between the killer and the avenger of blood. (Numbers 35:24-25; Deuteronomy 19:11-12; Joshua 20:4-5)
 - a. If the killer unintentionally killed, he was protected from the avenger of blood.
 - b. If the killer intentionally killed, he was turned over to the avenger of blood, who would kill him.
- C. The following cities were designated as cities of refuge:
 - 1. Kedesh, Shechem, and Kirjath Arba (Hebron) were the designated cities on the west side of the Jordan River. (Joshua 20:7)
 - 2. Bezer, Ramoth, and Golan were designated as cities of refuge on the east side of the Jordan River. (Joshua 20:8)

XXII. CHAPTER TWENTY ONE

- A. The Levites were not given a territorial inheritance; however, they were given cities and pasture land as God had instructed through Moses. (Joshua 21:1-3; Genesis 49:5-7)

B. The children of Aaron, who were Kohathites, received thirteen cities from the inheritance of Judah, Simeon, and Benjamin. (Joshua 21:4)

1. Kirjath Arba [Kir'-jath Ar'-bah] (Hebron), Libnah [Lib'-na], Jattir [Jat'-ur], Eshtemoa [Esh'-te-mo'-uh], Holon [Ho'-lon], Debir [De'-bir], Ain [A'-in], Juttah [Juh'-tuh], and Beth Shemesh [Beth She'-mesh] were the nine cities received from the tribes of Judah and Simeon, whose inheritance was in Judah's territory. (Joshua 21:9-16)
2. Gibeon [Gib'-e-un], Geba [Gee'-ba], Anathoth [An'-a-thoth], and Almon [Al'-mon] were the four cities received from the tribe of Benjamin. (Joshua 21:17-18)

C. The remaining Kohathite families received ten cities from the inheritance of Ephraim, Dan, and the half tribe of Manasseh. (Joshua 21:5)

1. Shechem [Shek'-um], Gezer [Gez'-er], Kibzaim [Kib'-za-im], and Beth Horon [Beth Ho'-ron] were the four cities received from the tribe of Ephraim. (Joshua 21:20-22)
2. Eltekeh [El'-te-keh], Gibbethon [Gib'-uh-thon], Aijalon [A'-ju-lon], and Gath Rimmon [Gath Rim'-mon] were the four cities received from the tribe of Dan. (Joshua 21:23-24)
3. Tanach [Ta'-nak] and Gath Rimmon [Gath Rim'-mon] were the two cities received from the half tribe of Manasseh. (Joshua 21:25)

D. The Gershonite families received thirteen cities from the inheritance of Issachar, Asher, Naphtali, and the half tribe of Manasseh. (Joshua 21:6)

1. Golan [Go'-lan] and Beesh Terah [Be'esh Te'-ra] were the two cities received from the half tribe of Manasseh. (Joshua 21:27)

- 2. Kishion [Kish'-i-on], Daberath [Dab'-ur rath], Jar-muth [Jar'-muth], and En Gannim [En Gan'-im] were the four cities received from the tribe of Issachar. (Joshua 21:28-29)
- 3. Mishal [Mi'-shal], Abdon [Ab'-don], Helkath [Hel'-kath], and Rehob [Re'-hob] were the four cities received from the tribe of Asher. (Joshua 21:30-31)
- 4. Kedesh [Key'-desh], Hammoth Dor [Ham'-oth Dor], and Kartan [Kar'-tan] were the three cities received from the tribe of Naphtali. (Joshua 21:32)

E. The Merarite families received twelve cities from the inheritance of Reuben, Gad, and Zebulun. (Joshua 21:7)

- 1. Jokneam [Jok'-ne-am], Kartah [Kar'-ta], Dimnah [Dim'-na], and Nahalal [Na'-ha-lal] were the four cities received from the tribe of Zebulun. (Joshua 21:34-35)
- 2. Bezer [Be'-zer], Jahaz [Ja'haz], Kedemoth [Ked-e-moth], and Mephaath [Mef'-a-af] were the four cities received from the tribe of Reuben. (Joshua 21:36-37)
- 3. Ramoth [Ray'-moth], Mahanaim [Ma-ha-nay'-im], Heshbon [Hesh'-bon], and Jazer [Jay'-zer] were the four cities received from the tribe of Gad. (Joshua 21:38-39)

F. Each of these 48 cities, with pasture land, was given to the Levites. (Joshua 21:8; Joshua 21:41-42)

G. God gave unto Israel all the land that He had promised them. (Joshua 21:43-44)

H. Every word that God had spoken to the children of Israel came to pass. (Joshua 21:45)

XXIII. CHAPTER TWENTY TWO

A. After possessing the land God gave to Israel, Joshua commended the tribes of Reuben and Gad and the half tribe of Manasseh and released them to return to their inheritance. (Joshua 22:1-4)

- B. Joshua reminded them to be certain to adhere to the law of Moses and to love and serve God with all their heart; afterwards, Joshua blessed them and sent them home. (Joshua 22:5- 6)
- C. Half of the tribe of Manasseh was given inheritance by Moses in Bashan, which is on the east side of the Jordan River. The other half was given inheritance by Joshua on the west side of the Jordan River. (Joshua 22: 7)
- D. The two and one-half tribes, Reuben, Gad, and Manasseh returned home with much riches which they had obtained from the enemies they had defeated. (Joshua 22:8-9)
- E. Before crossing the Jordan River, the Reubenites, the Gadites, and the half tribe of Manasseh built an altar that caused great concern to the remaining tribes of Israel. (Joshua 22:10-20)
 - 1. After hearing about the altar, Israel gather together at Shiloh to go to war against the two and one-half tribes.
 - 2. Before going to war, they sent an envoy to speak to the Reubenites, the Gadites, and the half tribe of Manasseh.
 - 3. Israel had misunderstood the intent of the altar. They thought these two and one-half tribes were engaging in idol worship.
 - 4. The Reubenites, the Gadites, and the half tribe of Manasseh explained their purpose for building the altar, which was a replica of the altar of the Lord. They had built it for a memorial so they would not become detached from the remaining tribes of Israel. (Joshua 22:21-29)
 - 5. After hearing the intent of the altar, Phinehas and the envoy were pleased and reported to the remaining tribes the good intention of the altar and everyone was satisfied that it would stand as a witness between the tribes of Israel on both the east and west sides of the Jordan River. (Joshua 2:30-34)

XXIV. CHAPTER TWENTY THREE

- A. As chapter twenty three opens, we find that Joshua is an old man who does not have many more years to live. (Joshua 23:1)
- B. Joshua gave an exhortation to the elders, heads, judges, and officers of Israel, reminding them of what God had done for them and what God would do for them if they would continue to serve Him. (Joshua 23:2-5)
- C. Joshua exhorted them to keep and do all that the law of Moses required and he exhorted them not even to mention the names of the gods of other nations. (Joshua 23:6-8)
- D. He reminded them that no one had been able to stand before them because the Lord had divinely intervened. He declared that one of them could put a thousand to flight because the Lord was fighting for them. (Joshua 23:9-10)
- E. Joshua warned them to love the Lord their God and to abstain from intermingling with the nations that God had instructed them to drive out of the land. (Joshua 23:11-12)
- F. Joshua declared that if they disobeyed God and intermingled with the inhabitants of the land, God would not drive these inhabitants from them. (Joshua 23:12-13)
- G. The inhabitants that were allowed to stay in the land would become snares for the Israelites. Joshua called them “scourges in their sides and thorns in their eyes.” (Joshua 23:13)
- H. Joshua spoke of his soon coming death and reminded the leaders that not one thing God had spoken to them had failed. God made good all of His promises. (Joshua 23:14)
- I. Joshua declared to them that, just as God had brought to pass all the good things that He promised, so He would bring harm to them and destroy them if they transgressed against the covenant of God. (Joshua 23:15-16)

XXV. CHAPTER TWENTY FOUR

- A. Joshua assembled the elders, heads, judges, and officers from every tribe in Israel and rehearsed all that God had done for them from the time of Abraham until the present time. (Joshua 24:1-13)
- B. Joshua exhorted these leaders to fear the Lord, to serve Him in sincerity and truth, and to put away other gods. They must serve the Lord exclusively. (Joshua 24:14)
- C. He brought them to a point of decision and demanded that they choose the God they were going to serve. He concluded by saying, “As for me and my house, we will serve the Lord.” (Joshua 24:15)
- D. The leaders declared that they would not serve any other god. They all agreed to serve the God Who had delivered Israel from bondage and had brought them into the land wherein they now dwelt. (Joshua 24:16-18)
- E. After hearing the response of these leaders, Joshua declared that they could not serve the Lord because He is a holy and jealous God, Who would not forgive theirs sins and transgressions. (Joshua 24:19)
- F. He warned them what would happen if they forsook the Lord. “He will turn and do you harm and consume you, after He has done you good.” (Joshua 24:20)
- G. The leaders insisted that they would serve the Lord. (Joshua 24:21)
- H. Joshua told these leaders that they were witnesses against themselves, and they agreed. (Joshua 24:22)
- I. After hearing their response, Joshua demanded that they put away all the foreign gods that were among them and that they turn their heart to the Lord God of Israel. (Joshua 24:23)
- J. Once again, the leaders reassured Joshua that they would serve the Lord and obey His voice. (Joshua 24:24)
- K. Joshua made a covenant with the people that day and wrote it in the Book of the Law of God. (Joshua 24:25-26)

- L. He set up a large stone by the sanctuary of the Lord as a witness to their covenant with the Lord; then he dismissed the assembly. (Joshua 24:26-28)
- M. Joshua was one hundred ten years old when he died. He was buried in the land he had inherited at Timnath Serah, which is in the mountains of Ephraim. (Joshua 24:29-30)
- N. Israel served God all the days of Joshua's leadership, and they continued to serve God until all the elders who out-lived Joshua died. (Joshua 24:31)
- O. The bones of Joseph, which the children of Israel brought up out of Egypt, were buried in Shechem, in a plot of ground which Jacob bought from the sons of Hamor the father of Shechem for an hundred pieces of silver. This land was part of the inheritance of the children of Joseph. (Joshua 24:32)
- P. Eleazar, the son of Aaron, died and was buried in a hill belonging to Phinehas his son, which was given to him in the mountains of Ephraim. (Joshua 24:33)