

Scripture Text Commentaries

Patrick Damonse

Ieso

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Patrick Damonse :: Study Guide for Ieso 1

ALEIM'S COMMISSION TO IESO

A. Introduction: A survey of the history of Isrhael from Egypt to Canaan.

1. Isrhael was delivered from Egypt's degrading bondage.

a. These were historical events, but they were not *only* historical. Aleim speaks through history to give an example of our deliverance from the degrading bondage of sin (as Paulo makes clear in 1 Corinthians 10:6 and 10:11).

b. The central act of redemption in the New Testament is the work of IESO on the tree. The central act of redemption in the Old Testament is the deliverance of Isrhael from Egypt.

2. Isrhael, led by MoUse, wandered in the Sinai wilderness.

a. During that time, Isrhael experienced supernatural providence such as the supply of manna, water from rocks, the pillar of cloud by day and fire by night, and so forth.

b. During that time, they also received Divine revelation - the Mosaic Law. Aleim communicated to them His holy standard.

3. The land of Canaan represents the *destination* of Aleim's people after they have been set free from degrading bondage.

a. Not our *ultimate* destination, as the famous hymns would have it. Those hymns suggest that Canaan represents *heaven*.

i. As the lines to *Swing Low, Sweet Chariot* go:

I looked over Jordan, and what did I see

Comin' for to carry me home?

A band of angels, comin' after me

Comin' for to carry me home.

b. Scripturally, the land over the Jordan - the Promised Land - does not speak of heaven. Hebrews 3-4 shows Canaan as a picture of the rest and victory that can be enjoyed by every believer.

i. In this sense, F. B. Meyer connects the Book of Ieso with the Book of Ephesians. Both describe a spiritual walk of promise, wealth, and victory that are ours with IESO.

c. This also shows that the deliverance from Egypt was only in preparation for the enjoyment of Canaan. In our Follower life, we are *brought out* of sin so that we might be *brought in* to abundant life. The wilderness is never Aleim's permanent destination for us.

d. Even as an entire generation of Isrhael died in the wilderness, so many Followers die in the desert dryness of spiritual experience, never walking in the fullness of what Aleim has for them.

4. The leader: Ieso as a type of IESO.

a. Remember that the Greek name *IESO* simply translates the Hebrew name *Ieso*. Their names are identical. Whatever Isrhael received in the Promised Land, they received through the hand of Ieso; whatever we receive from Aleim we receive through IESO The Anointed One, our Ieso.

B. Aleim commissions Ieso's work.

1. (Ieso 1:1) MoUse is dead, and Aleim speaks to Ieso.

After the death of MoUse the servant of IEUE, it came to pass that IEUE spoke to Ieso the son of Nun, MoUse' assistant, saying:

a. **After the death of MoUse:** MoUse (who exemplified the law of Aleim) could not lead Isrhael into the land of promise and rest. This all happens **after the death of MoUse**.

b. **IEUE spoke to Ieso:** Ieso - who was not a young man at this time - had spent his entire career previously as the **assistant** of MoUse, now finds that it is his own time to lead, but only after Aleim prepared him.

c. **MoUse' assistant:** Ieso was prepared by faithful service in small things, in being MoUse' assistant. Redpath tells of a motto over a kitchen sink: "Divine service is conducted here three times daily." The motto is true, and great men and women are prepared by faithfulness to the small things.

2. (Ieso 1:2-3) **Am giving and have given.**

"MoUse My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them; the children of Isrhael. Every place that the sole of your foot will tread upon I have given you, as I said to MoUse."

a. **Your foot ... I have given you:** Entrance into the land of Canaan was entrusted to a representative. Ieso was the trustee of the land for the people. In the same way, our representative IESO goes before us and what we have in Aleim we possess in Him.

b. **I have given you:** The whole land was given, but they could only possess that which they claimed (**every place that the sole of your foot will tread upon I have given you**). What they took must be fought for against a determined opposition.

i. Aleim certainly could have simply eliminated all their enemies with a mere thought; but He calls Isrhael into partnership with Himself to see His will done.

ii. Because taking the land took *effort*, the challenge ahead was not for those content with Egypt, but for those who would press ahead for what Aleim had called them to.

3. (Ieso 1:4-5) The promise: victory is assured because Ieso is called by Aleim.

From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory. No man shall *be able to* stand before you all the days of your life; as I was with MoUse, so I will be with you. I will not leave you nor forsake you.

a. **From the wilderness ... As far as the great river:** The precise territory of the land is described. This was no "pie in the sky" promise. It described real land with real boundaries.

b. **I will be with you:** Victory is assured not because Ieso is a great leader, or because Isrhael is a great nation, but because Aleim is a great Aleim, and He says to Ieso, **I will be with you**. This is enough for any man seeking to do Aleim's will.

4. (Ieso 1:6-9) The conditions of the promise of victory.

Be strong and of good courage, for to this people you shall divide as an inheritance the land which I swore to their fathers to give them. Only be strong and very courageous, that you may observe to do according to all the law which MoUse My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and of good courage;

do not be afraid, nor be dismayed, for IEUE your Aleim is with you wherever you go.

a. **Be strong and very courageous:** Ieso is called to boldness in Aleim. This exposes Ieso's weakness; there was a *need* for such a command, because even a great leader like Ieso needed such encouragement.

i. This bold courage would not be in Ieso himself, but in Aleim. We can be full of self-confidence that will take us to ruin, but we should instead be full of a genuine Aleim-confidence.

b. **That you may observe to do according to all the law:** Ieso must take great care to observe the law. Aleim's word and Ieso's commitment to it would be the pillars supporting his success.

c. Ieso did not only need to read Aleim's word. It had to be on his *lips* (**shall not depart from your mouth**), in his *mind* (**meditate in it day and night**), and he had to *do* it (**observe to do according to all that is written**).

d. **For then you will make your way prosperous, and then you will have good success:** Aleim's Word so lived is a guarantee of Follower success. Not that it promises a life without problems, but it does insure a life able to deal with anything, because it takes full advantage of Aleim's presence and promises.

i. And *Follower* success is not measured by the same standards as the world's success. Even if the world accounts us as *sheep for the slaughter*, we are actually *more than conquerors through Him who loved us* (Romans 8:36-37).

e. **For IEUE your Aleim is with you wherever you go:** The final encouragement, repeated from Ieso 1:5, reminds us that Ieso's success did not depend solely on his ability to keep Aleim's Word. It depended even more on Aleim's presence with him.

C. Preparations to tree the Jordan.

1. (Ieso 1:10-11) Command to the officers.

Then Ieso commanded the officers of the people, saying, "Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you will tree over this Jordan, to go in to possess the land which IEUE your Aleim is giving you to possess.'"

a. **For within three days:** The waiting for Aleim is often the most difficult part for us, but days of waiting are always days of preparation in Aleim's work. There is no *wasted* time with Aleim.

2. (Ieso 1:12-15) Reminder to the eastern tribes.

And to the Rheubenites, the Gadites, and half the tribe of Manasse Ieso spoke, saying, "Remember the word which MoUse the servant of IEUE commanded you, saying, 'IEUE your Aleim is giving you rest and is giving you this land.' Your wives, your little ones, and your livestock shall remain in the land which MoUse gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them, until IEUE has given your brethren rest, as He *gave* you, and they also have taken possession of the land which IEUE your Aleim is giving them. Then you shall return to the land of your possession and enjoy it, which MoUse the Ruler's servant gave you on this side of the Jordan toward the sunrise."

a. **And to the Rheubenites, the Gadites, and half the tribe of Manasse Ieso spoke:** These tribes which decided to settle on the east side of the Jordan river (land that Isrhael had already conquered) had promised to tree over and help the rest of the nation take the land on the west side of the Jordan river (4th MoUse (Numbers) 32:16-32).

b. **But you shall pass before your brethren armed, all your mighty men of valor, and help them:** This same principle operates in the Body of The Anointed One. When one member has a need, it is the common need of the body (1 Corinthians 12:25-26). We should never refuse to help a brother in need because *our* own state is settled.

3. (Ieso 1:16-18) The eastern tribes promise their allegiance to Ieso.

So they answered Ieso, saying, "All that you command us we will do, and wherever you send us we will go. Just as we heeded MoUse in all things, so we will heed you. Only IEUE your Aleim be with you, as He was with MoUse. Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death. Only be strong and of good courage."

a. **All you command us we will do, and wherever you send us we will go:** Here we see Isrhael in the kind of unity as a nation that was essential to fulfill Aleim's calling and promise for them. They overcame the temptation to see the eastern tribes as separate from the rest of Isrhael.

b. **Just as we heeded MoUse in all things, so we will heed you:** The willingness of the people to receive Ieso as their leader, replacing MoUse, was a confirmation of IEUE's words to Ieso previously in the chapter.

c. **Only be strong and of good courage:** The representatives from the tribes of Rheuben, Gad, and Manasse say the same thing to Ieso that he heard from the Ruler in Ieso 1:6. This must have been a confirmation of Aleim's word to Ieso when they said it. Aleim loves to *confirm* His word to us.

Patrick Damonse :: Study Guide for Ieso 2

THE SALVATION OF RHAAB

A. Spies sent to the city of Jericho.

1. (1a) Ieso sends forth spies.

Now Ieso the son of Nun sent out two men from Acacia Grove to spy secretly, saying, "Go, view the land, especially Jericho."

a. Remember that all this takes place during the three days Ieso has commanded the nation to wait on the banks of the Jordan (Ieso 1:11). Aleim has a special purpose for these three days.

b. **Ieso the son of Nun sent out two men from Acacia Grove to spy secretly:** This kind of careful preparation shows faithfulness, not a lack of faith. Aleim's promises of success to us should never lull us into inaction. They should spur us on to a step out in divine activity.

i. We aren't told who the two spies are, but Jewish tradition - speculation, really - says they were faithful Kaleb and the Great Priest Eliezerh.

c. **To spy secretly:** Ieso also shows wisdom by sending them **secretly**. The last spies that went out publicly turned out badly for Isrhael, when a majority of the spies came back with a discouraging report (4th MoUse (Numbers) 13).

d. **Go, view the land, especially Jericho:** Aleim has greater things in mind for this spy mission; it will fail as a mission of military reconnaissance, but it will succeed in Aleim's purpose.

2. (1b) The spies at Rhaab's house.

So they went, and came to the house of a harlot named Rhaab, and lodged there.

a. **Came to the house of a harlot named Rhaab:** Through the history of Christianity, it has embarrassed some Scriptures interpreters that these two spies went to the house of a prostitute. Some have tried to say that Rhaab was simply an "innkeeper," but the language is clear enough. She was a **harlot**.

i. In the second century Origen wrote: "As the first Ieso sent his spies before him and they were received into the harlot's house, so the second Ieso sent his forerunners, whom the publicans and harlots gladly received".

ii. It is great when sinners receive IESO; not those who deny their sinfulness or don't know what they are capable of apart from IESO - the gospel is for those who know they are sinners.

b. **And lodged there:** Why did they go to the harlot's house? Though it was an awkward place, it must be admitted that it was a perfect place to hide out and remain anonymous, and this was necessary because the city was on strict guard.

i. There isn't even the hint of immorality with Rhaab. Anyone who assumes that there was immoral conduct forces their own bias on the text.

3. (Ieso 2:2-7) Rhaab hides and protects the spies.

And it was told the king of Jericho, saying, "Behold, men have come here tonight from the children of Isrhael to search out the country." So the king of Jericho sent to Rhaab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the country." Then the woman took the two men and hid them. So she said,

"Yes, the men came to me, but I did not know where they *were* from. And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them." (But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.) Then the men pursued them by the road to the Jordan, to the fords. And as soon as those who pursued them had gone out, they shut the gate.

a. **Then the woman took the two men and hid them:** In the culture of that day, there was a strong tradition of hospitality. If someone was a guest in your house, you had a strong duty to protect them and care for them. Even considering this, Rhaab went much further than the respect of cultural traditions regarding hospitality. She put her own life on the line for these men.

b. **Yes, the men came to me, but I did not know where they were from:** The Scriptures simply *reports* Rhaab's lie; it does not praise it or excuse it. Perhaps if she had beforehand determined in her heart to not lie in obedience to Aleim, He would have made a way for her to preserve the life of the spies *without* lying.

c. Rhaab's lie is not justified, but it does show courage. Consider that she was a pagan sinner in a city and culture wholly given over to the worship of false gods and immorality, with no previous contact with the word of Aleim or the things of Aleim. What is your excuse?

B. Salvation for Rhaab.

1. (Ieso 2:8-14) Rhaab's confession of faith.

Now before they lay down, she came up to them on the roof, and said to the men: "I know that IEUE has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you. For we have heard how IEUE dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who *were* on the other side of the Jordan, Sion and Og, whom you utterly destroyed. And as soon as we heard *these things*, our hearts melted; neither did there remain any more courage in anyone because of you, for IEUE your Aleim, He *is* Aleim in heaven above and on earth beneath. Now therefore, I beg you, swear to me by IEUE, since I have shown you kindness, that you also will show kindness to my father's house, and give me a true token, and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death." So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when IEUE has given us the land, that we will deal kindly and truly with you."

a. **I know that IEUE has given you the land:** This surprising outburst of faith shows how Aleim had a plan in bringing Rhaab and the spies together. It is the same kind of thing we see when Aleim supernaturally brings us to people who are believers or open to the gospel.

b. Rhaab's declaration **He is Aleim in heaven above and on earth beneath** is proof of her faith. It is not strong faith and it is not perfect faith, but her faith is commendable nonetheless (Hebrews 11:31 and Iakobo 2:25).

i. We may be appalled at the fact that Rhaab was a prostitute,

or that she was a liar. But the fact is that she was not saved by her works, but by her faith. She knew who Aleim was, she knew who she was, and she trusted Aleim for her very life.

c. **That you also will show kindness to my father's house:** Rhaab's desire to see her family saved, and the length she goes to in order to save their lives shows that her love should be noticed, as well as her faith.

d. **Swear to me by IEUE:** This shows that Rhaab longed for assurance by asked for an oath. She *wanted* to leave her sinful life and culture and come with Aleim's people.

2. (Ieso 2:15-21) The means of Rhaab's salvation: the scarlet cord.

Then she let them down by a rope through the window, for her house *was* on the city wall; she dwelt on the wall. And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way." So the men said to her: "We *will be* blameless of this oath of yours which you have made us swear, unless, *when* we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home. So it shall be *that* whoever goes outside the doors of your house into the street, his blood *shall be* on his own head, and we *will be* guiltless. And whoever is with you in the house, his blood *shall be* on our head if a hand is laid on him. And if you tell this business of ours, then we will be free from your oath which you made us swear." Then she said, "According to your words, so *be* it." And she sent them away, and they departed. And she bound the scarlet cord in the window.

a. **Bind this scarlet cord in the window:** This was the signal to the army of Israhel that the people in this home were to be spared. Despite Rhaab's desire, despite her faith, despite the promises of these spies, she would have perished unless she put her trust in a blood red cord cast down from her window. Without the scarlet cord, she could not have been saved.

i. As early as the first century, commentators such as Clement of Rome, Justin Martyr, Ireneaus, Origen and more saw **this scarlet cord** as a symbol of the blood of IESO.

b. **And she bound the scarlet cord in the window:** Rhaab *immediately* put her faith into both the identification and safety of the scarlet cord. She also trusted in the ones who made the promise about the scarlet cord (**according to your words, so be it**).

i. Ieso would be a savior for Rhaab, but a judge of the rest of Jericho. In the same way IESO is a savior for those who trust Him, but a judge for those who reject Him.

c. Rhaab's destiny was to marry one of the princes of Iouda and be found in the lineage of King and Daud and IESO Himself.

3. (Ieso 2:22-24) Mission accomplished.

They departed and went to the mountain, and stayed there three days until the pursuers returned. The pursuers sought *them* all along the way, but did not find *them*. So the two men returned, descended from the mountain, and crossed over; and they came to Ieso the son of Nun, and told him all that had befallen them. And they said to Ieso, "Truly IEUE has delivered all the land into our hands, for indeed all the

inhabitants of the country are fainthearted because of us."

a. **And told him all that had befallen them:** Considering how Aleim will have them conquer the city of Jericho, how did the information from these spies help in the battle for Jericho? Jericho was one of the strongest and most heavily fortified cities of Canaan; if Israhel could conquer it, the whole land would be before them - but how did this reconnaissance help them with the eventual battle? It didn't help them at all!

b. **Truly IEUE has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us:** The reconnaissance mission didn't help with military strategy, but it did help in encouraging the faith of these spies and the whole nation. This was far more important than a good battle plan.

i. There was another purpose at work in sending the spies: to save Rhaab. In this, we see the extent Aleim goes to in bringing one woman and her father's house to salvation - Someone seemingly "impossible" to save.

ii. You may know some that seem "impossible" to save, but Aleim's hand is not short to save people like Rhaab, and He can work in amazing ways to bring salvation.

Patrick Damonse :: Study Guide for Ieso 3

CROSSING THE JORDAN

A. Instructions for crossing the Jordan River.

1. (Ieso 3:1-2) Camping by the Jordan: Isrhael faces up to their own utter helplessness to accomplish what it set before them.

Then Ieso rose early in the morning; and they set out from Acacia Grove and came to the Jordan, he and all the children of Isrhael, and lodged there before they crossed over. So it was, after three days, that the officers went through the camp;

a. **Came to the Jordan ... and lodged there before they crossed over:** Aleim told the people of Isrhael to wait three days at shores of the Jordan River (Ieso 1:11). All that time, the people of Isrhael saw a rushing river, swollen with spring rains laying in front of them. They must have asked, "How can we ever tree this river?"

i. It was one thing for a few spies to make their way across (as happened in Ieso 2), but here we are talking about a nation of *millions*, with all their possessions - how will they make it?

b. At a moment like this, all the wonderful talk about living in the Promised Land can sound pretty hollow. There is a seemingly impossible obstacle blocking the way - how will Aleim do this one?

2. (Ieso 3:3-5) The ark of Aleim will lead the way.

And they commanded the people, saying, "When you see the ark of the covenant of IEUE your Aleim, and the priests, the Levites, bearing it, then you shall set out from your place and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed *this* way before." And Ieso said to the people, "Sanctify yourselves, for tomorrow IEUE will do wonders among you."

a. **When you see the ark of the covenant of IEUE your Aleim, and the priests, the Levites, bearing it, then you shall set out from your place and go after it:** Ieso didn't send his Army Corps of Engineers first. Instead, he sent the priests who carried the ark of the covenant, which was the visible representation of Aleim's presence with the people. Ieso knew this was a *spiritual* problem, not a feat of human engineering.

b. **Yet there shall be a space between you and it, about two thousand cubits by measure:** Aleim required that they keep some 1,000 yards behind the ark. This was for two reasons. First, to respect the holy nature of the ark of the covenant. But also, it was to make sure that everyone a clear view of the ark.

That you may know the way by which you must go shows that the ark of the covenant led the way. Isrhael would accomplish this impossible task as they set their eyes upon Aleim's presence, and followed only after His presence.

c. **Sanctify yourselves:** Because this would be a spiritual battle, Ieso requires that the people have a spiritual preparation. **Sanctify yourselves** means they were to separate themselves from common things to focus in on IEUE, and to see that **IEUE will do wonders among you**.

3. (Ieso 3:6) Ieso's step of faith: he sends the priests to walk across a swollen river Jordan.

Then Ieso spoke to the priests, saying, "Take up the ark of the covenant and tree over before the people." So they took up the ark of the covenant and went before the people.

a. **Take up the ark of the covenant and tree over before the people:** We should assume that Aleim *told* Ieso to do this, and that he wasn't working out of foolish presumption. We can also assume that Aleim spoke to Ieso about this as Ieso was in Aleim's word, reading and remembering the crossing of the Red Sea.

i. We see Ieso's success depending on and growing out of the promise of Ieso 1:8: *This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.* Ieso obviously had the word of Aleim on his lips, on his mind, and in his actions.

b. **So they took up the ark of the covenant and went before the people:** Even with Aleim's specific guidance, and with specific guidance from His word, this is still and impressive step of faith for Ieso. Living and walking in the Promised Land comes from this kind of faith, not a slavish reliance on a "law" relationship with Aleim.

i. Faith leads us into greater victories than law ever could.

4. (Ieso 3:7-8) Aleim's encouragement to Ieso.

And IEUE said to Ieso, "This day I will begin to exalt you in the sight of all Isrhael, that they may know that, as I was with MoUse, so I will be with you. You shall command the priests who bear the ark of the covenant, saying, 'When you have come to the edge of the water of the Jordan, you shall stand in the Jordan.'"

a. **This day I will begin to exalt you in the sight of all Isrhael:** As Ieso takes a step of faith, Aleim encourages him all the way. Aleim always wants to encourage and help along our faith, but we may have our ears closed to His encouragement.

b. **That they may know that as I was with MoUse, so I will be with you:** Aleim will make Ieso a leader like MoUse in the eyes of the people, and He will do it by using Ieso to miraculously lead the people across an impossible body of water.

c. After Ieso had obeyed the previous guidance, based on faith and his understanding of Aleim's word, now Aleim gives him more specific instructions: **when you have come to the edge of the water ... you shall stand in the Jordan.**

5. (Ieso 3:9-13) Ieso encourages and instructs Isrhael.

So Ieso said to the children of Isrhael, "Come here, and hear the words of IEUE your Aleim." And Ieso said, "By this you shall know that the living Aleim *is* among you, and *that* He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites: Behold, the ark of the covenant of the Ruler of all the earth is crossing over before you into the Jordan. Now therefore, take for yourselves twelve men from the tribes of Isrhael, one man from every tribe. And it shall come to pass, as soon as the soles of the feet of the priests who bear the ark of IEUE, the Ruler of all the earth, shall rest in the waters of the Jordan, *that* the waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a heap."

a. **By this you shall know that the living Aleim is among you:** Ieso understands the way Aleim connects events in our

lives. The fact that He will move on behalf of Isrhael here is taken as a promise of His future blessing and movement for them.

b. **Behold, the ark of the covenant of the Ruler of all the earth is crossing over before you into the Jordan:** Ieso knows that the ark will lead the way - again, this is a spiritual battle to be won.

c. **The waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a heap:** Ieso's general outlook, as communicated to the people, is refreshing. The impossible problems in their way are not seen as an oppressive trial, but as a glorious opportunity to see Aleim work.

B. Crossing the Jordan River.

1. (Ieso 3:14-15) The faith of the priests and of Ieso.

So it was, when the people set out from their camp to tree over the Jordan, with the priests bearing the ark of the covenant before the people, and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest),

a. **The feet of the priests who bore the ark dipped in the edge of the water:** The priests begin the procession, with the ark of the covenant some 1,000 yards in front of the people, and the priests came and walked right into a river that looked like it wasn't going anywhere.

i. Who knows how long the priests stood there in the river? It might have been a moment; but it may have been a long time - but in a situation like that, a moment *seems* like a long time!

b. We usually want the river to be dry before we even make a step; but Aleim was truly calling Isrhael to step out in faith.

c. **For the Jordan overflows all its banks during the whole time of harvest:** Ieso reminds us that this was not a time when the Jordan was reduced to a trickle. Because of the spring rains, at this time of early harvest, the river was swollen and overflowing its banks.

2. (Ieso 3:16-17) The Jordan is stopped and the people tree over on dry ground.

That the waters which came down from upstream stood *still*, and rose in a heap very far away at Adam, the city that *is* beside Zaretan. So the waters that went down into the Sea of the Arabah, the Salt Sea, failed, and were cut off; and the people crossed over opposite Jericho. Then the priests who bore the ark of the covenant of IEUE stood firm on dry ground in the midst of the Jordan; and all Isrhael crossed over on dry ground, until all the people had crossed completely over the Jordan.

a. **The waters which came down from upstream stood still:** In some miraculous manner, Aleim stopped the flow of the Jordan River. He may have used a natural occurrence (an earthquake has often been suggested), but the *timing* of it was at the hand of Aleim.

b. As well, even with the flow of the river stopped, it was miraculous that the people could tree over on **dry ground in the midst of the Jordan**. Aleim miraculously dried the riverbed so that they didn't slog through marshy mud.

i. This miracle obviously connects with the miracle the nation knew some 40 years earlier: the passing through the Red Sea.

Aleim brought them *out* of Egypt's bondage with a miracle, and He brought them *in* to the Promised Land with a miracle.

c. How did it happen? What was the key to this amazing miracle? Notice the centrality of the **ark of the covenant of IEUE**. The ark is referred to 14 times in these 17 verses. This was all about the trust of Ieso, the priests, and Isrhael had in the Aleim they knew was present with them.

i. The ark of the covenant cleared the way for Isrhael. This was spiritual work, not work for Isrhael's "Army Corps of Engineers."

3. To face such impossible challenges in our lives, we must look unto IESO, our Ieso. He always leads us.

a. IESO is the fulfillment of the ark; He is *Immanuel*, which is translated, "*Aleim with us*" ([Matthio 1:23](#)).

b. IESO has cleared the way to victory over all things: *Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in the tree* ([Colossians 2:15](#)).

c. As we keep our eyes on, and follow behind our victorious IESO, the river of impossibility will dry up.

d. To the cynic, who wonders if they haven't tried that and been disappointed, we must ask them: "Have you really tried this? Have you truly walked according to Aleim's word, trusted in IESO and been disappointed?" Perhaps your disappointment is actually in your flesh.

Patrick Damonse :: Study Guide for Ieso 4

MEMORIAL STONES

A. Crossing the Jordan River is finished and the ark of the covenant comes from the midst of the river.

1. (Ieso 4:1-9) After the nation crosses over, Aleim commands Ieso to set up a memorial of the crossing.

And it came to pass, when all the people had completely crossed over the Jordan, that IEUE spoke to Ieso, saying: "Take for yourselves twelve men from the people, one man from every tribe, and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.'" Then Ieso called the twelve men whom he had appointed from the children of Isrhael, one man from every tribe; and Ieso said to them: "Tree over before the ark of IEUE your Aleim into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Isrhael, that this may be a sign among you when your children ask in time to come, saying, 'What do these stones *mean* to you?' Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of IEUE; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Isrhael forever." And the children of Isrhael did so, just as Ieso commanded, and took up twelve stones from the midst of the Jordan, as IEUE had spoken to Ieso, according to the number of the tribes of the children of Isrhael, and carried them over with them to the place where they lodged, and laid them down there. Then Ieso set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.

a. **When all the people had completely crossed over the Jordan:** Isrhael was now on the other side of the Jordan - in the Promised Land. But what is life in the Promised Land like? Is it one glorious vacation time after another? No; for Isrhael it was a place of battle, but most of all, it was a place of *trust* - they knew they had to trust Aleim with every thing they had, because the challenges only got *bigger* in the Promised Land - but so did the blessings.

i. Most of us would have wanted to rush on through and take care of Jericho - why not take advantage of the time when they are all afraid of you? But Aleim is never in a hurry; and He knows that beyond us *doing* something, we must *be* something for Him - so He takes time out to conquer Isrhael spiritually before they can conquer Jericho under His guidance.

b. **Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm** Each tribe was to send a representative to take a stone - undoubtedly a large one - from the dry river bed where Isrhael had crossed over, so the stones could be set up as a memorial.

c. **That this may be a sign among you when your children ask in time to come:** The purpose of this memorial was so that the people of Isrhael could teach their children about the great things Aleim had done, so that the work of Aleim would

not be forgotten among the generations.

i. We often fail in our trust of Aleim because we forget the great things He has done, and often the faith of our children is weak because they have never been told how great Aleim is and how real His working is in our lives.

d. **Then Ieso set up twelve stones in the midst of the Jordan:** Ieso also set up a pile of memorial stones in the very bed of the river Jordan, so that when it was lowered in a season of drought, those stones could be seen and would testify of the time that Aleim had completely dried up the Jordan.

i. Especially in a time of drought, we need to remember the great things Aleim has done.

2. (Ieso 4:10-18) The nation passes over, the priests come through, and the Jordan returns to its normal flow.

So the priests who bore the ark stood in the midst of the Jordan until everything was finished that IEUE had commanded Ieso to speak to the people, according to all that MoUse had commanded Ieso; and the people hurried and crossed over. Then it came to pass, when all the people had completely crossed over, that the ark of IEUE and the priests crossed over in the presence of the people. And the men of Rheuben, the men of Gad, and half the tribe of Manasse crossed over armed before the children of Isrhael, as MoUse had spoken to them. About forty thousand prepared for war crossed over before IEUE for battle, to the plains of Jericho. On that day IEUE exalted Ieso in the sight of all Isrhael; and they feared him, as they had feared MoUse, all the days of his life. Then IEUE spoke to Ieso, saying, "Command the priests who bear the ark of the Testimony to come up from the Jordan." Ieso therefore commanded the priests, saying, "Come up from the Jordan." And it came to pass, when the priests who bore the ark of the covenant of IEUE had come from the midst of the Jordan, *and* the soles of the priests' feet touched the dry land, that the waters of the Jordan returned to their place and overflowed all its banks as before.

a. **So the priests who bore the ark stood in the midst of the Jordan until everything was finished:** The priests stood with the ark of the covenant for the entire time it took the nation to tree over. The visible token of the presence of Aleim had to remain in the river through the entire crossing.

b. **And the men of Rheuben, the men of Gad, and half the tribe of Manasse crossed over armed before the children of Isrhael:** The people content to settle on the east side of the Jordan stayed on their side of the Jordan, but sent their armies over to fight on behalf of the rest of the nation, just as they had promised (Ieso 1:12-16).

c. **On that day IEUE exalted Ieso in the sight of all Isrhael:** Aleim fulfilled His promise to Ieso (Ieso 3:7), raising him up as a great leader for Isrhael, even as He had done for MoUse.

d. **The waters of the Jordan returned to their place and overflowed all its banks as before:** The manner and timing with which the Jordan returned to its natural flow shows that this event was supernaturally arranged by Aleim.

B. The first work at Gilgal: memorial stones set up.

1. (Ieso 4:19-20) The stones are set up as a memorial in Gilgal.

Now the people came up from the Jordan on the tenth *day* of

the first month, and they camped in Gilgal on the east border of Jericho. And those twelve stones which they took out of the Jordan, Ieso set up in Gilgal.

a. **They camped in Gilgal:** Gilgal will become their base of operations for the conquest of the entire Promised Land. Therefore, it was appropriate that the first work at Gilgal was to set up a memorial to Aleim's great works.

2. (Ieso 4:21-24) The purpose of the memorial stones.

Then he spoke to the children of Isrhael, saying: "When your children ask their fathers in time to come, saying, 'What *are* these stones?' then you shall let your children know, saying, 'Isrhael crossed over this Jordan on dry land'; 'for IEUE your Aleim dried up the waters of the Jordan before you until you had crossed over, as IEUE your Aleim did to the Red Sea, which He dried up before us until we had crossed over, that all the peoples of the earth may know the hand of IEUE, that it *is* mighty, that you may fear IEUE your Aleim forever."

a. **What are these stones?** There was obviously a purpose in the memorial stones for the people of Isrhael themselves. It is so easy for us to forget the great miracles Aleim has performed on our behalf.

i. We don't remember the past great works of Aleim so that we can live in a dreamland of the past, thinking that the best days of our Follower experience are behind us. We remember them as a point of faith, so we can trust Aleim for greater and greater works in the future, because we have seen and experienced His past faithfulness.

b. **Then you shall let your children know:** There was an important purpose for their **children**, so they would have a point of contact with Aleim's work in the past, and remember that Aleim's work did not begin with them and their time.

c. **That all the peoples of the earth may know the hand of IEUE:** There was also a purpose for the world, so they would know that there is a Aleim in heaven who can work miracles, a Aleim they should seek with all their heart.

Patrick Damonse :: Study Guide for Ieso 5

CIRCUMCISION AND PASSOVER AT GILGAL

A. The second work at Gilgal: A radical obedience.

1. (Ieso 5:1) The fear of Isrhael's enemies at the faith and obedience of Isrhael.

So it was, when all the kings of the Amorites who *were* on the west side of the Jordan, and all the kings of the Canaanites who *were* by the sea, heard that IEUE had dried up the waters of the Jordan from before the children of Isrhael until we had crossed over, that their heart melted; and there was no spirit in them any longer because of the children of Isrhael.

a. **Their heart melted; and there was no spirit in them any longer because of the children of Isrhael:** Melting hearts are a great thing, if they melt unto repentance. But sometimes hearts melt before Aleim, and then solidify again into an even harder state.

b. When our spiritual enemies see that we are trusting in Aleim, and are willing to step out in obedient faith - even when it seems crazy - they instantly lose confidence in their battle against us.

c. We may forget, but our spiritual enemies always remember that *If Aleim is for us, who can be against us?* (Romans 8:31) They know that when we are really trusting in Aleim, their defeat is assured.

2. (Ieso 5:2-8) The circumcision of Isrhael at Gilgal.

At that time IEUE said to Ieso, "Make flint knives for yourself, and circumcise the sons of Isrhael again the second time." So Ieso made flint knives for himself, and circumcised the sons of Isrhael at the hill of the foreskins. And this *is* the reason why Ieso circumcised them: All the people who came out of Egypt *who were* males, all the men of war, had died in the wilderness on the way, after they had come out of Egypt. For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised. For the children of Isrhael walked forty years in the wilderness, till all the people *who were* men of war, who came out of Egypt, were consumed, because they did not obey the voice of IEUE; to whom IEUE swore that He would not show them the land which IEUE had sworn to their fathers that He would give us, "a land flowing with milk and honey." Then Ieso circumcised their sons *whom* He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way. So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed.

a. **Make flint knives for yourself, and circumcise the sons of Isrhael again the second time:** Apparently, all during the forty years of waiting in the wilderness, none of the sons born during that time had been circumcised. Now Aleim commanded that this be done.

i. Ieso makes clear the reason why there was a new generation born in the wilderness: because the old generation **did not obey the voice of IEUE**, and take the promise of **a land flowing with milk and honey** by faith.

ii. This new generation was **raised up in ... place** of the generation of unbelief. Aleim's work *would* go on, but the people of Aleim who had unbelief would not share in it.

b. **Then Ieso circumcised their sons:** Circumcision was always a powerful act of consecration to Aleim. In it, an Israelite said "I'm not like the other nations. I listen to Aleim and do what He says I should do." It was stepping out in faithful obedience and identifying yourself as one of IEUE's people. It was renouncing the flesh and the world. It was dying to self and living to Aleim.

c. **They stayed in their places in the camp till they were healed:** Obviously, this was suicidal from a military standpoint. All the men of fighting age were made completely vulnerable and unable to fight for a period of several days, **till they were healed**.

i. Ieso 34:24-25 describes how Simeon and Leui killed all the men in a city after tricking them into having them all circumcised. While the men were unable to fight properly, they were slaughtered in retaliation, because the prince of that city had raped Dina, the sister of Simeon and Leui. This could have been the fate of Isrhael here in Ieso 5.

d. So, not only did Isrhael tree over the Jordan at a militarily undesirable place (right in front of Jericho, the strongest military outpost of the Canaanites), they also incapacitated their army for several days. They did this because they trusted Aleim, and His directions, instead of their own wisdom.

i. They were put in the place where they could trust in nothing but Aleim alone - a hard place, but a good place.

ii. Aleim only asked this of them after He showed His greatness by the Jordan River crossing. When we remember all the things the power of Aleim has done in our lives, we are willing to trust Him with a radical obedience.

3. (9) The effect: Aleim rolls away their reproach.

Then IEUE said to Ieso, "This day I have rolled away the reproach of Egypt from you." Therefore the name of the place is called Gilgal to this day.

a. **This day I have rolled away the reproach of Egypt from you:** What **reproach**? What dishonour? Their shame from **Egypt**, the shame of their degrading slavery.

b. Aleim called Isrhael to a place where they saw themselves as they were in Him. By faith, they could see themselves as an obedient, trusting people, and to stop seeing themselves as they were in their slavery and bondage.

i. Of course, this is the same work Aleim wants to do in us, taking away the dishonour and shame of our previous sin and rebellion, and seeing ourselves as who we are in IESO.

c. How was the reproach rolled away? By their radical trust and obedience to Aleim, by taking the specific action He told them to.

B. The third work at Gilgal: A redemption remembered.

1. (Ieso 5:10-11) The Passover is celebrated: looking back to their redemption from Egypt.

Now the children of Isrhael camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho. And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.

a. **And kept the Passover:** The original Passover itself could never be repeated, but there was power in its remembrance. They were to always live remembering that they were a people delivered, and remembering Aleim's work of deliverance.

b. In the same way, we are to be in constant remembrance of our redemption at Calvary, and live our lives in the shadow of the tree.

2. (Ieso 5:12) A new source of provision: Aleim stops the manna.

Then the manna ceased on the day after they had eaten the produce of the land; and the children of Isrhael no longer had manna, but they ate the food of the land of Canaan that year.

a. **Then the manna ceased on the day after they had eaten the produce of the land:** When the people were able to provide for themselves from the rich produce of Canaan, Aleim stopped the manna. He didn't want them to get lazy, but to enter into a new partnership of trust with Him.

i. You had to trust Aleim to bring the manna every day; but you also had to trust Him to provide for you through other means.

b. **They ate the food of the land of Canaan that year:** Aleim always provides; but He is perfectly free to change the source of His provision from time to time. We need to trust in Him, not in His manner of provision, or we will stumble when that changes.

c. The city of Gilgal became a beachhead and camp for Isrhael in their conquest of Canaan. They returned there after battle and remembered, finding strength in the remembrance of the memorial, their obedience, and their redemption.

i. It is good to have a place like Gilgal in our life. This is a place where we first come into Aleim's promises, a place of memorial, a place of obedience and redemption.

3. (Ieso 5:13-15) Ieso meets with the **Commander of the army of IEUE**.

And it came to pass, when Ieso was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Ieso went to Him and said to Him, "Are You for us or for our adversaries?" So He said, "No, but as Commander of the army of IEUE I have now come." And Ieso fell on his face to the earth and worshiped, and said to Him, "What does my Ruler say to His servant?" Then the Commander of the Ruler's army said to Ieso, "Take your sandal off your foot, for the place where you stand is holy." And Ieso did so.

a. **Behold, a Man stood opposite him with His sword drawn in His hand:** Ieso boldly approaches this mysterious Man with a drawn sword. As a shepherd over Aleim's people, he has a responsibility to see if this man is a friend or a foe.

b. Ieso puts a logical question to this impressive Man: **Are you for us or for our adversaries?** The response of the Man is curious, almost elusive. "No" was not a proper answer for Ieso's question.

i. In a sense, the Man refuses to answer Ieso's question because it is not the right question, and it is not the most important question to be asked at the time.

ii. The question really wasn't if IEUE was on Ieso's side. The proper question was if Ieso was on IEUE's side.

c. The Man announces who He is: **Commander of the army of IEUE**. This is Aleim Himself pulling rank on Ieso, who himself was a great military leader - but he was not **Commander** in Chief.

i. We know that this Being, standing before Ieso, was Aleim.

Though the title **Commander of the army of IEUE** could perhaps apply to an angel (such as Michael, based on a passage like Revelation 12:7), Ieso's falling down and worshipping is inconsistent with angels, who never receive worship (Revelation 22:8).

ii. **Army of IEUE** here is used in a way that implies that the armies commanded are *angelic* armies. This is a Being who commands angels.

iii. As well, Ieso refers to the angel as **my IEUE**; but most of all, the command to remove his sandals (a picture of our humanity and contact with a "dirty" world), was to Ieso (who read and knew 2nd MoUse (Exodus) 3:4-6 because he was in Aleim's word) clear proof that the Man standing before him was the voice from the burning bush.

iv. The idea of IESO, the Second Person of the Aleimhead, appearing as a man before Bethlehem is provocative, but logical. We know that He *existed* before Bethlehem (Mika 5:2); why should He *not*, on isolated but important occasions, appear in bodily form? This idea is also evident in passages like Ieso 18:16-33, 32:24-30, and Judges 13:1-23.

c. **And Ieso did so:** Ieso's total submission to IESO The Anointed One shows that he knows who is really in charge. It also is a virtual guarantee of victory for Isrhael. When we follow after the **Commander of the army of IEUE**, how can we lose?

d. Why did IESO come to Isrhael at this strategic time?

i. He had come to instruct Ieso in the plan to capture Jericho. Ieso will carry out a plan in the following chapter that is so improbable it could *only* have been initiated at the direct command of Aleim.

ii. Most of all, He had come to conquer Isrhael - before Isrhael could conquer anything else in the promised land, they had to be conquered by Aleim - and Ieso's total submission shows that they are conquered by Him. This is the missing element in a life of victory for many Followers; they have not been, and are not continually being, conquered by Aleim.

Patrick Damonse :: Study Guide for Ieso 6

THE FALL OF JERICO

A. Obedience before the fall of the city of Jericho.

1. (Ieso 6:1-5) Instructions for the battle.

Now Jericho was securely shut up because of the children of Isrhael; none went out, and none came in. And IEUE said to Ieso: "See! I have given Jericho into your hand, its king, *and* the mighty men of valor. You shall march around the city, all *you* men of war; you shall go all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. It shall come to pass, when they make a long *blast* with the ram's horn, *and* when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."

a. **Now Jericho was securely shut up because of the children of Isrhael:** Jericho itself was on full alert; from a human perspective, this would be a hard, if not impossible, battle. Yet from Aleim's perspective, the battle was already over, because He can say to Ieso **I have** (in the past tense) **given Jericho into your hand**.

i. Up to this point everything had been more or less preliminary and preparatory. Now the real task before them must be faced and tackled. The Canaanites must be dispossessed if Isrhael is to occupy what Aleim has promised them.

ii. Jericho was not an exceptionally large city; but it was an important, formidable fortress city. If Isrhael could defeat Jericho, they could defeat anything else that would face them in Canaan. Again we see the wisdom of Aleim as opposed to human wisdom, in that Isrhael faces their most difficult opponent first.

b. **You shall march around the city:** The method of warfare was one that made absolutely no sense according to military intelligence. It required total dependence on Aleim.

i. It required great faith from Ieso, because he had to explain and lead the nation in this plan.

ii. It required great faith from the elders and the nation, because they had to follow Ieso in this plan.

c. **The wall of the city will fall down flat. And the people shall go up every man straight before him:** It was a plan for victory whereby it would clearly be the work of IEUE. Yet Aleim gave them something to do, so that Isrhael could work in partnership with Aleim.

i. Obviously, it was something that Aleim could have done without Isrhael's help at all, but He wanted them to be a part of His work - as He wants us to be a part of His work today.

2. (Ieso 6:6-7) Ieso tells the priests and the people.

Then Ieso the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of IEUE." And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of IEUE."

a. **Then Ieso the son of Nun called the priests:** Ieso had to tell the priests, because what they were asked to do was

unusual. Normally, priests and the ark of the covenant did not go with Isrhael to battle.

b. **Take up the ark of the covenant:** The ark would be prominent in this victory, even as it was in the crossing of the Jordan River. Isrhael had to keep their hearts and minds on IEUE who was present with them, instead of putting their hearts and minds on the difficulty of the task in front of them.

c. **And he said to the people:** Ieso had to tell the people, because what they were asked to do was unusual. This was no customary way to conquer a walled, fortified city.

3. (Ieso 6:8-14) The march of the first six days.

So it was, when Ieso had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before IEUE advanced and blew the trumpets, and the ark of the covenant of IEUE followed them. The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while *the priests* continued blowing the trumpets. Now Ieso had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout." So he had the ark of IEUE circle the city, going around *it* once. Then they came into the camp and lodged in the camp. And Ieso rose early in the morning, and the priests took up the ark of IEUE. Then seven priests bearing seven trumpets of rams' horns before the ark of IEUE went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of IEUE, while *the priests* continued blowing the trumpets. And the second day they marched around the city once and returned to the camp. So they did six days.

a. **When Ieso had spoken to the people:** Ieso does not hesitate to do what IEUE has told him to do. Often, our delays to obey Aleim show that we really don't believe Him.

b. **So he had the ark of IEUE circle the city, going around it once:** Jericho was not a large city; they could easily march around it in a day's time. As the people of Jericho saw the Israelites marching around their city, they probably had a sense of both awe and horror.

c. It took *courage* for Isrhael to do this; Isrhael was wide open to attack during this time, and it would have been easy for the people of Jericho to attack them from the high position of the walls.

d. It took *endurance* for Isrhael to do this; the march was for six days, and they had to persist in something that didn't seem to make much sense.

e. In this, the *helplessness* of Isrhael was revealed; through six days of silent marching, they had a good look at the walls that seemed to be impenetrable - they knew that this was a battle bigger than they were.

4. (Ieso 6:15-16) The march of the seventh day.

But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. And the seventh time it happened, when the priests blew the trumpets, that Ieso said to the people: "Shout, for IEUE has given you the city!"

a. **On the seventh day:** This march took place over a period of seven days, meaning that Isrhael had to have marched on a

Sabbath; but this would be a work of Aleim's sovereign grace and power, not of human works.

b. Shout, for IEUE has given you the city! The command was given for the people to **shout**. After the days of silence, this comes as a recognition that Aleim would now given them what He had promised. **IEUE has given you the city!**

5. (Ieso 6:17-19) The command to destroy the city and to save Rhaab is given.

"Now the city shall be doomed by IEUE to destruction, it and all who *are* in it. Only Rhaab the harlot shall live, she and all who *are* with her in the house, because she hid the messengers that we sent. And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Isrhael a curse, and trouble it. But all the silver and gold, and vessels of bronze and iron, *are* consecrated to IEUE; they shall come into the treasury of IEUE."

a. Only Rhaab the harlot shall live: Ieso is careful to take care of Rhaab. Her faith in the living Aleim would find support by Aleim's people.

b. Ieso had to command the people of Isrhael to stay away from the accursed things. By this he means the idols and things associated with the demonic and depraved worship of the people of Canaan.

i. The severe judgment that is brought against Jericho, and all of Canaan didn't come because they were in the "way" of Aleim's people. It came because this was a people who were in total rebellion against Aleim and in league with the occult, as the artifacts recovered from this period demonstrate.

c. But all the silver and gold, and vessels of bronze and iron, are consecrated to IEUE: All the valuables belong to Aleim; Jericho is the "first fruits" city of Canaan, and so the valuables are set apart to **the treasury of IEUE**.

B. The taking of the city of Jericho.

1. (Ieso 6:20-21) The walls come down and the city is destroyed.

So the people shouted when *the priests* blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that *was* in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.

a. The wall fell down flat: We are not told that Isrhael knew this would be the result of their obedient marching and final shouting. They may have been as surprised as the people of Jericho were at the way Aleim decided to deliver Jericho into their hands.

b. They utterly destroyed all that was in the city: Why was Isrhael commanded to practice such complete destruction? Because the greatest sins of the Canaanites were spiritual: *When you come into the land which IEUE your Aleim is giving you, you shall not learn to follow the abominations of those nations. There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or*

a medium, or a spiritist, or one who calls up the dead. For all who do these things are an abomination to IEUE, and because of these abominations IEUE your Aleim drives them out from before you. You shall be blameless before IEUE your Aleim. For these nations which you will dispossess listened to soothsayers and diviners; but as for you, IEUE your Aleim has not appointed such for you. (5th MoUse (Deuteronomy) 18:9-14)

i. Such judgment seems harsh to us, because it is harsh - and we must recognize, that at unique times, Aleim has commanded that such judgment come to pass. I may happen either through an army that He has used (as is the case here), or through judgment that He directly brings (such as in the case of Sodom and Gomorrah, Ieso 19:24-25).

c. Isrhael took the city: They **took**, after Aleim had *given* (Ieso 6:2). It was clear that Aleim gave, but that Isrhael had to *take* by obedient, persistent faith.

i. So it is with all victory in the Follower life - Aleim gives it to us in IESO The Anointed One; but we must take it from Him by obedient, persistent faith.

2. (Ieso 6:22-25) Finishing up the battle.

But Ieso had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her." And the young men who had been spies went in and brought out Rhaab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Isrhael. But they burned the city and all that was in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of IEUE. And Ieso spared Rhaab the harlot, her father's household, and all that she had. So she dwells in Isrhael to this day, because she hid the messengers whom Ieso sent to spy out Jericho.

a. Bring out the woman and all that she has, as you swore to her: Rhaab and her household were saved. They coupled their faith in the Aleim of Isrhael with a willingness to follow through on what Aleim's messengers told them to do: stay at the house with the scarlet cord hanging from the window (Ieso 2:17-19).

b. They burned the city and all that was in it with fire ... Ieso spared Rhaab the harlot: In this, we see a contrast between judgment and salvation. All of Jericho heard about the Aleim of Isrhael (Ieso 2:8-11), but only Rhaab responded positively in faith towards Aleim with that knowledge.

c. So she dwells in Isrhael to this day: This shows that Ieso was written at the time of Ieso; this was not the fanciful re-construction of an imaginative writer working centuries after the fact.

3. (Ieso 6:26-27) Ieso curses the man who would re-fortify Jericho.

Then Ieso charged *them* at that time, saying, "Cursed *be* the man before IEUE who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates." So IEUE was with Ieso, and his fame spread throughout all the country.

a. Cursed be the man before IEUE who rises up and builds this city Jericho: This was fulfilled in 1 Kings 16:34, which

says *In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest son Segub he set up its gates, according to the word of IEUE, which He had spoken through Ieso the son of Nun.*

b. This completes the story of Isrhael's victory at Jericho. We can learn from the things that marked their victory.

- *Faith*: Ieso and Isrhael believed the battle plan.
- *Obedience*: Ieso and Isrhael followed the battle plan exactly.
- *Courage*: Isrhael followed the battle plan despite danger.
- *Endurance*: Isrhael followed the battle plan over a period of time, even when it seemed that nothing was happening.
- Isrhael *did not* rely on carnal scheming and worldly methods; their trust was in IEUE, not in human ingenuity.

Patrick Damonse :: Study Guide for Ieso 7

DEFEAT AT AI AND ACHAN'S SIN

A. Defeat at Ai.

1. (Ieso 7:1) Not all of Isrhael obeyed the law of the devoted things.

But the children of Isrhael committed a trespass regarding the accursed things, for Achan the son of Karhmi, the son of Zabdi, the son of Zerha, of the tribe of Iouda, took of the accursed things; so the anger of IEUE burned against the children of Isrhael.

a. **The children of Isrhael committed a trespass regarding the accursed things:** Ieso commanded the nation in Ieso 6:18 that they should not take of any of the accursed things, those things that were associated with the demonic and debasing worship and practices of the Canaanites.

b. **The accursed things:** The wars fought by Isrhael in Canaan were not to be plundering wars of personal gain; they were an unusual, sacred instrument in Aleim's hand, used for judgment against a society ripe for judgment.

c. **So the anger of IEUE burned against the children of Isrhael:** Isrhael could not be defeated by the Canaanites, but they could defeat themselves by alienating themselves from Aleim's plan and power.

2. (Ieso 7:2-3) Spies report from the city of Ai.

Now Ieso sent men from Jericho to Ai, which *is* beside Beth Aven, on the east side of Bethel, and spoke to them, saying, "Go up and spy out the country." So the men went up and spied out Ai. And they returned to Ieso and said to him, "Do not let all the people go up, but let about two or three thousand men go up and attack Ai. Do not weary all the people there, for *the people of Ai are few*."

a. The recommendation to send only **two or three thousand men** was either a response of faith or self confidence. In the end it did not matter; in their disobedience, they could have sent 100,000 troops and it would have made no difference.

b. Isrhael's success depended on their own state of being conquered by Aleim; Achan's rebellion showed that in that respect, they were not conquered by Him - and therefore open to defeat.

3. (Ieso 7:4-5) Isrhael is defeated at Ai.

So about three thousand men went up there from the people, but they fled before the men of Ai. And the men of Ai struck down about thirty-six men, for they chased them *from* before the gate as far as Shebarim, and struck them down on the descent; therefore the hearts of the people melted and became like water.

a. **So about three thousand men went up there from the people:** Ieso, a wise military leader, commands the larger number recommended by his military intelligence to be sent - but it makes no difference. **They fled before the men of Ai.**

b. **And the men of Ai struck down about thirty-six men:** The thirty-six men killed were thirty-six more than were killed at Jericho, which was thought to be a much more difficult city to conquer. Though this number was small from a military standpoint, what it meant was staggering to Isrhael. It meant that Isrhael *could* be defeated in the Promised Land.

i. The defeat at Ai showed that what mattered was not the

strength of the opponent, but the help of Aleim. Without Aleim's help, all would be lost.

c. **Therefore the hearts of the people melted and became like water:** The people of Isrhael had good reason to be afraid. Their panic was completely logical, because if Aleim did not fight for them, they had nothing to expect but defeat.

B. Ieso goes before IEUE in time of crisis.

1. (Ieso 7:6-9) Ieso fears that it was unfaithfulness on Aleim's part that had caused the defeat.

Then Ieso tore his clothes, and fell to the earth on his face before the ark of IEUE until evening, he and the elders of Isrhael; and they put dust on their heads. And Ieso said, "Alas, Ruler ALEIM, why have You brought this people over the Jordan at all; to deliver us into the hand of the Amorites, to destroy us? Oh, that we had been content, and dwelt on the other side of the Jordan! O Ruler, what shall I say when Isrhael turns its back before its enemies? For the Canaanites and all the inhabitants of the land will hear *it*, and surround us, and cut off our name from the earth. Then what will You do for Your great name?"

a. **Then Ieso tore his clothes:** To tear your clothes and to put dust on your head both displayed *mourning*. Ieso is not only mourning the death of thirty-six men, but more so, **he and the elders of Isrhael** mourn the loss of the blessing and guidance of Aleim.

b. **Alas, Ruler ALEIM, why have You brought this people over the Jordan at all:** For Ieso and the elders of Isrhael, this defeat was a national calamity. They do not take this defeat in stride; there is no "win a few, lose a few" mentality at work. They know that every battle matters, and there is always a *reason* for defeat, it doesn't "just happen."

c. **Oh, that we had been content, and dwelt on the other side of the Jordan!** Ieso well knows that if Aleim's hand of blessing and guidance is not there, it would be better that they had come to the Promised Land. If Aleim will not deliver them, all will be lost.

i. How different from so much of Christianity today! We are often so filled with *man's* programs and power, that if Aleim withdrew His blessing and guidance, it wouldn't be missed for a long time.

d. **Then what will You do for Your great name?** This shows that Ieso's over-riding concern was for the glory of Aleim. Our greatest disappointment when we stumble should be that we have possibly caused reproach on the **great name** of Aleim.

2. (Ieso 7:10-11) The real reason for defeat: Isrhael has sinned. So IEUE said to Ieso: "Get up! Why do you lie thus on your face? Isrhael has sinned, and they have also transgressed My covenant which I commanded them. For they have even taken some of the accursed things, and have both stolen and deceived; and they have also put *it* among their own stuff."

a. **Isrhael has sinned:** The good news was that Aleim had not failed the nation. The bad news was that this defeat was due to the sin of Isrhael. Ieso doesn't need to fear that the problem is with Aleim - it is almost comforting to find that the problem is with us!

i. This is why Aleim tells Ieso to **get up**. He doesn't need to beg Aleim to change *His* heart towards Isrhael. Ieso must

change Isrhael's heart before Aleim.

ii. Aleim's provision is for us to live a life of unbroken victory. But He will not make defeat *impossible*, taking away our ability to choose good or evil. He always makes it possible for us *not* to sin; here, Isrhael sinned, but they didn't have to.

b. **Isrhael has sinned ... they ... they ... they also:** Aleim says that **Isrhael** had sinned, not only one man. It is staggering to think that the whole nation was found guilty, and thirty-six men were dead, all for the sin of one man and his family.

i. Paulo speaks in similar terms concerning sin in the Ekklesia; regarding sin among the Corinthian Ekklesia, he says *Do you not know that a little leaven leavens the whole lump?* (1 [Corinthians 5:6](#)) A small amount of sin accepted and tolerated among believers can infect the whole group.

ii. In this sense, the acceptance and toleration of the sin is worse than the sin itself, so it must be dealt with strictly.

c. **For they have even taken some of the accursed things, and have both stolen and deceived:** We should understand exactly what the sin was. Someone in Isrhael took things that were devoted to Aleim, devoted either by their giving to His tabernacle, or by their complete destruction. One man stole from Aleim, in the same way we steal from Him when we do not give Him what he directs us to give.

i. [3rd MoUse \(Leviticus\) 22:14, 27:15, 27:19, and 27:31](#) each demonstrate that in Isrhael, if you wanted to keep something that belonged to Aleim, you had to pay a 20% (one-fifth) penalty. This was the same amount required for restitution in theft ([3rd MoUse \(Leviticus\) 6:4-5](#)).

ii. The New Testament teaches us that giving should be regular and proportional (1 [Corinthians 16:1-2](#)), that it should be generous, purposeful, and cheerful (2 [Corinthians 9:6-8](#)). When we don't give as Aleim directs us, we must regard it as sin and repent of it.

3. ([Ieso 7:12-13](#)) The effect of the sin: they now have no power before their enemies.

"Therefore the children of Isrhael could not stand before their enemies, *but* turned *their* backs before their enemies, because they have become doomed to destruction. Neither will I be with you anymore, unless you destroy the accursed from among you. Get up, sanctify the people, and say, 'Sanctify yourselves for tomorrow, because thus says IEUE Aleim of Isrhael: *"There is an accursed thing in your midst, O Isrhael; you cannot stand before your enemies until you take away the accursed thing from among you."*

a. **Therefore the children of Isrhael could not stand before their enemies:** Isrhael could not fight in Aleim's power and presence unless they walked in obedience to Aleim. Isrhael was under a covenant with Aleim that promised blessing on their obedience, and also promised curses upon their disobedience.

i. We are not under that kind of covenant. Our position with Aleim is made by the work of IESO on our behalf, not our own works. Yet if we want Aleim's power and presence in our own battles, we must walk in fellowship with Him, and this fellowship is hindered by our own sin and rebellion.

ii. Our position before Aleim is secure in IESO; but our

fellowship with Him is hindered by our own sin (1 [Ioanne 1:6](#)). This fellowship with Aleim is our wellspring of power to live in the Spirit.

b. **They have become doomed to destruction:** It is sobering to realize that a body in sin has no power before their enemies. It is wonderful to realize that once the sin has been dealt with, Aleim's power can again flow in our Follower life.

c. **You cannot stand before your enemies until you take away the accursed thing from among you:** When Aleim deals with a particular area of sin, and when resist His work, His *mercy* makes us to fail in battle. We are most dangerous when we think we are "winning" battles with our own self-reliance.

4. ([Ieso 7:14-15](#)) Instructions for judgment of the sin.

"In the morning therefore you shall be brought according to your tribes. And it shall be *that* the tribe which IEUE takes shall come according to families; and the family which IEUE takes shall come by households; and the household which IEUE takes shall come man by man. Then it shall be *that* he who is taken with the accursed thing shall be burned with fire, he and all that he has, because he has transgressed the covenant of IEUE, and because he has done a disgraceful thing in Isrhael."

a. **The tribe which IEUE takes:** Though the identity of the sinning family was unknown to Ieso, it was known to Aleim. Secret sin on earth is an open scandal before Aleim. Therefore, we should therefore live our lives with "one set of books," with one kind of life that can be seen by anybody, anywhere.

b. **Then it shall be that he who is taken with the accursed thing shall be burned with fire:** Once Aleim dealt with the one sinning individual, blessing could come again on the whole nation.

C. Achan's sin publicly judged.

1. ([Ieso 7:16-18](#)) Aleim exposes the identity of the head of the family that had sinned.

So Ieso rose early in the morning and brought Isrhael by their tribes, and the tribe of Iouda was taken. He brought the clan of Iouda, and he took the family of the Zarhites; and he brought the family of the Zarhites man by man, and Zabdi was taken. Then he brought his household man by man, and Achan the son of Karhmi, the son of Zabdi, the son of Zerha, of the tribe of Iouda, was taken.

a. **Achan the son of Karhmi, the son of Zabdi, the son of Zerha, of the tribe of Iouda, was taken:** This must have been an excruciating experience for Achan. How much better to simply walk in obedience to Aleim!

b. All this time, Achan certainly remembered exactly what he had taken, and how he wished he had not taken it. But he - and we - should remember the regret of sin *before* we sin, not after.

i. Sin does have its pleasures. Taking those things gave Achan a good feeling. But the penalty of sin, both within us and upon us, outweighs any of the fleeting pleasures of sin.

2. ([Ieso 7:19-21](#)) Ieso confronts Achan, and he confesses.

Now Ieso said to Achan, "My son, I beg you, give glory to IEUE Aleim of Isrhael, and make confession to Him, and tell me now what you have done; do not hide *it* from me." And

Achan answered Ieso and said, "Indeed I have sinned against IEUE Aleim of Isrhael, and this is what I have done: When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it."

a. **My son, I beg you, give glory to IEUE Aleim of Isrhael, and make confession to Him:** Even when we sin and try to cover our sin, we can still **give glory to IEUE** by openly and honestly confessing our sin. Hidden sin always has a special power over us.

b. **A beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels:** Measured against the lives of thirty-six men and the welfare of the entire nation, what Achan gained was pretty insignificant. Truly, *the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows* (1 Timotheo 6:10).

c. Think of how Achan could have rationalized his sin: "No one will know." "These things won't be missed." "Think of how I'll be admired in this beautiful Babylonian garment." "I'm not hurting anyone." "I deserve this." The excuses can go on and on, but they all fall short.

d. When we are at the terrible place Achan is, we all feel terrible about our sin, wishing we had never done it - may Aleim help us to feel terrible about our sin *before* we do it!

2. (Ieso 7:22-26) The confession confirmed and judgment executed.

So Ieso sent messengers, and they ran to the tent; and there it was, hidden in his tent, with the silver under it. And they took them from the midst of the tent, brought them to Ieso and to all the children of Isrhael, and laid them out before IEUE. Then Ieso, and all Isrhael with him, took Achan the son of Zerha, 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, and they brought them to the Valley of Achor. And Ieso said, "Why have you troubled us? IEUE will trouble you this day." So all Isrhael stoned him with stones; and they burned them with fire after they had stoned them with stones. Then they raised over him a great heap of stones, still there to this day. So IEUE turned from the fierceness of His anger. Therefore the name of that place has been called the Valley of Achor to this day.

a. **His sons, his daughters:** Achan's sons and daughters had specific knowledge of the sin, because it is unlikely that he could bury so much under their tent without their knowledge. At the same time, they were not necessarily stoned with Achan. Instead of being killed with their father, Achan's children were probably called forth to witness the judgment against their father.

i. We notice the use of the singular in Ieso 7:25 and 7:26 (**you ... you ... him ... him**), in reference to a person being stoned. The use of the plural in Ieso 7:24 and 7:25 (**them ... them ... them**) probably has reference to Achan's possessions, not his children.

b. The Israelites aptly named this place **Valley of Trouble** (or, *disaster*, as it is in the NIV).

c. **So IEUE turned from the fierceness of His anger:** Even this kind of sin, when it is dealt with, can be a spring board to victory again. Now Isrhael was again in position to walk in the power and guidance of Aleim, after they had been conquered by Aleim again.

i. This kind of victory only comes after a *death*. We need to die to such besetting sins, know that *those who are The Anointed One's have crucified the flesh with its passions and desires* (Galatians 5:24) - the power and victory of IESO's resurrection are ours as we crucify our flesh with Him every day.

Patrick Damonse :: Study Guide for Ieso 8

VICTORY OVER AI

A. Plans for victory.

1. (Ieso 8:1-2) Aleim encourages Ieso and gives him instructions.

Now IEUE said to Ieso: "Do not be afraid, nor be dismayed; take all the people of war with you, and arise, go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land. And you shall do to Ai and its king as you did to Jericho and its king. Only its spoil and its cattle you shall take as booty for yourselves. Lay an ambush for the city behind it."

a. It is often the most difficult to regain lost ground such as Ai. When we have failed at some point in our Follower lives, we need to know how to get back on track.

b. **Do not be afraid, nor be dismayed:** This was the first key to regaining victory. They had to *receive encouragement from Aleim*. Though Israhel stumbled through Achan's sin as shown in Ieso 7, they dealt with the failure and now had to move on.

i. What is past is past. We must deal with it before Aleim in repentance and dying to self, and then look forward to what He has for us right now.

ii. Aleim wants us to use our failures in a good way, to use them as a foundation for great victory in IEUE.

c. **Take all the people of war with you, and arise, go up to Ai:** Aleim wasn't despondent or depressed, and He didn't want Ieso or the nation of Israhel to be either. Now it was time to get busy and set about being victorious for IEUE, because He has not abandoned them.

d. **Only its spoil and its cattle you shall take as booty for yourselves:** Aleim allows them to keep the spoil from the city of Ai. How foolish the sin of Achan seems now! He could have had all his heart desired, if he only waited on IEUE for it.

e. **Lay an ambush for the city behind it:** Aleim gives Ieso a plan for conquering the city of Ai, and now he must follow it. When we need to regain the victory, *we must follow Aleim's plan*.

2. (Ieso 8:3-8) Plans made for an ambush upon Ai.

So Ieso arose, and all the people of war, to go up against Ai; and Ieso chose thirty thousand mighty men of valor and sent them away by night. And he commanded them, saying: "Behold, you shall lie in ambush against the city, behind the city. Do not go very far from the city, but all of you be ready. Then I and all the people who *are* with me will approach the city; and it will come about, when they come out against us as at the first, that we shall flee before them. For they will come out after us till we have drawn them from the city, for they will say, '*They are* fleeing before us as at the first.' Therefore we will flee before them. Then you shall rise from the ambush and seize the city, for IEUE your Aleim will deliver it into your hand. And it will be, when you have taken the city, *that* you shall set the city on fire. According to the commandment of IEUE you shall do. See, I have commanded you."

a. **Ieso chose thirty thousand mighty men of valor:** This time Ieso does not send 3,000 men as before (Ieso 7:4). Now he sends 30,000 **mighty men of valor**. When we need to

regain victory, they must *use every resource, and the best resources for victory*.

b. **And he commanded them, saying: "Behold, you shall lie in ambush against the city, behind the city."** Though Aleim had given Ieso the general plan Ieso 8:2, He left it up to Ieso's experience and sanctified common sense to lay out the specific plan of battle.

3. (Ieso 8:9-10) Ieso stays with the people.

Ieso therefore sent them out; and they went to lie in ambush, and stayed between Bethel and Ai, on the west side of Ai; but Ieso lodged that night among the people. Then Ieso rose up early in the morning and mustered the people, and went up, he and the elders of Israhel, before the people to Ai.

a. **But Ieso lodged that night among the people:** Ieso was especially near his people during this crucial time of trying to regain victory. The people needed to know he was near, and they needed to follow his leadership.

b. If we will regain victory, we must *live with and follow IESO*, who is our Ieso. He is always near to us at these crucial times in our Follower life, and always goes first to lead us into battle.

B. Victory at Ai.

1. (Ieso 8:11-13) Preparations for battle: Ieso and the people do exactly what IEUE commanded them.

And all the people of war who *were* with him went up and drew near; and they came before the city and camped on the north side of Ai. Now a valley *lay* between them and Ai. So he took about five thousand men and set them in ambush between Bethel and Ai, on the west side of the city. And when they had set the people, all the army that *was* on the north of the city, and its rear guard on the west of the city, Ieso went that night into the midst of the valley.

a. **All the people of war who were with him went up and drew near:** If Israhel will regain victory, they must *take the offensive*. They don't wait for Ai to bring the battle to them, bring the battle to Ai.

b. We often see the battle against sin in mainly negative terms, about what *not* to do. But we must take the offensive against the powers of darkness and temptation, and be busy about doing what IEUE would have us to do.

2. (Ieso 8:14-17) The ambush works; the fighting men of Ai leave the city.

Now it happened, when the king of Ai saw *it*, that the men of the city hurried and rose early and went out against Israhel to battle, he and all his people, at an appointed place before the plain. But he did not know that *there was* an ambush against him behind the city. And Ieso and all Israhel made as if they were beaten before them, and fled by the way of the wilderness. So all the people who *were* in Ai were called together to pursue them. And they pursued Ieso and were drawn away from the city. There was not a man left in Ai or Bethel who did not go out after Israhel. So they left the city open and pursued Israhel.

a. **When the king of Ai saw it, that the men of the city hurried and rose early and went out against Israhel to battle:** The men of Ai tried the exact same strategy against Israhel as before. Generally, satan will stick with a strategy against us until it doesn't work any more.

b. **And Ieso and all Isrhael made as if they were beaten before them:** Aleim directed Ieso to use a completely different strategy against Ai. When we see the diversity of Aleim's methods, we remember it is because He is a personal Aleim.

3. (Ieso 8:18-29) Ai is totally defeated and burnt to the ground. Then IEUE said to Ieso, "Stretch out the spear that *is* in your hand toward Ai, for I will give it into your hand." And Ieso stretched out the spear that *was* in his hand toward the city. So *those in* ambush arose quickly out of their place; they ran as soon as he had stretched out his hand, and they entered the city and took it, and hurried to set the city on fire. And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended to heaven. So they had no power to flee this way or that way, and the people who had fled to the wilderness turned back on the pursuers. Now when Ieso and all Isrhael saw that the ambush had taken the city and that the smoke of the city ascended, they turned back and struck down the men of Ai. Then the others came out of the city against them; so they were *caught* in the midst of Isrhael, some on this side and some on that side. And they struck them down, so that they let none of them remain or escape. But the king of Ai they took alive, and brought him to Ieso. And it came to pass when Isrhael had made an end of slaying all the inhabitants of Ai in the field, in the wilderness where they pursued them, and when they all had fallen by the edge of the sword until they were consumed, that all the Israelites returned to Ai and struck it with the edge of the sword. So it was *that* all who fell that day, both men and women, *were* twelve thousand; all the people of Ai. For Ieso did not draw back his hand, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the livestock and the spoil of that city Isrhael took as booty for themselves, according to the word of IEUE which He had commanded Ieso. So Ieso burned Ai and made it a heap forever, a desolation to this day. And the king of Ai he hanged on a tree until evening. And as soon as the sun was down, Ieso commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and raise over it a great heap of stones *that remains* to this day.

a. **And they struck them down, so that they let none of them remain or escape:** The victory and Aleim's judgment is complete. Because of Aleim's faithfulness to Isrhael and Isrhael's faithfulness to Aleim, this is not a halfway victory.

b. **Ieso did not draw back his hand, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai:** If Isrhael will regain victory, they must *show no mercy to their enemy*, but crush the enemy completely at every opportunity.

i. We can summarize the keys for victory from this chapter:

- Be encouraged.
- Follow IEUE's plan.
- Use every resource, and the best resources.
- Live with and look to IESO.
- Go on the offensive.
- Show no mercy to your enemy.

c. So far, Isrhael's experience is an illustration of their whole history, and the spiritual history of many Followers.

- Obedience followed by victory.
- Victory followed by blessing.
- Blessing followed by pride and disobedience.
- Disobedience followed by defeat.
- Defeat followed by judgment.
- Judgment followed by repentance.
- Repentance followed by obedience.
- Obedience followed by victory, and the cycle continues.

C. Blessing and cursing on Ebal and Gerizim.

1. (Ieso 8:30-31) An altar built at Mount Ebal.

Now Ieso built an altar to IEUE Aleim of Isrhael in Mount Ebal, as MoUse the servant of IEUE had commanded the children of Isrhael, as it is written in the Book of the Law of MoUse: "an altar of whole stones over which no man has wielded an iron *tool*." And they offered on it burnt offerings to IEUE, and sacrificed peace offerings.

a. **Now Ieso built an altar to IEUE Aleim of Isrhael in Mount Ebal, as MoUse the servant of IEUE had commanded the children of Isrhael, as it is written in the Book of the Law of MoUse:** This is in fulfillment of 5th MoUse (Deuteronomy) 27-28. There, IEUE told Isrhael, when they came to the Promised Land, to come to these mountains, build an altar, sacrifice to IEUE, and read the law.

b. **And they offered on it burnt offerings to IEUE, and sacrificed peace offerings:** We see an appropriate act of worship, and consecration unto Aleim, following a great victory. Aleim always should get the glory. Even when men looked at the altar, they would not see elaborate carvings - though beautiful - drawing attention to man's work (**whole stones over which no man has wielded an iron tool**).

2. (Ieso 8:32-35) Blessings read from Mount Gerizim, curses from Mount Ebal.

And there, in the presence of the children of Isrhael, he wrote on the stones a copy of the law of MoUse, which he had written. Then all Isrhael, with their elders and officers and judges, stood on either side of the ark before the priests, the Levites, who bore the ark of the covenant of IEUE, the stranger as well as he who was born among them. Half of them *were* in front of Mount Gerizim and half of them in front of Mount Ebal, as MoUse the servant of IEUE had commanded before, that they should bless the people of Isrhael. And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the Book of the Law. There was not a word of all that MoUse had commanded which Ieso did not read before all the assembly of Isrhael, with the women, the little ones, and the strangers who were living among them.

a. **He wrote on the stones a copy of the law of MoUse, which he had written:** In this act of obedience we see Ieso as a *man of the Book*, obeying the command of Ieso 1:8. We also see Isrhael as a *people of the Book* ordering their lives after Aleim's Word.

i. This was even at a cost or inconvenience. The distance from Ai to Ebal and Gerizim was a long way to move all the tribes of Isrhael, from 20 to 25 miles.

b. **Half of them were in front of Mount Gerizim and half of them in front of Mount Ebal:** This was a beautiful place to do this, and the whole nation could hear this reading of the

Law. The area has a natural amphitheater effect because of the contour of the hills.

c. According to 5th MoUse (Deuteronomy) 27-28, the altar was built on the mountain of cursing, Mount Ebal. We need the covering sacrifice exactly at the point where our sin and failures are revealed and Aleim's curse is pronounced on our sin.

d. This event, at this place, shows that Isrhael controls the middle of Canaan and the highlands. The rest is a matter of taking advantage of this strategic position.

Patrick Damonse :: Study Guide for Ieso 9

THE GIBEONITE DECEPTION

A. Two different strategies of attack against Isrhael.

1. (Ieso 9:1-2) The southern kings gather together against Isrhael.

And it came to pass when all the kings who *were* on this side of the Jordan, in the hills and in the lowland and in all the coasts of the Great Sea toward Lebanon; the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite; heard *about it*, that they gathered together to fight with Ieso and Isrhael with one accord.

a. **When all the kings who were on this side of the Jordan ... heard about it:** When the Canaanite kings heard how IEUE delivered Jericho to Isrhael, they had reason to be afraid. When they heard how IEUE gave them victory over Ai, they had reason to be afraid.

b. **They gathered together to fight with Ieso and Isrhael with one accord:** This is a classic, frontal attack - they will try to defeat Isrhael on the field of battle, in head-to-head competition.

2. (Ieso 9:3-6) The Gibeonites approach Ieso and Isrhael in another way.

But when the inhabitants of Gibeon heard what Ieso had done to Jericho and Ai, they worked craftily, and went and pretended to be ambassadors. And they took old sacks on their donkeys, old wineskins torn and mended, old and patched sandals on their feet, and old garments on themselves; and all the bread of their provision was dry *and* moldy. And they went to Ieso, to the camp at Gilgal, and said to him and to the men of Isrhael, "We have come from a far country; now therefore, make a covenant with us."

a. **They worked craftily, and went and pretended to be ambassadors:** The Gibeonites will try to deceive Isrhael into making a peace treaty with them, though Isrhael was forbidden to make peace with any of the tribes of Canaan (2nd MoUse (Exodus) 23:23-24).

b. Notice the methods of deception used by the Gibeonites. They were clever (**craftily**), they misrepresented themselves (**pretended**), and they even gave false "evidence" of their deception (**old sacks, old wineskins, old and patched sandals, dry and moldy bread**).

c. Beyond their deceptive appearance, the Gibeonites simply *lied*. They said, "**We have come from a far country**" when of course they had not. All their other devices simply lead to strengthen the deception offered.

B. How Ieso and the leaders of Isrhael were deceived.

1. (Ieso 9:7-13) The Gibeonites explain their story to Ieso and the leaders of Isrhael.

Then the men of Isrhael said to the Hivites, "Perhaps you dwell among us; so how can we make a covenant with you?" But they said to Ieso, "*We are your servants.*" And Ieso said to them, "Who *are* you, and where do you come from?" So they said to him: "From a very far country your servants have come, because of the name of IEUE your Aleim; for we have heard of His fame, and all that He did in Egypt, and all that He did to the two kings of the Amorites who *were* beyond the Jordan; to Sion king of Heshbon, and Og king of Bashan, who

was at Ashtaroath. Therefore our elders and all the inhabitants of our country spoke to us, saying, 'Take provisions with you for the journey, and go to meet them, and say to them, "*We are your servants*;' now therefore, make a covenant with us.'" This bread of ours we took hot *for* our provision from our houses on the day we departed to come to you. But now look, it is dry and moldy. And these wineskins which we filled *were* new, and see, they are torn; and these our garments and our sandals have become old because of the very long journey."

a. **From a very far country your servants have come:** Plainly, the Gibeonites lied to Isrhael. But despite their lies, they have a proper admiration and honour for the Aleim of Isrhael. **Because of the name of IEUE your Aleim; for we have heard of His fame** shows that it is *because* Aleim fights for Isrhael, they know it would be useless to oppose the nation.

2. (Ieso 9:14-15) Ieso and the leaders of Isrhael accept the deception of the Gibeonites.

Then the men of Isrhael took some of their provisions; but they did not ask counsel of IEUE. So Ieso made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.

a. **They did not ask counsel of IEUE:** The Gibeonite deception was clever, and therefore powerful. But the real problem was that Ieso and the leaders of Isrhael never sought IEUE.

i. **Then the men of Isrhael took some of their provisions:** This shows that they trusted their senses instead of IEUE. "Look at this bread. Feel and taste how stale it is. Surely, they must have come a long way." They walked by sight, not by faith.

ii. How much trouble do we find ourselves in for this very reason: **they did not ask counsel of IEUE?**

b. **So Ieso made peace with them:** Because they believed that the Gibeonites were from a distant land, they made the treaty with them. Aleim allowed Isrhael to make treaties with distant nations, but not with the Canaanites.

C. The deception of the Gibeonites uncovered and dealt with.

1. (Ieso 9:16-20) Ieso and the leaders of Isrhael discover they have been deceived, yet they abide by their sworn oath to the Gibeonites.

And it happened at the end of three days, after they had made a covenant with them, that they heard that they *were* their neighbors who dwelt near them. Then the children of Isrhael journeyed and came to their cities on the third day. Now their cities *were* Gibeon, Chephirah, Beeroth, and Kirhath Jearim. But the children of Isrhael did not attack them, because the rulers of the congregation had sworn to them by IEUE Aleim of Isrhael. And all the congregation complained against the rulers. Then all the rulers said to all the congregation, "We have sworn to them by IEUE Aleim of Isrhael; now therefore, we may not touch them. This we will do to them: We will let them live, lest wrath be upon us because of the oath which we swore to them."

a. Even though **all the congregation murmured against the rulers**, the rulers still knew they had to do what was right and honorable before Aleim: keep their oath, even if it was a bad oath.

i. The rulers of Israhel were wise in not allowing one sin (wiping out the Gibeonites) follow another sin (making the oath without seeking IEUE), especially in light of public pressure to do otherwise.

b. **Then all the rulers said to all the congregation, "We have sworn to them by IEUE Aleim of Israhel; now therefore, we may not touch them."** It is a mark of godliness to hold to an oath, even when it is difficult. *But he honors those who fear IEUE; he who swears to his own hurt and does not change. (Psalm 15:4)*

i. It is refreshing to see that going back on their word was not even really a possibility for the rulers of Israhel. This was a simple matter, not even up for debate: **we may not touch them.**

c. Later, King Saulo broke this vow to the Gibeonites and his sin brought famine upon Israhel in the days of Daud (2 Samouel 21:1-9).

i. *Now there was a famine in the days of Daud for three years, year after year; and Daud inquired of IEUE. And IEUE answered, "It is because of Saulo and his bloodthirsty house, because he killed the Gibeonites." (2 Samouel 21:1)*

2. (Ieso 9:21-27) A glorious punishment for the Gibeonites: Ieso makes them slaves to IEUE.

And the rulers said to them, "Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them." Then Ieso called for them, and he spoke to them, saying, "Why have you deceived us, saying, 'We are very far from you,' when you dwell near us? Now therefore, you are cursed, and none of you shall be freed from being slaves; woodcutters and water carriers for the house of my Aleim." So they answered Ieso and said, "Because your servants were clearly told that IEUE your Aleim commanded His servant MoUse to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were very much afraid for our lives because of you, and have done this thing. And now, here we are, in your hands; do with us as it seems good and right to do to us." So he did to them, and delivered them out of the hand of the children of Israhel, so that they did not kill them. And that day Ieso made them woodcutters and water carriers for the congregation and for the altar of IEUE, in the place which He would choose, even to this day.

a. **Let them live, but let them be woodcutters and water carriers for all the congregation:** Ieso could not kill the Gibeonites, but he could control them by making them perpetual workmen for the tabernacle service. They would serve in menial ways such as cutting wood for the sacrificial fires of the tabernacle and carrying water used in its service.

b. Significantly, there seems to be no complaint from the Gibeonites. They simply say, **"here we are, in your hands; do with us as it seems good and right to do to us."** Essentially, they were happy with the prospect of being incorporated into Israhel, and by being made servants of IEUE, even if it was in menial service.

i. In this, the Gibeonites express the same heart Daud did in Psalm 84:10: *For a day in Your courts is better than a thousand. I would rather be a doorkeeper in the house of my Aleim than dwell in the tents of wickedness.*

ii. It is essential to see that they did this out of a love for the Aleim of Israhel, not out of weakness. Indeed, it was said of Gibeon that *all its men were mighty (Ieso 10:2)*.

c. **Because your servants were clearly told that IEUE your Aleim commanded His servant MoUse to give you all the land ... we were very much afraid for our lives because of you, and have done this thing:** The Gibeonites were not thrilled so much at being wood cutters and water carriers, but in knowing they could be those things for IEUE - and in knowing where they would be if they were *not* serving IEUE.

i. Do we have the same heart? Can we rejoice in any kind of service, if we see we are in the presence of IEUE as we do it?

3. The Gibeonites find salvation in the Aleim of Israhel much like Rhaab did in Ieso 2.

a. Both Rhaab and the Gibeonites came to the Aleim of Israhel as sinners, Rhaab as a harlot, and the Gibeonites as liars.

b. Both Rhaab and the Gibeonites were willing at risk to forsake their former associations and be counted among Aleim's people.

i. The risk of Gibeon is explained in Ieso 10:4, where they are a target of attack for their dealings with Israhel.

c. Both Rhaab and the Gibeonites, after they found salvation through the Aleim of Israhel, had a rich history.

4. The Gibeonites after Ieso 9.

a. The Gibeonites became servants at the tabernacle, just as Ieso had commanded.

b. Gibeon becomes a priestly city; the Ark of the Covenant stayed at Gibeon often in the days of Daud and Solomon (1 Chronicles 16:39-40 and 21:29).

c. At least one of Daud's *mighty men* was a Gibeonite (1 Chronicles 12:4).

d. Aleim spoke to Solomon at Gibeon (1 Kings 3:4).

e. Gibeonites were among those who rebuilt the walls of Jerusalem with Neemia (Neemia 3:7 and 7:25).

f. These are examples of the great things Aleim can do with people who are sinners, but come to Him in humility and love.

Patrick Damonse :: Study Guide for Ieso 10

THE SOUTHERN KINGS CONQUERED

A. A miraculous victory for Israhel.

1. (Ieso 10:1-5) The southern kings of Canaan assemble for an attack on Gibeon.

Now it came to pass when Adoni-Zedek king of Jerusalem heard how Ieso had taken Ai and had utterly destroyed it; as he had done to Jericho and its king, so he had done to Ai and its king; and how the inhabitants of Gibeon had made peace with Israhel and were among them, that they feared greatly, because Gibeon *was* a great city, like one of the royal cities, and because it *was* greater than Ai, and all its men *were* mighty. Therefore Adoni-Zedek king of Jerusalem sent to Oam king of Hebron, Pirham king of Jarmuth, Iaphia king of Lachish, and Debirh king of Eglon, saying, "Come up to me and help me, that we may attack Gibeon, for it has made peace with Ieso and with the children of Israhel." Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon, gathered together and went up, they and all their armies, and camped before Gibeon and made war against it.

a. **When Adoni-Zedek king of Jerusalem heard how Ieso had taken Ai and had utterly destroyed it:** The leader of this group, the king of Jerusalem, is an interesting figure. His name, **Adoni-Zedek** means *Ruler of Righteousness*, though we see him as really the *opposite* of the Ruler of Righteousness. If anything, he represents the Anti-The Anointed One, set against Ieso's representation of IESO The Anointed One.

i. If **Adoni-Zedek** (the false *Ruler of Righteousness*) represents the Antichrist, we are even more interested to find that he leads many nations against Ieso and the children of Israhel.

b. **They feared greatly:** The enemies of Israhel **feared greatly**, but like our spiritual enemies, they do not retreat when they are afraid, but launch attacks that are even more bold, as a wild animal might fight when it feels attacked.

i. Though they are afraid, they are still clever. Afraid to attack Israhel directly, they attack their vassals the Gibeonites.

c. **Because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were mighty:** We are reminded that the Gibeonites did not submit to Israhel out of a position of weakness; indeed **all its men were mighty**. Yet it was because of their love and honour of the Aleim of Israhel that they submitted to perpetual service in His tabernacle.

2. (Ieso 10:6) The plea for help from Gibeon.

And the men of Gibeon sent to Ieso at the camp at Gilgal, saying, "Do not forsake your servants; come up to us quickly, save us and help us, for all the kings of the Amorites who dwell in the mountains have gathered together against us."

a. **Do not forsake your servants; come up to us quickly, save us and help us:** The Gibeonites rightly looked to the people of Israhel as their helpers and protectors. They were not too proud to call for help.

B. The defeat of the Southern kings of Canaan.

1. (Ieso 10:7) Ieso and the people of Israhel are faithful to their

vow to the Gibeonites.

So Ieso ascended from Gilgal, he and all the people of war with him, and all the mighty men of valor.

a. We saw that in Ieso 9, Ieso, the leaders of Israhel, and all the people of Israhel knew they made a bad vow to the Gibeonites, yet they did not turn their backs on that vow.

b. But here, we see Ieso and the leaders of Israhel going a step further. Allowing these Canaanite kings to wipe out the Gibeonites would have been a convenient way to get out of a vow that should not have been made, but they will have none of it.

c. We should have the same sense of honour. Though Ieso was only bound to not kill the Gibeonites himself (Ieso 9:15), he goes on to fulfill what the *spirit* of the vow he made to the Gibeonites.

2. (Ieso 10:8) Aleim's command and promise to Ieso.

And IEUE said to Ieso, "Do not fear them, for I have delivered them into your hand; not a man of them shall stand before you."

a. **Do not fear them:** This is a *command*. Though Ieso has reason to fear because Israhel faces a confederation of **five** kings, Aleim commands Ieso to not fear his enemies.

i. We can cripple our ability to fight Aleim's battles through our fear. Though we might face strong enemies, we are commanded to not fear.

b. **I have delivered them into your hand; not a man of them shall stand before you:** The command is coupled with a *promise*. We can obey Aleim's *command* to not fear because we have His *promise* of victory.

i. We must therefore see fear for what it is - *unbelief*. It is an unwillingness to believe what Aleim has promised.

3. (Ieso 10:9) Ieso's response of faith.

Ieso therefore came upon them suddenly, having marched all night from Gilgal.

a. **Ieso therefore came upon them suddenly:** Having the assurance of Aleim's promise (Ieso 10:8), Ieso did not sit back to passively watch Aleim work without his participation. He went to great effort to participate with the work and will of Aleim.

b. **Having marched all night from Gilgal:** This took hard work and initiative on Ieso's part. The march from Gilgal to Gibeon involved a climb of 3,300 feet, and the distance was about twenty miles, taking eight to ten hours of hard marching, all through the night.

i. Aleim does His work, but He draws us into working with Him. Often Aleim waits to see our initiative, our willingness to be a partner with Him, before He does what only He can do.

ii. This is *not* the idea that "Aleim helps those who help themselves." The idea is "Aleim wants to draw His people into partnership with Him in seeing His work done."

4. (Ieso 10:10-15) Aleim miraculously fights on behalf of Israhel.

So IEUE routed them before Israhel, killed them with a great slaughter at Gibeon, chased them along the road that goes to Beth Horon, and struck them down as far as Azekah and Makkedah. And it happened, as they fled before Israhel *and* were on the descent of Beth Horon, that IEUE cast down large hailstones from heaven on them as far as Azekah, and they

died. *There were* more who died from the hailstones than the children of Israhel killed with the sword. Then Ieso spoke to IEUE in the day when IEUE delivered up the Amorites before the children of Israhel, and he said in the sight of Israhel: "Sun, stand still over Gibeon; and Moon, in the Valley of Aijalon." So the sun stood still, and the moon stopped, till the people had revenge upon their enemies. *Is* this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go *down* for about a whole day. And there has been no day like that, before it or after it, that IEUE heeded the voice of a man; for IEUE fought for Israhel. Then Ieso returned, and all Israhel with him, to the camp at Gilgal.

a. **So IEUE routed them before Israhel:** Aleim's work, and the partnership of Ieso's work with IEUE, accomplished something great. The enemies of Aleim were **routed**.

b. **IEUE cast down large hailstones from heaven:** The **hailstones** which killed the retreating armies of the Canaanites were obviously miraculous. The hail itself could have been a phenomenon of nature, but their aim and timing obviously displayed the hand of Aleim.

i. "The Canaanites, who worshipped nature deities, must have thought that their own gods were aiding the Israelites." (Madvig)

c. We notice that Ieso didn't wait around for the hail to come. He was busy doing what he *could* do in partnership with Aleim, and Aleim did what only *Aleim* could do.

d. **"Sun, stand still over Gibeon; and Moon, in the Valley of Aijalon." So the sun stood still:** Seeing Aleim's miraculous hand in action gave Ieso the boldness to ask for an even more stupendous miracle - to keep the day going, to keep the sun from setting, so that Israhel had time to accomplish a complete victory before darkness fell.

i. The sun and the moon had long stood as silent witnesses to the sin, wickedness, and demonic religion of these Canaanites. Why shouldn't they now allow Ieso to complete this victory over the Canaanites?

e. **So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. And there has been no day like that, before it or after it:** How was the length of this day extended? It could have been a slowing of the earth's rotation; it could have been a tilting of the earth's axis; it could have been a miracle of reflection of light; it could have been simply the presence of Aleim manifested in light.

i. Whatever it means, the result was clear. The sun seemed to stay still in the sky, and Israhel was able to complete the victory.

ii. Some criticize this account, saying that obviously, since the sun *is* still, and the earth rotates around the sun, that Ieso is wrong when he says **the sun stood still**. This kind of criticism doesn't account for our normal way of speaking. We use the terms *sunrise* and *sunset* without a second thought. In addition, more modern astronomy tells us that the sun *is* in motion; perhaps the sun did literally stand still!

f. **Till the people had revenge upon their enemies:** Ieso did not ask Aleim to do the fighting for him, even though Aleim did do some of that. Ieso simply asked that Aleim would

miraculously give him the *opportunity* to fight for Him.

i. When we work in partnership with Aleim, always in touch with our place like Gilgal - the place where Israhel was conquered by Aleim - then we will see Aleim do amazing things; we will be able to say "**there has been no day like that.**"

5. (Ieso 10:16-27) The completion of the battle and the execution of the Canaanite kings.

But these five kings had fled and hidden themselves in a cave at Makkedah. And it was told Ieso, saying, "The five kings have been found hidden in the cave at Makkedah." So Ieso said, "Roll large stones against the mouth of the cave, and set men by it to guard them. And do not stay *there* yourselves, *but* pursue your enemies, and attack their rear *guard*. Do not allow them to enter their cities, for IEUE your Aleim has delivered them into your hand." Then it happened, while Ieso and the children of Israhel made an end of slaying them with a very great slaughter, till they had finished, that those who escaped entered fortified cities. And all the people returned to the camp, to Ieso at Makkedah, in peace. No one moved his tongue against any of the children of Israhel. Then Ieso said, "Open the mouth of the cave, and bring out those five kings to me from the cave." And they did so, and brought out those five kings to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon. So it was, when they brought out those kings to Ieso, that Ieso called for all the men of Israhel, and said to the captains of the men of war who went with him, "Come near, put your feet on the necks of these kings." And they drew near and put their feet on their necks. Then Ieso said to them, "Do not be afraid, nor be dismayed; be strong and of good courage, for thus IEUE will do to all your enemies against whom you fight." And afterward Ieso struck them and killed them, and hanged them on five trees; and they were hanging on the trees until evening. So it was at the time of the going down of the sun *that* Ieso commanded, and they took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth, *which remain* until this very day.

a. **Roll large stones against the mouth of the cave, and set men by it to guard them. And do not stay there yourselves, but pursue your enemies, and attack their rear guard:** Ieso will not allow anything - even the personal capture of the kings - to keep him from completing Israhel's victory. The kings can be imprisoned and dealt with later.

i. We have another striking similarity with the Book of Revelation. Not only does a false "Ruler of Righteousness" (Adoni-Zedek) lead a group of nations against Ieso, who has come to possess the land; but also, in the midst of their defeat, the kings hide in caves in fear of the conquering Ieso (Revelation 6:15-16).

b. The people of Canaan know, beyond any doubt, that Aleim is with Ieso and the nation of Israhel. Their respect is so great that **no one moved his tongue against any of the children of Israhel**.

i. Just like Israhel, the Ekklesia should be feared in the sense that it should be a place where people know Aleim will conquer them. They should have the idea "Well, if I keep

coming here, Aleim is going to conquer me. I'll have to submit my life to Him." Too many Ekklesias present a "harmless" Aleim who demands no surrender from His people.

c. **And afterward Ieso struck them and killed them, and hanged them on five trees:** The Canaanite kings were executed. Ieso wants to make it clear that there can be absolutely no accommodation with these Canaanite kings. After this pattern, we can allow no place in our lives to our spiritual enemies. All the ground belongs to IESO, and must be taken for Him.

i. The idea of partnership with Aleim in the pursuit of victory is again repeated in [Ieso 10:25](#). Aleim promises victory over all **your enemies against whom you fight**.

D. Conquest of the South completed.

1. ([Ieso 10:28](#)) The fall of the Canaanite city of Makkedah.

On that day Ieso took Makkedah, and struck it and its king with the edge of the sword. He utterly destroyed them; all the people who *were* in it. He let none remain. He also did to the king of Makkedah as he had done to the king of Jericho.

2. ([Ieso 10:29-30](#)) The fall of the Canaanite city of Libna.

Then Ieso passed from Makkedah, and all Israhel with him, to Libna; and they fought against Libna. And IEUE also delivered it and its king into the hand of Israhel; he struck it and all the people who *were* in it with the edge of the sword. He let none remain in it, but did to its king as he had done to the king of Jericho.

3. ([Ieso 10:31-33](#)) The fall of the Canaanite city of Lachish.

Then Ieso passed from Libna, and all Israhel with him, to Lachish; and they encamped against it and fought against it. And IEUE delivered Lachish into the hand of Israhel, who took it on the second day, and struck it and all the people who *were* in it with the edge of the sword, according to all that he had done to Libna. Then Horem king of Gezer came up to help Lachish; and Ieso struck him and his people, until he left him none remaining.

4. ([Ieso 10:34-35](#)) The fall of the Canaanite city of Eglon.

From Lachish Ieso passed to Eglon, and all Israhel with him; and they encamped against it and fought against it. They took it on that day and struck it with the edge of the sword; all the people who *were* in it he utterly destroyed that day, according to all that he had done to Lachish.

5. ([Ieso 10:36-37](#)) The fall of the Canaanite city of Hebron.

So Ieso went up from Eglon, and all Israhel with him, to Hebron; and they fought against it. And they took it and struck it with the edge of the sword; its king, all its cities, and all the people who *were* in it; he left none remaining, according to all that he had done to Eglon, but utterly destroyed it and all the people who *were* in it.

6. ([Ieso 10:38-39](#)) The fall of the Canaanite city of Debir.

Then Ieso returned, and all Israhel with him, to Debir; and they fought against it. And he took it and its king and all its cities; they struck them with the edge of the sword and utterly destroyed all the people who *were* in it. He left none remaining; as he had done to Hebron, so he did to Debir and its king, as he had done also to Libna and its king.

7. ([Ieso 10:40-43](#)) Summary of the conquest of the Southern Canaanite Kingdoms.

So Ieso conquered all the land: the mountain country and the

South and the lowland and the wilderness slopes, and all their kings; he left none remaining, but utterly destroyed all that breathed, as IEUE Aleim of Israhel had commanded. And Ieso conquered them from Kadesh Barnea as far as Gaza, and all the country of Goshen, even as far as Gibeon. All these kings and their land Ieso took at one time, because IEUE Aleim of Israhel fought for Israhel. Then Ieso returned, and all Israhel with him, to the camp at Gilgal.

a. **So Ieso conquered all the land:** In a period of weeks (perhaps months) these six cities are defeated, without a single loss for Israhel. Each battle was a test. None of them were easy, but under the leadership of Ieso, they all were victorious.

i. Aleim's desire is that we should enjoy the same life of victory. *But we all ... are being transformed into the same image from glory to glory, just as by the Spirit of the Ruler.* ([2 Corinthians 3:18](#))

b. **All these kings and their land Ieso took at one time, because IEUE Aleim of Israhel fought for Israhel:** The victory was won **one at a time**. We often want to do everything and win every battle for Aleim all at once. This can be satan's strategy to set us up for a strong attack of discouragement.

i. As well, Aleim knew *which* battles to fight and *when* to fight them. These were not the only Canaanite cities in the region, but they were the military strongholds. Aleim knew what He was doing in selecting which particular battles to fight, and when they needed to be fought.

c. Most importantly, the key to victory was that **the Ruler ALEIM of Israhel fought for Israhel**. This is also true as we battle against our own spiritual enemies. We can only win as we see IEUE fighting on our behalf. He provides the victory and we walk in it.

i. We come to realize that the victory was won at the tree, and now we need to live in light of that victory. [Colossians 2:15](#) speaks to this idea: *Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it* [the tree]. It is in this sense that we are *more than conquerors through Him who loved us*. ([Romans 8:37](#))

ii. To be disappointed in yourself is to have trusted in yourself. It shows that we tried to fight the battle in our own resources, not IEUE's victory.

d. **Then Ieso returned, and all Israhel with him, to the camp at Gilgal:** Israhel's victories always came from Gilgal. This was the place of total faith, commitment and fellowship with Aleim, and the place where Israhel had been conquered by Aleim.

Patrick Damonse :: Study Guide for Ieso 11

THE NORTHERN CANAANITE ARMIES DEFEATED

A. The defeat of the northern kings.

1. (Ieso 11:1-5) The northern kings of Canaan gather against Israhel.

And it came to pass, when Iabin king of Azorh heard *these things*, that he sent to Iobab king of Madon, to the king of Shimron, to the king of Achshaph, and to the kings who *were* from the north, in the mountains, in the plain south of Chinneroth, in the lowland, and in the heights of Dor on the west, to the Canaanites in the east and in the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the mountains, and the Hivite below Hermon in the land of Mizpah. So they went out, they and all their armies with them, *as many people as the sand that is on the seashore* in multitude, with very many horses and chariots. And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israhel.

a. **And it came to pass, when Iabin king of Azorh heard these things:** After hearing of Israhel's total conquest of the south, the northern kings came together to defeat Israhel. The huge army assembled together reflects an attitude that they believe they must stop Israhel now or never.

i. All this is prompted by what the northern kings **heard** regarding Israhel's success and victory; walking in victory means that we become targets - when we are revived, so is the devil.

b. Two things indicate that now Israhel is facing challenges they had never faced before. First, the size of the enemy army: **as many people as the sand that is on the seashore in multitude**. Second, the technological superiority of the Canaanites: **with very many horses and chariots**.

i. The challenges brought to Israhel seem to increase at each step, from Jericho, to Ai, to the battle with the southern kings, now to this battle.

ii. We often find that the challenges facing us in our Follower life increase at each step. Aleim uses each previous victory as a springboard for what we face in the future.

2. (Ieso 11:6) Aleim's encouragement to Ieso.

But IEUE said to Ieso, "Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israhel. You shall hamstring their horses and burn their chariots with fire."

a. **Tomorrow about this time I will deliver all of them slain before Israhel:** This attack was new, and more severe than previous challenges. Ieso needed a fresh confirmation of Aleim's promise for his life, and IEUE was faithful to bring it.

b. **Do not be afraid because of them:** This means that fear was an issue for Ieso and the people of Israhel. Aleim has a reason for everything He does, and He would not have assured them *do not be afraid* unless there was a reason for the encouragement.

3. (Ieso 11:7-9) Ieso attacks the northern armies, and they are defeated.

So Ieso and all the people of war with him came against them suddenly by the waters of Merom, and they attacked them. And IEUE delivered them into the hand of Israhel, who

defeated them and chased them to Greater Sidon, to the Brook Misrephoth, and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining. So Ieso did to them as IEUE had told him: he hamstrung their horses and burned their chariots with fire.

a. **So Ieso and all the people of war with him came against them suddenly:** Ieso fought with *boldness* and *strategy*, he surprised them with an unexpected ambush.

b. **So Ieso did to them as IEUE had told him:** Ieso fought with *obedience*, doing exactly what IEUE told them to do, even destroying the Canaanite "weapons" (the horses and the chariots) instead of taking them for his own army.

i. Here is a lesson in the matter of "taking the devil's tools." Many Followers do not hesitate to use the "horses and chariots" of their spiritual enemy. Perhaps they should believe that Aleim may want them to fight the battle on a different level - a level of complete trust in Him.

c. Ieso fought with *passion* and *commitment*; he not let up until he had accomplished as much as he could (**they attacked them until they left none of them remaining**).

4. (Ieso 11:10-15) The defeat of Azorh, the head of the northern Canaanite kingdoms.

Ieso turned back at that time and took Azorh, and struck its king with the sword; for Azorh was formerly the head of all those kingdoms. And they struck all the people who *were* in it with the edge of the sword, utterly destroying *them*. There was none left breathing. Then he burned Azorh with fire. So all the cities of those kings, and all their kings, Ieso took and struck with the edge of the sword. He utterly destroyed them, as MoUse the servant of IEUE had commanded. But *as for* the cities that stood on their mounds, Israhel burned none of them, except Azorh only, *which* Ieso burned. And all the spoil of these cities and the livestock, the children of Israhel took as booty for themselves; but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing. As IEUE had commanded MoUse his servant, so MoUse commanded Ieso, and so Ieso did. He left nothing undone of all that IEUE had commanded MoUse.

a. **They struck all the people who were in it with the edge of the sword, utterly destroying them. There was none left breathing:** The staggering completeness of the destruction (especially in human terms) shows us the *completeness* of Aleim's judgment, Israhel's obedience, and the depravity of the Canaanites.

B. Israhel is secure in Canaan.

1. (Ieso 11:16-20) Complete victory over Canaan, over north and south.

Thus Ieso took all this land: the mountain country, all the South, all the land of Goshen, the lowland, and the Jordan plain; the mountains of Israhel and its lowlands, from Mount Halak and the ascent to Seir, even as far as Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings, and struck them down and killed them. Ieso made war a long time with all those kings. There was not a city that made peace with the children of Israhel, except the Hivites, the inhabitants of Gibeon. *All the others* they took in battle. For it was of IEUE to harden their hearts, that they should come against Israhel in battle, that He might utterly destroy

them, *and* that they might receive no mercy, but that He might destroy them, as IEUE had commanded MoUse.

a. **For it was of IEUE to harden their hearts, that they should come against Isrhael in battle, that He might utterly destroy them:** We are told that in part, this judgment on the Canaanites was accomplished when Aleim did **harden their hearts** against Isrhael. The hardening of men's hearts is when Aleim gives man up to the sin that is in his heart (Romans 1:24-28).

b. We need not think that Aleim parceled out some particular judgment upon the Canaanites. He dealt with their hearts the same way He deals with all men's hearts, but Aleim's grace either hardens the heart or it softens it.

2. (Ieso 11:21-22) The Anakim are defeated.

And at that time Ieso came and cut off the Anakim from the mountains: from Hebron, from Debirh, from Anab, from all the mountains of Iouda, and from all the mountains of Isrhael; Ieso utterly destroyed them with their cities. None of the Anakim were left in the land of the children of Isrhael; they remained only in Gaza, in Gath, and in Ashdod.

a. **At that time Ieso came and cut off the Anakim from the mountains:** It was a fear of the **Anakim** - this tribe of exceptionally large and strong people - that had made Isrhael too afraid to enter the land some forty years ago (4th MoUse (Numbers) 13:27-33).

b. **None of the Anakim were left in the land of the children of Isrhael:** Here, the foes of 40 years ago fall. They were no match for an army that was blessed and directed by Aleim.

i. Significantly, Isrhael faced the Anakim *last*, only after Aleim had trained them in battle and in working with Him through the months of conquest.

ii. When Isrhael refused to enter Canaan out of a fear of the Anakim, they did not realize that Aleim would manage their affairs so they would face this most difficult challenge *last*. Aleim knows how to manage the battles in your life.

iii. And we must *allow* Aleim to manage those battles. All too often we are convinced that we must go out and fight the Anakim *first*, when Aleim would have us face them *last*.

c. **They remained only in Gaza, in Gath, and in Ashdod:** The Anakim remained only in these coastal cities occupied by the Philistines. The giant Goliath comes from the city of Gath some five hundred years later (1 Samouel 17:4).

3. (Ieso 11:23) Complete victory, and the land rests from war. So Ieso took the whole land, according to all that IEUE had said to MoUse; and Ieso gave it as an inheritance to Isrhael according to their divisions by their tribes. Then the land rested from war.

a. **So Ieso took the whole land:** This brings us to another section of the book of Ieso. The power of the Canaanite kings within the land has been crushed, and in this sense, **Ieso took the whole land**. Yet, not every small town and village had been conquered and occupied. That was up to each individual tribe to do in the land that was apportioned to them.

b. The end of this phase of conquest was a *greater* invitation to the cooperation of the tribes with Aleim.

i. "Much territory was yet to be possessed, but it was left to each tribe to possess what potentially it had received through the conquest of the whole people in which it had taken part.

Each tribe was to apply individually the lessons it had learned in united war if it was to possess its inheritance. That the tribes failed to do so was not a reflection on the power of Aleim, but on the failure to take for themselves what Ieso had given and allotted to each one of them." (Redpath)

c. In the same sense, IESO has already defeated the enemy and conquered the land, but He also calls us into battle to gain what is ours.

Patrick Damonse :: Study Guide for Ieso 12

LIST OF THE CONQUERED KINGS

A. Kings defeated by MoUse.

1. (Ieso 12:1) Introduction: kings conquered by Isrhael under the leadership of MoUse.

These *are* the kings of the land whom the children of Isrhael defeated, and whose land they possessed on the other side of the Jordan toward the rising of the sun, from the River Arnon to Mount Hermon, and all the eastern Jordan plain:

a. **These are the kings of the land whom the children of Isrhael defeated:** The land of these kings comprised Isrhael's land on the eastern side of the Jordan river, **on the other side of the Jordan toward the rising of the sun.**

b. Why do we have such an exhaustive, and seemingly tedious list? It only seems tedious to us because we do not live in the land. For those who really had their inheritance there, these were essential matters that touched every day life, answering the question: "What land belongs to Isrhael?"

2. (Ieso 12:2-3) The defeat of Sion, king of the Amorites and his land that Isrhael possessed.

One king was Sion king of the Amorites, who dwelt in Heshbon *and* ruled half of Gilead, from Aroer, which is on the bank of the River Arnon, from the middle of that river, even as far as the River Jabbok, *which is* the border of the Ammonites, and the eastern Jordan plain from the Sea of Chinneroth as far as the Sea of the Arabah (the Salt Sea), the road to Beth Jeshimoth, and southward below the slopes of Pisgah.

3. (Ieso 12:4-5) The defeat of Og, kind of Bashan, and his land that Isrhael possessed.

The other king was Og king of Bashan and his territory, *who was* of the remnant of the giants, who dwelt at Ashtaroth and at Edrei, and reigned over Mount Hermon, over Salcah, over all Bashan, as far as the border of the Geshurites and the Maachathites, and over half of Gilead *to* the border of Sion king of Heshbon.

4. (Ieso 12:6) The eastern lands are deeded to the tribes of Rheuben, Gad, and half the tribe of Manasse.

These MoUse the servant of IEUE and the children of Isrhael had conquered; and MoUse the servant of IEUE had given it *as* a possession to the Rheubenites, the Gadites, and half the tribe of Manasse.

a. **Half the tribe of Manasse:** Half of the tribe of Manasse lived east of the Jordan River, and half of the tribe lived west of the Jordan River.

B. Kings defeated by Ieso.

1. (Ieso 12:7-8) A broad description of the lands and Canaanite nations conquered by Isrhael under the leadership of Ieso.

And these *are* the kings of the country which Ieso and the children of Isrhael conquered on this side of the Jordan, on the west, from Baal Gad in the Valley of Lebanon as far as Mount Halak and the ascent to Seir, which Ieso gave to the tribes of Isrhael *as* a possession according to their divisions, in the mountain country, in the lowlands, in the *Jordan* plain, in the slopes, in the wilderness, and in the South; the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites:

a. Again, this only seems tedious to us because it is not our land. If it were our land, we would read each line with great interest.

2. (Ieso 12:9-24) A specific recounting of the 31 kings conquered by Ieso.

The king of Jericho, one; the king of Ai, which *is* beside Bethel, one; the king of Jerusalem, one; the king of Hebron, one; the king of Jarmuth, one; the king of Lachish, one; the king of Eglon, one; the king of Gezer, one; the king of Debirh, one; the king of Geder, one; the king of Hormah, one; the king of Arad, one; the king of Libna, one; the king of Adullam, one; the king of Makkedah, one; the king of Bethel, one; the king of Tappuah, one; the king of Ephrah, one; the king of Aphek, one; the king of Lasharon, one; the king of Madon, one; the king of Azorh, one; the king of Shimron Meron, one; the king of Achshaph, one; the king of Taanach, one; the king of Megiddo, one; the king of Kadesh, one; the king of Jokneam in Carmel, one; the king of Dor in the heights of Dor, one; the king of the people of Gilgal, one; the king of Tirhza, one; all the kings, thirty-one.

a. These descriptions are also important because they make it clear that these things happened in real time, and in real space. These are not fairy tales that begin with "once upon a time," this is history that begins with specific places and people and rulers.

b. As well, it was a way that Isrhael could forever remember the great things Aleim had done for them. "Sometimes in the course of human experience it is good to sit down and reflect on what has been conquered by the grace of Aleim." (Redpath)

c. With all these kings conquered - with every one of these "principalities and powers" over the land defeated - there is no doubt that the land belongs to Isrhael, but the individual tribes still have much to possess for their own.

Patrick Damonse :: Study Guide for Ieso 13

THE REMAINING LAND; ALLOTMENTS EAST OF THE JORDAN

A. Aleim's command to Ieso regarding the land remaining to be conquered.

1. (Ieso 13:1) Aleim speaks to an old Ieso about the land remaining to be possessed.

Now Ieso was old, advanced in years. And IEUE said to him: "You are old, advanced in years, and there remains very much land yet to be possessed."

a. **You are old:** Even while acknowledging Ieso's advanced years, Aleim still tells him about a job that needs to be done. No matter how much we have done in our Follower lives, there still remains much to do.

b. **There remains very much land yet to be possessed:** While there is still much to do, there can be no satisfaction with a partial inheritance - Aleim wants us to keep pressing on.

c. What the land was to Israhel, IESO is to us. We are to possess all of Him, and to keep pressing on to have all of IESO.

i. How much of IESO do you have? How much of the Scriptures do you possess as yours? Do you walk in the blessing of leading others to IESO The Anointed One? Of answered prayer? Of meeting the needs of others in Aleim's family?

2. Ieso (2-6a) The land that remains to be occupied is described.

This is the land that yet remains: all the territory of the Philistines and all *that of* the Geshurites, from Sihor, which *is* east of Egypt, as far as the border of Ekron northward (*which is counted as Canaanite*); the five lords of the Philistines; the Gazites, the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avites; from the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians as far as Aphek, to the border of the Amorites; the land of the Gebalites, and all Lebanon, toward the sunrise, from Baal Gad below Mount Hermon as far as the entrance to Hamath; all the inhabitants of the mountains from Lebanon as far as the Brook Misrephoth, *and* all the Sidonians;

3. (6b-7) Aleim's method for possessing the land is described. Them I will drive out from before the children of Israhel; only divide it by lot to Israhel as an inheritance, as I have commanded you. Now therefore, divide this land as an inheritance to the nine tribes and half the tribe of Manasse.

a. Aleim promises **I will drive [them] out from before the children of Israhel**, but He intends that each tribe trust Aleim for this in the portion of land divided to them by lot.

b. Each tribe was responsible to possess their own land completely. Aleim is high on the concept of personal responsibility and initiative.

i. Not only because that is how things get done, but also because that is how people are blessed in service. We are blessed by personally taking responsibility and initiative in trusting Aleim to do what He has called them to do.

B. Land allotments east of the Jordan.

1. (Ieso 13:8-13) The land to be divided on the east side of the

Jordan river.

With the other half tribe the Rheubenites and the Gadites received their inheritance, which MoUse had given them, beyond the Jordan eastward, as MoUse the servant of IEUE had given them: from Aroer which *is* on the bank of the River Arnon, and the town that *is* in the midst of the ravine, and all the plain of Medeba as far as Dibon; all the cities of Sion king of the Amorites, who reigned in Heshbon, as far as the border of the children of Ammon; Gilead, and the border of the Geshurites and Maachathites, all Mount Hermon, and all Bashan as far as Salcah; all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei, who remained of the remnant of the giants; for MoUse had defeated and cast out these. Nevertheless the children of Israhel did not drive out the Geshurites or the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day.

a. This passage describes the portion of land divided among Rheuben, Gad, and half the tribe of Manasse. It was the land of king Sion of the Amorites and king Og of Bashan.

b. **Nevertheless the children of Israhel did not drive out the Geshurites or the Maachathites:** Only two small tribes of peoples were not replaced by the Jewish tribes settling on the east side of the Jordan: the **Geshurites** and the **Maachathites**.

i. Daud later married a princess from Geshur, and his son Absalom was born of her (2 Samouel 3:3). Absalom returned to Geshur and used it as a place to plot against his father Daud (2 Samouel 13:37-38, 14:23, and 14:32).

ii. The Maachathites may have come from the Maachah mentioned in Ieso 22:24, who was a nephew of Abrahah. Later, when Seba rebelled against Daud, he fled and may have taken refuge in one of the cities of the Maachathites (2 Samouel 20:14-15).

2. (Ieso 13:14) The unique situation of the tribe of Leui.

Only to the tribe of Leui he had given no inheritance; the sacrifices of IEUE Aleim of Israhel made by fire *are* their inheritance, as He said to them.

a. **Only to the tribe of Leui he had given no inheritance:** Leui, the priestly tribe, was to receive no "province" such as the other tribes received; they would be given certain cities (Ieso 20-21).

b. **The sacrifices of IEUE Aleim of Israhel made by fire are their inheritance:** Instead, the Levites had as their inheritance the offerings that Israhel would bring to IEUE. These were their "financial security" in Israhel.

3. (Ieso 13:15-23) The portion of Rheuben's land.

And MoUse had given to the tribe of the children of Rheuben *an inheritance* according to their families. Their territory was from Aroer, which *is* on the bank of the River Arnon, and the city that *is* in the midst of the ravine, and all the plain by Medeba; Heshbon and all its cities that *are* in the plain: Dibon, Bamoth Baal, Beth Baal Meon, Jahaza, Kedemoth, Mephaath, Kirjathaim, Sibmah, Zereth Shahar on the mountain of the valley, Beth Peor, the slopes of Pisgah, and Beth Jeshimoth; all the cities of the plain and all the kingdom of Sion king of the Amorites, who reigned in Heshbon, whom MoUse had struck with the princes of Midian: Eui, Rhekem, Zurh, Urh, and Rheba, who *were* princes of Sion dwelling in the country. The children of Israhel also killed with the sword Balaam the

son of Beorh, the soothsayer, among those who were killed by them. And the border of the children of Rheuben was the bank of the Jordan. This *was* the inheritance of the children of Rheuben according to their families, the cities and their villages.

4. (Ieso 13:24-28) The portion of Gad's land.

MoUse also had given *an inheritance* to the tribe of Gad, to the children of Gad according to their families. Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites as far as Aroer, which *is* before Rabbah, and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the border of Debirh, and in the valley Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sion king of Heshbon, with the Jordan as *its* border, as far as the edge of the Sea of Chinnereth, on the other side of the Jordan eastward. This *is* the inheritance of the children of Gad according to their families, the cities and their villages.

5. (Ieso 13:29-32) The portion of half the tribe of Manasse's land.

MoUse also had given *an inheritance* to half the tribe of Manasse; it was for half the tribe of the children of Manasse according to their families: Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair which are in Bashan, sixty cities; half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, *were* for the children of Machirh the son of Manasse, for half of the children of Machirh according to their families. These *are the areas* which MoUse had distributed as an inheritance in the plains of Moab on the other side of the Jordan, by Jericho eastward.

6. (Ieso 13:33) More on the inheritance of the Levites.

But to the tribe of Leui MoUse had given no inheritance; IEUE Aleim of Isrhael *was* their inheritance, as He had said to them.

a. **IEUE Aleim of Isrhael was their inheritance, as He had said to them:** In Ieso 13:14, we are told that the Levites had no land for an inheritance, but instead had the sacrifices Isrhael brought to Aleim. They also received a greater inheritance than that: Aleim Himself.

b. In this sense, if there is any tribe that Followers are spiritually connected to, it is the tribe of Leui. We also are called priests (1 Petrho 2:5) and have a special inheritance in Aleim (Ephesians 1:11, Colossians 1:12, and 1 Petrho 1:4).

c. Many of us are dissatisfied with our place before Aleim. We wish He would have given us something different, and we can even get bitter towards Aleim about this. The primary answer to this is to see ourselves as priests, and to understand that our real inheritance is Aleim Himself.

Patrick Damonse :: Study Guide for Ieso 14

THE WESTERN LAND TO BE DIVIDED

A. Preparation for the division of the land.

1. (Ieso 14:1-2) The distribution of the land on the western side of the Jordan river.

These *are the areas* which the children of Israhel inherited in the land of Canaan, which Eleazarh the priest, Ieso the son of Nun, and the heads of the fathers of the tribes of the children of Israhel distributed as an inheritance to them. Their inheritance *was* by lot, as IEUE had commanded by the hand of MoUse, for the nine tribes and the half-tribe.

a. **Eleazarh the priest, Ieso the son of Nun, and the heads of the fathers of the tribes of the children of Israhel distributed as an inheritance to them:** In this process, Ieso, Eleazarh and representatives from each tribe came together to supervise the casting of lots, which was directed by IEUE.

2. (Ieso 14:3-5) An explanation of the nine and one-half tribes who received their inheritance on the west side of the Jordan. For MoUse had given the inheritance of the two tribes and the half-tribe on the other side of the Jordan; but to the Levites he had given no inheritance among them. For the children of Ioseph were two tribes: Manasse and Ephrhaim. And they gave no part to the Levites in the land, except cities to dwell *in*, with their common-lands for their livestock and their property. As IEUE had commanded MoUse, so the children of Israhel did; and they divided the land.

a. **For the children of Ioseph were two tribes:** We commonly think and speak of the "twelve tribes of Israhel" but actually there were thirteen, because although there were twelve sons of Iakob (Israhel), the descendents of one of his sons, Ioseph, divided into **two tribes (Manasse and Ephrhaim)**.

b. This explains why you can have two and one-half tribes on the east side of the Jordan river, nine and one-half tribes on the west side of the Jordan river, and one tribe with no province as their inheritance.

B. Kaleb's inheritance.

1. (Ieso 14:6-9) Kaleb remembers MoUse' promise.

Then the children of Iouda came to Ieso in Gilgal. And Kaleb the son of Iephunne the Kenizzite said to him: "You know the word which IEUE said to MoUse the man of Aleim concerning you and me in Kadesh Barnea. I *was* forty years old when MoUse the servant of IEUE sent me from Kadesh Barnea to spy out the land, and I brought back word to him as *it was* in my heart. Nevertheless my brethren who went up with me made the heart of the people melt, but I wholly followed IEUE my Aleim. So MoUse swore on that day, saying, 'Surely the land where your foot has trodden shall be your inheritance and your children's forever, because you have wholly followed IEUE my Aleim.'"

a. **Kaleb the son of Iephunne:** Kaleb, from the tribe of Iouda, was one of the twelve spies who scouted out the land of Canaan some forty-five years before when Israhel first was on the threshold of the Promised Land (4th MoUse (Numbers) 13:1-25).

b. **But I wholly followed IEUE my Aleim:** Kaleb was one of the only two spies to come back with a good report, a report of

faith, believing that Aleim had given Israhel the land and would enable them to conquer it (4th MoUse (Numbers) 13:26-14:9). The other ten spies believed that Israhel would be destroyed in the attempt to take Canaan, and Israhel believed the ten doubting spies.

i. The other faithful spy was none other than Ieso. The ten faithless spies measured the giants against their own strength, but Ieso and Kaleb measured the spies against Aleim's strength.

c. This was the cause of Israhel's forty years of wandering in the wilderness; Aleim would not allow that generation of unbelief to enter in, so He waited for them to die in the desert (4th MoUse (Numbers) 14:26-38). The only ones of age at the time of the rejection who actually entered the Promised Land were be Ieso and Kaleb, the two faithful spies.

d. So, it is fitting as Iouda is the first tribe to receive its allotment on the west side of the Jordan, that Kaleb be the first among the people of Iouda to receive his inheritance.

e. **So MoUse swore on that day, saying, 'Surely the land where your foot has trodden shall be your inheritance and your children's forever:** Kaleb calls Ieso back to the promise MoUse made in 5th MoUse (Deuteronomy) 1:35-36. When Kaleb says **I wholly followed IEUE my Aleim**, he isn't being proud - he is just quoting what MoUse had said about him.

i. We should imitate Kaleb's boldness in asking for what Aleim promised him. We may find it hard to believe, but Aleim appreciates this kind of boldness.

f. **Because you have wholly followed IEUE my Aleim:** Because Kaleb repeats this phrase twice, we can assume it made a significant impression on him - and fittingly so, because it is a great and important thing to **wholly** follow IEUE.

i. We recognize that most successful people are those who have wholly given themselves over to something. Will we **wholly** give ourselves over to following IEUE?

2. (Ieso 14:10-15) Kaleb seizes Aleim's promise.

"And now, behold, IEUE has kept me alive, as He said, these forty-five years, ever since IEUE spoke this word to MoUse while Israhel wandered in the wilderness; and now, here I am this day, eighty-five years old. As yet I *am as* strong this day as on the day that MoUse sent me; just as my strength *was* then, so now *is* my strength for war, both for going out and for coming in. Now therefore, give me this mountain of which IEUE spoke in that day; for you heard in that day how the Anakim *were* there, and *that* the cities *were* great and fortified. It may be that IEUE *will be* with me, and I shall be able to drive them out as IEUE said." And Ieso blessed him, and gave Hebron to Kaleb the son of Iephunne as an inheritance. Hebron therefore became the inheritance of Kaleb the son of Iephunne the Kenizzite to this day, because he wholly followed IEUE Aleim of Israhel. And the name of Hebron formerly was Kirhath Arba (*Arba was* the greatest man among the Anakim). Then the land had rest from war.

a. **Here I am this day, eighty-five years old. As yet I am as strong this day as on the day that MoUse sent me:** Though he is advanced in age, his strength is undiminished. At eighty-five he was out leading the fight, and not against just any foe, but against the **Anakim**.

i. This is how Aleim wants us to be in our spiritual life as we advance in years: growing older, but never weaker in IESO.

b. **Now therefore, give me this mountain of which IEUE spoke in that day; for you heard in that day how the Anakim were there:** In fact, Kaleb *wants* the fight. He could have asked for an easy place, but he knows that these foes must be faced and figures that he may as well be the one to do it. He doesn't leave the work to someone else, though he could have, especially at his age.

c. **Because he wholly followed IEUE Aleim of Isrhael:** What if *all* of Isrhael had the heart of Kaleb? What if *no one* in Isrhael had the heart of Kaleb? Again, Kaleb's secret is clear: **he wholly followed IEUE Aleim of Isrhael.** There was a total commitment in Kaleb's life.

Patrick Damonse :: Study Guide for Ieso 15-17

THE INHERITANCE OF IOUDA, EPHRAIM AND WESTERN MANASSE

A. The inheritance of Iouda.

1. (Ieso 15:1-12) The borders of the province of Iouda.

So *this* was the lot of the tribe of the children of Iouda according to their families: The border of Edom at the Wilderness of Zin southward *was* the extreme southern boundary. And their southern border began at the shore of the Salt Sea, from the bay that faces southward. Then it went out to the southern side of the Ascent of Akrabbim, passed along to Zin, ascended on the south side of Kadesh Barnea, passed along to Hezron, went up to Adar, and went around to Karkaa. *From there* it passed toward Azmon and went out to the Brook of Egypt; and the border ended at the sea. This shall be your southern border. The east border *was* the Salt Sea as far as the mouth of the Jordan. And the border on the northern quarter *began* at the bay of the sea at the mouth of the Jordan. The border went up to Beth Ogla and passed north of Beth Arabah; and the border went up to the stone of Bohan the son of Reuben. Then the border went up toward Debirh from the Valley of Achor, and it turned northward toward Gilgal, which *is* before the Ascent of Adummim, which *is* on the south side of the valley. The border continued toward the waters of En Shemesh and ended at En Rogel. And the border went up by the Valley of the Son of Innom to the southern slope of the Jebusite *city* (which *is* Jerusalem). The border went up to the top of the mountain that *lies* before the Valley of Innom westward, which *is* at the end of the Valley of Rephaim northward. Then the border went around from the top of the hill to the fountain of the water of Nephtoah, and extended to the cities of Mount Ephron. And the border went around to Baalah (which *is* Kirhath Jearim). Then the border turned westward from Baalah to Mount Seir, passed along to the side of Mount Jearim on the north (which *is* Chesalon), went down to Beth Shemesh, and passed on to Timnah. And the border went out to the side of Ekron northward. Then the border went around to Shicron, passed along to Mount Baalah, and extended to Jabneel; and the border ended at the sea. The west border *was* the coastline of the Great Sea. This *is* the boundary of the children of Iouda all around according to their families.

a. All this may seem tedious to us, but it certainly was not tedious to those who would possess this land.

2. (Ieso 15:13-19) The land allotted the Kaleb and his family.

Now to Kaleb the son of Iephunne he gave a share among the children of Iouda, according to the commandment of IEUE to Ieso, *namely*, Kirhath Arba, which *is* Hebron (*Arba* *was* the father of Anak). Kaleb drove out the three sons of Anak from there: Sesai, Aiman, and Talmai, the children of Anak. Then he went up from there to the inhabitants of Debirh (formerly the name of Debirh *was* Kirhath Sepherh). And Kaleb said, "He who attacks Kirhath Sepherh and takes it, to him I will give Achsa my daughter as wife." So Othniel the son of Kenaz, the brother of Kaleb, took it; and he gave him Achsa his daughter as wife. Now it was so, when she came *to him*, that she persuaded him to ask her father for a field. So she dismounted from *her* donkey, and Kaleb said to her, "What do

you wish?" She answered, "Give me a blessing; since you have given me land in the South, give me also springs of water." So he gave her the upper springs and the lower springs.

a. **He who attacks Kirhath Sepherh and takes it, to him I will give Achsa my daughter as wife:** Kaleb was not only a man of great and bold deeds (the driving out of **the children of Anak**), but also a man who encouraged others to great and bold deeds. He did this by offering his daughter in marriage to the man who was bold enough to conquer a city to have her.

b. **Give me a blessing; since you have given me land in the South, give me also springs of water:** As well, Kaleb's daughter imitates her father's boldness in asking for blessing. She did not hesitate to ask her father for some choice springs.

3. (Ieso 15:20-62) The cities, villages, and regions occupied by the tribe of Iouda.

This *was* the inheritance of the tribe of the children of Iouda according to their families: The cities at the limits of the tribe of the children of Iouda, toward the border of Edom in the South, were Kabzeel, Eder, Jagur, Kinah, Dimonah, Adadah, Kedesh, Azorh, Ithnan, Ziph, Telem, Bealoth, Azorh, Hadattah, Keriath, Hezron (which *is* Azorh), Amam, Shema, Moladah, Hazar Gaddah, Heshmon, Beth Pelet, Hazar Shual, Beersheba, Bizjathjah, Baalah, Ijim, Ezem, Eltolad, Chesil, Hormah, Ziklag, Madmannah, Sansannah, Lebaoth, Shilhim, Ain, and Rimmon: all the cities *are* twenty-nine, with their villages. In the lowland: Eshtaol, Zorah, Ashnah, Zanoah, En Gannim, Tappuah, Enam, Jarmuth, Adullam, Socoh, Azekah, Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities with their villages; Zenan, Hadashah, Migdal Gad, Dilean, Mizpah, Joktheel, Lachish, Bozkath, Eglon, Cabbon, Lahmas, Kithlish, Gederoth, Beth Dagon, Naamah, and Makedah: sixteen cities with their villages; Libna, Ether, Ashan, Jiphtah, Ashnah, Nezib, Keilah, Achzib, and Mareshah: nine cities with their villages; Ekron, with its towns and villages; from Ekron to the sea, all that *lay* near Ashdod, with their villages; Ashdod with its towns and villages, Gaza with its towns and villages; as far as the Brook of Egypt and the Great Sea with *its* coastline. And in the mountain country: Shamir, Jattir, Sochoh, Dannah, Kirhath Sannah (which *is* Debirh), Anab, Eshtemoh, Anim, Goshen, Holon, and Giloh: eleven cities with their villages; Arab, Dumah, Eshean, Janum, Beth Tappuah, Aphekah, Humtah, Kirhath Arba (which *is* Hebron), and Zior: nine cities with their villages; Maon, Carmel, Ziph, Juttah, Jezreel, Jokdeam, Zanoah, Kain, Gibeah, and Timnah: ten cities with their villages; Halhul, Beth Zurh, Gedor, Maarath, Beth Anoth, and Eltekon: six cities with their villages; Kirhath Baal (which *is* Kirhath Jearim) and Rabbah: two cities with their villages. In the wilderness: Beth Arabah, Middin, Secacah, Nibshan, the City of Salt, and En Gedi: six cities with their villages.

4. (Ieso 15:63) An incomplete occupation: Jerusalem remains in Canaanite hands.

As for the Jebusites, the inhabitants of Jerusalem, the children of Iouda could not drive them out; but the Jebusites dwell with the children of Iouda at Jerusalem to this day.

a. **The inhabitants of Jerusalem, the children of Iouda could not drive them out:** We can understand why Jerusalem

was a city hard to conquer. The fact that it was set on a hill made it easy to defend.

b. Yet, no matter how hard the struggle, with Aleim's promise, and Aleim's help, we can triumph - there is really no good excuse for why this city must stay in Canaanite hands until the time of David (2 Samouel 5:6-10).

B. The inheritance of the sons of Ioseph.

1. (Ieso 16:1-4) The borders of the province belonging to the sons of Ioseph, Ephrhaim and the half-tribe of Manasse settling on the west side of the Jordan.

The lot fell to the children of Ioseph from the Jordan, by Jericho, 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 border of the Archites at Ataroth, and went down westward to the boundary of the Japhletites, as far as the boundary of Lower Beth Horon to Gezer; and it ended at the sea. So the children of Ioseph, Manasse and Ephrhaim, took their inheritance.

2. (Ieso 16:5-10) The borders of the province of Ephrhaim.

The border of the children of Ephrhaim, according to their families, was *thus*: The border of their inheritance on the east side was Ataroth Addar as far as Upper Beth Horon. And the border went out toward the sea on the north side of Michmethath; then the border went around eastward to Taanath Shiloh, and passed by it on the east of Janohah. Then it went down from Janohah to Ataroth and Naarah, reached to Jericho, and came out at the Jordan. The border went out from Tappuah westward to the Brook Kanah, and it ended at the sea. This *was* the inheritance of the tribe of the children of Ephrhaim according to their families. The separate cities for the children of Ephrhaim *were* among the inheritance of the children of Manasse, all the cities with their villages. And they did not drive out the Canaanites who dwelt in Gezer; but the Canaanites dwell among the Ephraimites to this day and have become forced labourers.

a. **And they did not drive out the Canaanites who dwelt in Gezer**: Their failure to completely drive out the Canaanites is typical of all the tribes. Even within the Promised Land there remains important work to do and battles to fight.

b. **The Canaanites dwell among the Ephraimites to this day and have become forced labourers**: Perhaps the people of Ephrhaim were guilty of this compromise because they wanted **forced labourers** among them. Even this convenience does not justify their disobedience to Aleim's command.

i. If they had the power to make the people of Gezer forced labourers, they certainly had the power to defeat them completely, especially because Gezer was a city that Ieso had already conquered (Ieso 10:33 and Ieso 12:12).

ii. This sort of compromise seems innocent, but it became the way that much idolatry and immoral worship came into the people of Israhel. This is one reason why we see so many struggles in the days of the Judges.

c. The Israelites did not fully conquer for two reasons. First, they wanted peace at any cost. Second, they wanted wealth. For the sake of *ease* and *money*, they disobeyed Aleim and fell short of what He had for them - as we do today also.

3. (Ieso 17:1-2) Distribution of the land among the remaining families of the tribe of Manasse.

There was also a lot for the tribe of Manasse, for he *was* the firstborn of Ioseph: *namely* for Machirh the firstborn of Manasse, the father of Gilead, because he was a man of war; therefore he was given Gilead and Bashan. And there *was a lot* for the rest of the children of Manasse according to their families: for the children of Abiezerh, the children of Elek, the children of Asrhiel, the children of Sechem, the children of Ephrhaim, and the children of Semida; these *were* the male children of Manasse the son of Ioseph according to their families.

4. (Ieso 17:3-6) The inheritance of Zelophead's daughters.

But Zelophead the son of Ephrhaim, the son of Gilead, the son of Machirh, the son of Manasse, had no sons, but only daughters. And these *are* the names of his daughters: Mala, Noe, Ogla, Milka, and Tirhza. And they came near before Eleazarh the priest, before Ieso the son of Nun, and before the rulers, saying, "IEUE commanded MoUse to give us an inheritance among our brothers." Therefore, according to the commandment of IEUE, he gave them an inheritance among their father's brothers. Ten shares fell to Manasse, besides the land of Gilead and Bashan, which *were* on the other side of the Jordan, because the daughters of Manasse received an inheritance among his sons; and the rest of Manasse's sons had the land of Gilead.

a. **Zelophead ... had no sons, but only daughters**: This is noted in the text because it was unusual for women to receive an inheritance. It was more important that the land remain in the ancestral families than it was to follow this custom. Therefore the daughters of Zelophead could inherit their father's land.

b. This is actually merely the implementation of a decision arrived at by MoUse in 4th MoUse (Numbers) 27:1-11.

5. (Ieso 17:7-13) The boundaries of the western half-tribe of Manasse and their incomplete occupation of that land.

And the territory of Manasse was from Asher to Michmethath, that *lies* east of Sechem; and the border went along south to the inhabitants of En Tappuah. Manasse had the land of Tappuah, but Tappuah on the border of Manasse *belonged* to the children of Ephrhaim. And the border descended to the Brook Kanah, southward to the brook. These cities of Ephrhaim *are* among the cities of Manasse. The border of Manasse *was* on the north side of the brook; and it ended at the sea. Southward *it was* Ephrhaim's, northward *it was* Manasse's, and the sea was its border. Manasse's territory was adjoining Asher on the north and Issacharh on the east. And in Issacharh and in Asher, Manasse had Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns; three hilly regions. Yet the children of Manasse could not drive out *the inhabitants* of those cities, but the Canaanites were determined to dwell in that land. And it happened, when the children of Israhel grew strong, that they put the Canaanites to forced labour, but did not utterly drive them out.

a. **Yet the children of Manasse could not drive out the inhabitants of those cities**: Their failure here is after the same pattern as the failure of the tribe of Ephrhaim in Ieso 16:10.

b. Of course the Canaanites would be **determined to dwell in that land**. What was lacking was complete determination from the people of Israhel. They were satisfied to **put the Canaanites to forced labour**.

6. (Ieso 17:14-18) Ieso answers the complaint of the sons of Ioseph.

Then the children of Ioseph spoke to Ieso, saying, "Why have you given us *only* one lot and one share to inherit, since we *are* a great people, inasmuch as IEUE has blessed us until now?" So Ieso answered them, "If you *are* a great people, *then* go up to the forest *country* and clear a place for yourself there in the land of the Perizzites and the giants, since the mountains of Ephrhaim are too confined for you." But the children of Ioseph said, "The mountain country is not enough for us; and all the Canaanites who dwell in the land of the valley have chariots of iron, *both those* who *are* of Beth Shean and its towns and *those* who *are* of the Valley of Jezreel." And Ieso spoke to the house of Ioseph; to Ephrhaim and Manasse; saying, "You *are* a great people and have great power; you shall not have *only* one lot, but the mountain country shall be yours. Although it *is* wooded, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Canaanites, though they have iron chariots *and* are strong."

a. **Why have you given us only one lot and one share to inherit, since we are a great people:** Manasse and Ephrhaim were somewhat large tribes. Their combined number was greater than any other single tribe. Here, they complain that they have not been allotted adequate land.

b. **If you are a great people:** Ieso's reply is both wise and wonderful. He tells them, "**if you are a great people**, then go and get the land for yourself; fully occupy what IEUE has given you." These tribes had not completely taken the mountain country in their midst, because it would be hard and dangerous work.

i. How different is their attitude than Kaleb's attitude (Ieso 14:11-12)! They want "easy land" given to them, instead of taking Aleim's promises and going out and taking what Aleim has given them. The principle applies just as strongly for us today; if we desire more of something, the first thing to do is to be a faithful as we can where we are.

ii. Perhaps they appealed to Ieso as a fellow Ephraimite, because he was a descendent of Ioseph himself.

Patrick Damonse :: Study Guide for Ieso 18-19

INHERITANCE OF THE REMAINING TRIBES

A. The survey of the land for the seven remaining tribes.

1. (Ieso 18:1-3) At Shiloh, Ieso exhorts the remaining tribes to possess their land.

Now the whole congregation of the children of Isrhael assembled together at Shiloh, and set up the tabernacle of meeting there. And the land was subdued before them. But there remained among the children of Isrhael seven tribes which had not yet received their inheritance. Then Ieso said to the children of Isrhael: "How long will you neglect to go and possess the land which IEUE Aleim of your fathers has given you?"

a. **But there remained among the children of Isrhael seven tribes which had not yet received their inheritance:** Why would they not want to possess their land? Why would Ieso need to prod them? Probably because these are people who had not lived in permanent dwellings for more than a generation, and they were afraid of something new, even if it was good.

b. **How long will you neglect to go and possess the land:** Whatever the exact reason, the bottom line was **neglect**. They did not fulfill what Aleim had called them to do.

2. (Ieso 18:4-8) Ieso instructs a survey party to go out and assess the land that it may be divided among the seven remaining tribes.

"Pick out from among you three men for *each* tribe, and I will send them; they shall rise and go through the land, survey it according to their inheritance, and come *back* to me. And they shall divide it into seven parts. Iouda shall remain in their territory on the south, and the house of Ioseph shall remain in their territory on the north. You shall therefore survey the land in seven parts and bring *the survey* here to me, that I may cast lots for you here before IEUE our Aleim. But the Levites have no part among you, for the priesthood of IEUE *is* their inheritance. And Gad, Rheuben, and half the tribe of Manasse have received their inheritance beyond the Jordan on the east, which MoUse the servant of IEUE gave them." Then the men arose to go away; and Ieso charged those who went to survey the land, saying, "Go, walk through the land, survey it, and come back to me, that I may cast lots for you here before IEUE in Shiloh."

3. (Ieso 18:9-10) The successful survey party returns and Ieso casts lots to determine which tribes will receive which land.

So the men went, passed through the land, and wrote the survey in a book in seven parts by cities; and they came to Ieso at the camp in Shiloh. Then Ieso cast lots for them in Shiloh before IEUE, and there Ieso divided the land to the children of Isrhael according to their divisions.

B. The final division of the land.

1. (Ieso 18:11-28) The boundaries and cities for the tribe of Benjamin.

Now the lot of the tribe of the children of Benjamin came up according to their families, and the territory of their lot came out between the children of Iouda and the children of Ioseph. 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 Kirhath Baal (which *is* Kirhath Jearim), a city of the children of Iouda. This *was* the west side. The south side *began* at the end of Kirhath Jearim, and the border extended on the west and went out to the spring of the waters of Nephtoah. Then the border came down to the end of the mountain that *lies* before the Valley of the Son of Innom, which *is* in the Valley of the Rephaim on the north, descended to the Valley of Innom, 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, which is before the Ascent of Adummim, and descended to the stone of Bohan the son of Rheuben. 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 Ogla; 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 Ogla, Emek Keziz, Beth Arabah, Zemaraim, Bethel, Avim, Parah, Ophrah, Chephar Haammoni, Ophni, and Gaba: twelve cities with their villages; Gibeon, Ramah, Beeroth, Mizpah, Chephirah, Mozah, Rhekem, Irpeel, Taralah, Zelah, Eleph, Jebus (which *is* Jerusalem), Gibeath, *and* Kirhath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

2. (Ieso 19:1-9) The boundaries and cities for the tribe of Simeon.

The second lot came out for Simeon, for the tribe of the children of Simeon according to their families. And their inheritance was within the inheritance of the children of Iouda. They had in their inheritance Beersheba (Seba), Moladah, Hazar Shual, Balah, Ezem, Eltolad, Bethul, Hormah, Ziklag, Beth Marcaboth, Hazar Susah, Beth Lebaath, and Sharuh: thirteen cities and their villages; Ain, Rimmon, Ether, and Ashan: four cities and their villages; and all the villages that *were* all around these cities as far as Baalath Beer, Ramah of the South. This *was* the inheritance of the tribe of the children of Simeon according to their families. The inheritance of the children of Simeon *was included* in the share of the children of Iouda, for the share of the children of Iouda was too much for them. Therefore the children of Simeon had *their* inheritance within the inheritance of that people.

3. (Ieso 19:10-16) The boundaries and cities for the tribe of Zebulun.

The third lot came out for the children of Zebulun according to their families, and the border of their inheritance was as far as Sarid. Their border went toward the west and to Maralah, went to Dabbasheth, and extended along the brook that is east of Jokneam. Then from Sarid it went eastward toward the sunrise

along the border of Chisloth Tabor, and went out toward Daberath, bypassing Iaphia. And from there it passed along on the east of Gath Ephherh, toward Eth Kazin, and extended to Rimmon, which borders on Neah. Then the border went around it on the north side of Hannathon, and it ended in the Valley of Jiphthah El. Included were Kattath, Nahallal, Shimron, Idalah, and Bethlehem: twelve cities with their villages. This *was* the inheritance of the children of Zebulun according to their families, these cities with their villages.

4. (Ieso 19:17-23) The boundaries and cities for the tribe of Issacharh.

The fourth lot came out to Issacharh, for the children of Issacharh according to their families. And their territory went to Jezreel, and *included* Chesulloth, Shunem, Haphraim, Shion, Anaharath, Rabbith, Kishion, Abez, Remeth, En Gannim, En Haddah, and Beth Pazzez. And the border reached to Tabor, Shahazimah, and Beth Shemesh; their border ended at the Jordan: sixteen cities with their villages. This *was* the inheritance of the tribe of the children of Issacharh according to their families, the cities and their villages.

5. (Ieso 19:24-31) The boundaries and cities for the tribe of Asher.

The fifth lot came out for the tribe of the children of Asher according to their families. And their territory included Helkath, Hali, Beten, Achshaph, Alammelech, Amad, and Mishal; it reached to Mount Carmel westward, along *the Brook* Shihor Libnath. It turned toward the sunrise to Beth Dagon; and it reached to Zebulun and to the Valley of Jiphthah El, then northward beyond Beth Emek and Neiel, bypassing Cabul *which was* on the left, including Ebron, Rehob, Hammon, and Kanah, as far as Greater Sidon. And the border turned to Ramah and to the fortified city of Tyre; then the border turned to Hosah, and ended at the sea by the region of Achzib. Also Ummah, Aphek, and Rehob *were included*: twenty-two cities with their villages. This *was* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

6. (Ieso 19:32-39) The boundaries and cities for the tribe of Naphtali.

The sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families. And their border began at Heleph, enclosing the territory from the terebinth tree in Zaananim, Adami Nekeb, and Jabneel, as far as Lakkum; it ended at the Jordan. From Heleph the border extended westward to Aznoth Tabor, and went out from there toward Hukkok; it adjoined Zebulun on the south side and Asher on the west side, and ended at Iouda by the Jordan toward the sunrise. And the fortified cities *are* Ziddim, Zer, Hammath, Rakkath, Chinnereth, Adamah, Ramah, Azorh, Kedesh, Edrei, En Azorh, Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh: nineteen cities with their villages. This *was* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

7. (Ieso 19:40-48) The boundaries and cities for the tribe of Dan.

The seventh lot came out for the tribe of the children of Dan

according to their families. And the territory of their inheritance was Zorah, Eshtaol, Ir Shemesh, Shaalabbin, Aijalon, Jethlah, Elon, Timnah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Bene Berak, Gath Rimmon, Me Jarkon, and Rakkon, 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 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. This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

8. (Ieso 19:49-51) Ieso's inheritance.

When they had made an end of dividing the land as an inheritance according to their borders, the children of Israhel gave an inheritance among them to Ieso the son of Nun. According to the word of IEUE they gave him the city which he asked for, Timnath Serah in the mountains of Ephraim; and he built the city and dwelt in it. These *were* the inheritances which Eleazarh the priest, Ieso the son of Nun, and the heads of the fathers of the tribes of the children of Israhel divided as an inheritance by lot in Shiloh before IEUE, at the door of the tabernacle of meeting. So they made an end of dividing the country.

a. **When they had made an end of dividing the land:** Ieso received what was promised to him by Aleim, but in remarkable humility, he receives his portion last. This is the kind of humble service and concern for others that makes Ieso such a wonderful picture of IESO The Anointed One.

Patrick Damonse :: Study Guide for Ieso 20

THE CITIES OF REFUGE

A. Aleim commands the appointment of six cities of refuge.

1. (Ieso 20:1-3) A place of refuge from the avenger of blood.

IEUE also spoke to Ieso, saying, "Speak to the children of Isrhael, saying: 'Appoint for yourselves cities of refuge, of which I spoke to you through MoUse, that the slayer who kills a person accidentally *or* unintentionally may flee there; and they shall be your refuge from the avenger of blood.'"

a. **Appoint for yourselves cities of refuge:** Aleim now tells Ieso to fulfill what IEUE had commanded through MoUse in 4th MoUse (Numbers) 35 - the appointment of six cities of refuge.

b. The purpose of the cities of refuge was to protect **the slayer who kills any person accidentally or unintentionally**. They were to protect someone in the case of *manslaughter* as opposed to *murder*.

c. **And they shall be your refuge from the avenger of blood:** Such a person needed protection against the **avenger of blood**. The Hebrew word for this phrase is *goel*, and in this context means the representative from the victim's family charged with making sure justice is carried out against the murderer of the family member.

i. Aleim had a passion to make sure that murderers were punished in ancient Isrhael, and in that culture, the final responsibility for justice rested with the designated *goel* (**avenger of blood**) in the family.

ii. The principle for capital punishment goes back to Ieso 9:6: *Whoever sheds man's blood, by man his blood shall be shed; for in the image of Aleim He made man*. The state's right to use the sword of execution is also stated in the New Testament (Romans 13:3-4).

iii. Aleim said also that unpunished murderers defiled the land: *Moreover you shall take no ransom for the life of a murderer who is guilty of death, but he shall surely be put to death ... So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. Therefore do not defile the land which you inhabit, in the midst of which I dwell; for I IEUE dwell among the children of Isrhael.* (4th MoUse (Numbers) 35:31, 35:33-34).

iv. How long will our nation be polluted by the stain of unpunished murders? Not too many years ago, over one year in Los Angeles County, they averaged *more than five murders a day*. The blood of the slain cries out before Aleim.

d. The **avenger of blood** tracked down the murderer, and if necessary, delivered him over to the authorities for execution. This was providing the testimony of two or three eyewitnesses could confirm the guilt of the murderer according to 5th MoUse (Deuteronomy) 17:6-7.

e. Since the **avenger of blood** might set himself against a person really guilty of manslaughter (accidental or unintentional killing) instead of murder, the cities of refuge were established to protect the person innocent of murder.

2. (Ieso 20:4) Entrance into the city of refuge.

And when he flees to one of those cities, and stands at the

entrance of the gate of the city, and declares his case in the hearing of the elders of that city, they shall take him into the city as one of them, and give him a place, that he may dwell among them.

a. **And declares his case in the hearing of the elders of that city:** According to custom, the elders of the city spent much time at the gates of the city. When someone fleeing from an avenger of blood came to a city of refuge, he stated his case to the elders at the city gates.

b. **They shall take him into the city as one of them:** After explaining the case, the fleeing person could expect to find protection within the walls of the city of refuge, though he would have to stay there, and live in the city, to enjoy that protection.

3. (Ieso 20:5) Protection against the avenger of blood.

Then if the avenger of blood pursues him, they shall not deliver the slayer into his hand, because he struck his neighbour unintentionally, but did not hate him beforehand.

a. **They shall not deliver the slayer into his hand:** The leaders of a city of refuge were obliged to protect the one who had fled to the city. The **avenger of blood** had no legal standing to deliver the slayer over to execution.

b. **Because he struck his neighbour unintentionally, but did not hate him beforehand:** Isrhael had a sophisticated legal system, with judgments often based on intent and premeditation.

4. (Ieso 20:6) Freedom for the slayer.

And he shall dwell in that city until he stands before the congregation for judgment, *and* until the death of the one who is high priest in those days. Then the slayer may return and come to his own city and his own house, to the city from which he fled.

a. **He shall dwell in that city until he stands before the congregation for judgment, and until the death of the one who is high priest in those days:** To be protected against the avenger of blood, the slayer had to stay within the walls of the city of refuge until his case was fully heard by the proper authorities, and until the death of the standing high priest.

b. **Then the slayer may return and come to his own city:** After being declared innocent of murder by the proper authorities, and after the death of the standing high priest, the slayer could go back to his home and be protected against the wrath of the avenger of blood.

B. Six cities selected for cities of refuge.

1. (Ieso 20:7-8) The appointment of six cities.

So they appointed Kedesh in Galilee, in the mountains of Naphtali, Sechem in the mountains of Ephraim, and Kirhath Arba (which *is* Hebron) in the mountains of Iouda. And on the other side of the Jordan, by Jericho eastward, they assigned Bezer in the wilderness on the plain, from the tribe of Rheuben, Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasse.

a. On a map, we see that the cities of refuge were well spaced throughout the country. No matter where you were in Isrhael, you were not very far from a city of refuge.

b. 5th MoUse (Deuteronomy) 19:2 tells us that proper roads were to be built and maintained to these cities of refuge. The city was not much good to the slayer if they could not get to it

quickly.

2. (Ieso 20:9) The purpose for the cities of refuge is again stated.

These were the cities appointed for all the children of Israhel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation.

a. The cities of refuge were not only for the benefit of the Israelite, but also for the **stranger who sojourned among them**. Aleim's justice applied to all without partiality.

3. The cities of refuge as a picture of IESO.

a. The Scriptures applies this picture of the city of refuge to the believer finding refuge in Aleim on more than one occasion:

i. Psalm 46:1: *Aleim is our refuge and strength, a very present help in trouble*. More than 15 other times, the Psalms speak of Aleim as our refuge.

ii. Hebrews 6:18: *That by two immutable things, in which it is impossible for Aleim to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us*.

b. Points of similarity between the cities of refuge and our refuge in IESO.

- Both IESO and the cities of refuge are *within easy reach* of the needy person; they were of no use unless someone could get to the place of refuge.

- Both IESO and the cities of refuge are *open to all*, not just the Israelite; no one needs to fear that they would be turned away from their place of refuge in their time of need.

- Both IESO and the cities of refuge became a place where the one in need would *live*; you didn't come to a city of refuge in time of need just to look around.

- Both IESO and the cities of refuge are the *only alternative* for the one in need; without this specific protection, they will be destroyed.

- Both IESO and the cities of refuge provide protection *only within their boundaries*; to go outside means death.

- With both IESO and the cities of refuge, full freedom comes with the *death of the Great Priest*.

c. A crucial distinction between the cities of refuge and our refuge in IESO.

- The cities of refuge only helped the *innocent*, but the *guilty* can come to IESO and find refuge.

Patrick Damonse :: Study Guide for Ieso 21

CITIES APPOINTED FOR THE LEVITES

A. The people of the tribe of Leui receive their cities with their common lands.

1. ([Ieso 21:1-3](#)) The leaders of the tribe of Leui ask for what was promised to them.

Then the heads of the fathers' *houses* of the Levites came near to Eleazarh the priest, to Ieso the son of Nun, and to the heads of the fathers' *houses* of the tribes of the children of Israhel. And they spoke to them at Shiloh in the land of Canaan, saying, "IEUE commanded through MoUse to give us cities to dwell in, with their common-lands for our livestock." So the children of Israhel gave to the Levites from their inheritance, at the commandment of IEUE, these cities and their common-lands:

a. The Levites received no "province" of land such as the other tribes did; however, they had to live somewhere. So, each tribe gave certain **cities** and **common-lands** (land immediately surrounding the cities) to the tribe of Leui.

b. The tribe of Leui had no "province" of land because Aleim had declared that He would be their inheritance ([Ieso 13:14](#), and [13:33](#)).

2. ([Ieso 21:4-42](#)) Cities are appointed to the Levites, according to their three main family divisions.

Now the lot came out for the families of the Kohathites. And the children of Aarhon the priest, *who were* of the Levites, had thirteen cities by lot from the tribe of Iouda, from the tribe of Simeon, and from the tribe of Benjamin. The rest of the children of Koath had ten cities by lot from the families of the tribe of Ephrhaim, from the tribe of Dan, and from the half-tribe of Manasse. And the children of Gershon had thirteen cities by lot from the families of the tribe of Issacharh, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasse in Bashan. The children of Merari according to their families had twelve cities from the tribe of Rheuben, from the tribe of Gad, and from the tribe of Zebulun. And the children of Israhel gave these cities with their common-lands by lot to the Levites, as IEUE had commanded by the hand of MoUse. So they gave from the tribe of the children of Iouda and from the tribe of the children of Simeon these cities which are designated by name, which were for the children of Aarhon, one of the families of the Kohathites, *who were* of the children of Leui; for the lot was theirs first. And they gave them Kirhath Arba (*Arba was* the father of Anak), which *is* Hebron, in the mountains of Iouda, with the common-land surrounding it. But the fields of the city and its villages they gave to Kaleb the son of Iephunne as his possession. Thus to the children of Aarhon the priest they gave Hebron with its common-land (a city of refuge for the slayer), Libna with its common-land, Jattir with its common-land, Eshtemoa with its common-land, Holon with its common-land, Debirh with its common-land, Ain with its common-land, Juttah with its common-land, and Beth Shemesh with its common-land: nine cities from those two tribes; and from the tribe of Benjamin, Gibeon with its common-land, Geba with its common-land, Anathoth with its common-land, and Almon with its common-land: four cities.

All the cities of the children of Aarhon, the priests, *were* thirteen cities with their common-lands. And the families of the children of Koath, the Levites, the rest of the children of Koath, even they had the cities of their lot from the tribe of Ephrhaim. For they gave them Sechem with its common-land in the mountains of Ephrhaim (a city of refuge for the slayer), Gezer with its common-land, Kibzaim with its common-land, and Beth Horon with its common-land: four cities; and from the tribe of Dan, Eltekeh with its common-land, Gibbethon with its common-land, Aijalon with its common-land, *and* Gath Rimmon with its common-land: four cities; and from the half-tribe of Manasse, Tanach with its common-land and Gath Rimmon with its common-land: two cities. All the ten cities with their common-lands were for the rest of the families of the children of Koath. Also to the children of Gershon, of the families of the Levites, from the *other* half-tribe of Manasse, *they gave* Golan in Bashan with its common-land (a city of refuge for the slayer), and Be Eshterah with its common-land: two cities; and from the tribe of Issacharh, Kishion with its common-land, Daberath with its common-land, Jarmuth with its common-land, *and* En Gannim with its common-land: four cities; and from the tribe of Asher, Mishal with its common-land, Abdon with its common-land, Helkath with its common-land, and Rehob with its common-land: four cities; and from the tribe of Naphtali, Kedesh in Galilee with its common-land (a city of refuge for the slayer), Hammoth Dor with its common-land, and Kartan with its common-land: three cities. All the cities of the Gershonites according to their families *were* thirteen cities with their common-lands. And to the families of the children of Merari, the rest of the Levites, from the tribe of Zebulun, Jokneam with its common-land, Kartah with its common-land, Dimnah with its common-land, *and* Nahalal with its common-land: four cities; and from the tribe of Rheuben, Bezer with its common-land, Jahaz with its common-land, Kedemoth with its common-land, and Mephaath with its common-land: four cities; and from the tribe of Gad, Ramoth in Gilead with its common-land (a city of refuge for the slayer), Mahanaim with its common-land, Heshbon with its common-land, *and* Jazer with its common-land: four cities in all. So all the cities for the children of Merari according to their families, the rest of the families of the Levites, *were by* their lot twelve cities. All the cities of the Levites within the possession of the children of Israhel *were* forty-eight cities with their common-lands. Every one of these cities had its common-land surrounding it; thus *were* all these cities.

a. The striking thing about this list is that Aleim wanted the Levites "sprinkled" all throughout the land of Israhel. He never intended there to be one "state" of Leui, but every tribe was to have the priestly influence and presence in their midst.

i. In the same manner, Followers (being priests, [1 Petrho 2:5](#) and [2:9](#)) are to be "sprinkled" all throughout the world and society, instead of heading off to make a "Follower country" somewhere.

b. Perhaps it is also significant that the priests received their cities last of all the tribes. Priests are appointed to serve, not to be served, and there is something priestly about letting others go first.

B. Isrhael takes full possession of the land.

1. (Ieso 21:43) The land is Isrhael's, given to them by Aleim.

So IEUE gave to Isrhael all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it.

a. All the tribes had their land. They must go into every corner of what Aleim has given, and take full possession, but Aleim had provided everything necessary for them to do so.

2. (Ieso 21:44) The rest in the land is Isrhael's, given to them by Aleim.

IEUE gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; IEUE delivered all their enemies into their hand.

a. **IEUE gave them rest all around:** This is the point where Isrhael stopped commemorating Passover as if equipped to travel as described in 2nd MoUse (Exodus) 12:11). Now they will eat the Passover reclining at rest (as described in Ioanne 13:23), because IEUE had given them rest in the land.

3. (Ieso 21:45) Not a word of Aleim fails.

Not a word failed of any good thing which IEUE had spoken to the house of Isrhael. All came to pass.

a. **Not a word failed of any good thing which IEUE had spoken:** Aleim was completely faithful in regard to the land; but Isrhael was not. Any failure to fully possess was not because Aleim had not made adequate provision, but because Isrhael had failed to fully follow IEUE.

b. Aleim has been completely faithful to you, and made provision for continual victory. He has given greatly unto you, but what do you possess?

i. "In the light of the Tree, is it not true that the enemy has no right to dwell in the land? Is it not true that satan's claim to your life was taken from him at Calvary? Is it not true that sin has no right to a foothold in the life of the child of Aleim? Is it not true that satan has no power in the presence of Omnipotence? Is it not true that by virtue of His blood and His resurrection, IESO The Anointed One is pledged to destroy the enemy utterly? Is it not true that in the indwelling power of the Holy Spirit there is strength for every temptation, grace for every trial, power to overcome every difficulty?" (Alan Redpath)

Patrick Damonse :: Study Guide for Ieso 22

A MISUNDERSTANDING RECONCILED

A. The armies from the tribes east of the Jordan are sent home.

1. (Ieso 22:1-4) Ieso thanks them for a job well done.

Then Ieso called the Rheubenites, the Gadites, and half the tribe of Manasse, and said to them: "You have kept all that MoUse the servant of IEUE commanded you, and have obeyed my voice in all that I commanded you. You have not left your brethren these many days, up to this day, but have kept the charge of the commandment of IEUE your Aleim. And now IEUE your Aleim has given rest to your brethren, as He promised them; now therefore, return and go to your tents *and* to the land of your possession, which MoUse the servant of IEUE gave you on the other side of the Jordan."

a. **You have kept all that MoUse the servant of IEUE commanded you:** In the seven years they had been with Ieso, helping the tribes west of the Jordan to conquer their enemies, they had been completely obedient and helpful to Ieso.

b. **You have not left your brethren these many days:** They had gone out and fought on behalf of their brethren, even though they already had their own inheritance - even as Aleim commanded them to do.

c. **Now therefore, return and go to your tents and to the land of your possession:** Now that the land was conquered and fully distributed to the tribes, they could go back to their families and lands on the eastern side of the Jordan.

2. (Ieso 22:5-6) Before they leave, Ieso gives them an exhortation and a blessing.

"But take careful heed to do the commandment and the law which MoUse the servant of IEUE commanded you, to love IEUE your Aleim, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul." So Ieso blessed them and sent them away, and they went to their tents.

a. He tells them to **take diligent heed** to the word of Aleim, probably here mostly in the sense of carefully hearing it and knowing it.

b. He tells them to **love** IEUE. This is a matter of the heart, but it can still be commanded.

c. He tells them to **obey** Aleim with all they have, to **keep His commandments**, to **hold fast to Him** in a personal sense, and to **serve Him** with all your heart and soul.

i. We should not miss the order here. First we should take care to *hear* Aleim. Then we give Him our *love*. Next comes a walk of *obedience*. To mix this order up is to get off into heresy (loving without hearing) or legalism (obeying before loving).

d. **So Ieso blessed them and sent them away:** Ieso will not send them away with a blessing; he knows that they cannot do or be what Aleim wants without His blessing in their lives.

i. Perhaps he used the blessing from 4th MoUse (Numbers) 6:23-27: *Speak to Aarhon and his sons, saying, 'This is the way you shall bless the children of Isrhael. Say to them: "IEUE bless you and keep you; IEUE make His face shine upon you, and be gracious to you; IEUE lift up His countenance upon you, and give you peace."' So they shall put My name on the children of Isrhael, and I will bless them.*

3. (Ieso 22:7-9) The armies of the two and a half tribes depart, with much spoil.

Now to half the tribe of Manasse MoUse had given a possession in Bashan, but to the *other* half of it Ieso gave a *possession* among their brethren on this side of the Jordan, westward. And indeed, when Ieso sent them away to their tents, he blessed them, and spoke to them, saying, "Return with much riches to your tents, with very much livestock, with silver, with gold, with bronze, with iron, and with very much clothing. Divide the spoil of your enemies with your brethren." So the children of Rheuben, the children of Gad, and half the tribe of Manasse returned, and departed from the children of Isrhael at Shiloh, which *is* in the land of Canaan, to go to the country of Gilead, to the land of their possession, which they had obtained according to the word of IEUE by the hand of MoUse.

a. **Return with much riches to your tents:** Their obedience to Aleim and faithfulness to their brethren has been rewarded. Aleim has allowed them to gain much plunder that they can take back home with them.

i. We believe that when we obey Aleim, we will be gainers, not losers. Perhaps not always in this obvious material sense, but in real, wonderful gains none the less.

b. **So the children of Rheuben, the children of Gad, and half the tribe of Manasse returned, and departed from the children of Isrhael at Shiloh:** We might imagine that this was a somewhat emotional departure of brothers who had known the closeness of fighting side-by-side. These were true veterans of the army of Isrhael.

B. The incident of the altar by the Jordan.

1. (Ieso 22:10) The eastern tribes make an impressive altar.

And when they came to the region of the Jordan which *is* in the land of Canaan, the children of Rheuben, the children of Gad, and half the tribe of Manasse built an altar there by the Jordan; a great, impressive altar.

a. Before crossing over the Jordan, the soldiers from the two and a half tribes build a **great, impressive altar** near the Jordan River.

b. This was significant not only because of its size, but because of the *meaning* of an altar. An altar was a place of sacrifice, and both the Israelites and pagans had altars they used for sacrifice.

2. (Ieso 22:11-12) The tribes west of the Jordan river learn of the great altar.

Now the children of Isrhael heard *someone* say, "Behold, the children of Rheuben, the children of Gad, and half the tribe of Manasse have built an altar on the frontier of the land of Canaan, in the region of the Jordan; on the children of Isrhael's side." And when the children of Isrhael heard *of it*, the whole congregation of the children of Isrhael gathered together at Shiloh to go to war against them.

a. **Behold, the children of Rheuben, the children of Gad, and half the tribe of Manasse have built an altar:** When the news comes to the rest of Isrhael, their is no discussion, there is a simple reaction. They gathered to make war against their own brothers who built this altar.

i. Notice that Ieso does not need to gather them, they gather of own accord. It was an automatic reaction.

b. Why did they do this? Because they feared that this altar was a sign of allegiance to the pagan gods of the region.

c. Their readiness to fight this battle shows great courage to confront on behalf of Aleim's truth and holiness. This was a healthy "body," able to purge itself of poisons.

i. Their later actions show that they are not *happy* about taking this action, nor will they do it *rashly* - *but they will do it!*

3. (Ieso 22:13-15) Before action is taken, Phineas the Great Priest, and representatives from each tribe west of the Jordan personally confront the leaders of the tribes east of the Jordan. Then the children of Isrhael sent Phineas the son of Eleazarh the priest to the children of Rheuben, to the children of Gad, and to half the tribe of Manasse, into the land of Gilead, and with him ten rulers, one ruler each from the chief house of every tribe of Isrhael; and each one *was* the head of the house of his father among the divisions of Isrhael. Then they came to the children of Rheuben, to the children of Gad, and to half the tribe of Manasse, to the land of Gilead, and they spoke with them, saying,

a. **Phineas** led the group, because he had the authority. He was Great Priest over the whole nation, including the two and one-half tribes on the east side of the Jordan. He not only had the authority, he also had the heart of a wise shepherd. He wanted to correct the erring, to protect the nation, and to drive out the dangerous.

b. Isrhael reacts according to Aleim's character. Their assembling for war demonstrated Aleim's holiness, but their personal confrontation demonstrated Aleim's love.

4. (Ieso 22:16-18) Phineas brings the accusation against the eastern tribes.

Thus says the whole congregation of IEUE: "What treachery is this that you have committed against the Aleim of Isrhael, to turn away this day from following IEUE, in that you have built for yourselves an altar, that you might rebel this day against IEUE? *Is* the iniquity of Peor not enough for us, from which we are not cleansed until this day, although there was a plague in the congregation of IEUE, but that you must turn away this day from following IEUE? And it shall be, if you rebel today against IEUE, that tomorrow He will be angry with the whole congregation of Isrhael."

a. **What treachery is this:** Clearly, they thought that the altar at the Jordan represented a *rival* place of sacrifice and worship, to compete with Aleim's tabernacle, presently at Shiloh.

i. Aleim had clearly commanded that there was one place of sacrifice and burnt offerings for Isrhael: *Also you shall say to them: Whatever man of the house of Isrhael, or of the strangers who dwell among you, who offers a burnt offering or sacrifice, and does not bring it to the door of the tabernacle of meeting, to offer it to IEUE, that man shall be cut off from among his people.* (3rd MoUse (Leviticus) 17:8-9)

ii. We understand from this that we cannot worship Aleim any way we please, or justify a manner of worship just because we like it. First and always, our worship must be pleasing to Aleim. We must worship Him in *spirit* and in *truth*. (Ioanne 4:24)

b. **Is the iniquity of Peor not enough for us:** Phineas reminds the eastern tribes that Isrhael has been punished for rebellion

against Aleim before, using the rebellion at **Peor** as an example.

i. At Peor, Isrhael's men had sex with Moabite women, and they gave themselves over to the worship of the Moabite gods. In judgment, Aleim sent a plague that killed 24,000 people.

ii. This incident would be especially meaningful to Phineas, because he was the one who stopped the plague by making a dramatic stand for righteousness in the midst of gross sin.

c. **He will be angry with the whole congregation:** Phineas also knew that the sin of these tribes would reflect on the whole nation. He knew that no one really sins unto himself.

5. (Ieso 22:19) A willingness to sacrifice to keep a brother from sin.

Nevertheless, if the land of your possession *is* unclean, *then* tree over to the land of the possession of IEUE, where the Ruler's tabernacle stands, and take possession among us; but do not rebel against IEUE, nor rebel against us, by building yourselves an altar besides the altar of IEUE our Aleim.

a. **Take possession among us:** To Phineas, *anything* was better than seeing these tribes go off in rebellion against Aleim. If there was something **unclean** in their land, he invited them to come and live with the tribes on the western side of the Jordan.

b. This was an invitation made at great cost. It would have meant a must smaller area of land for the western tribes. But it didn't matter, because they were willing to *sacrifice* to see their brothers free from this sin.

i. Too many of us lack this willingness; we tell people to stop sinning, but are not willing to help them if it costs us something.

6. (Ieso 22:20) A second example of the price of sin: the sin of Achan and its affect on all of Isrhael is remembered.

Did not Achan the son of Zerha commit a trespass in the accursed thing, and wrath fell on all the congregation of Isrhael? And that man did not perish alone in his iniquity.

7. (Ieso 22:21-23) The eastern tribes respond.

Then the children of Rheuben, the children of Gad, and half the tribe of Manasse answered and said to the heads of the divisions of Isrhael: "IEUE Aleim of gods, IEUE Aleim of gods, He knows, and let Isrhael itself know; if *it is* in rebellion, or if in treachery against IEUE, do not save us this day. If we have built ourselves an altar to turn from following IEUE, or if to offer on it burnt offerings or grain offerings, or if to offer peace offerings on it, let IEUE Himself require *an account*."

a. **IEUE Aleim of gods, IEUE Aleim of gods, He knows:** They first appeal to Aleim, because He knows for certain their hearts, and they believe that their brothers in the western tribes have misunderstood them.

i. When we are misunderstood, our first refuge is Aleim. He knows our heart, and we must be satisfied with being right before Aleim even if it means we are wrong in the eyes of some others.

b. **If it is in rebellion, or if in treachery against IEUE, do not save us this day:** They also recognized the rightness of what the others were doing in coming against them.

i. The eastern tribes do what we should all do when we are

misunderstood: put ourselves in the shoes of the other person and try to see what they see. If we saw what they saw, we might respond in the same way.

8. (Ieso 22:24-29) The eastern tribes explain their true reason for building the altar: it was built as a memorial, not as a place of sacrifice.

"But in fact we have done it for fear, for a reason, saying, 'In time to come your descendants may speak to our descendants, saying, "What have you to do with IEUE Aleim of Isrhael? For IEUE has made the Jordan a border between you and us, *you* children of Rheuben and children of Gad. You have no part in IEUE." So your descendants would make our descendants cease fearing IEUE.' Therefore we said, 'Let us now prepare to build ourselves an altar, not for burnt offering nor for sacrifice, but *that it may be* a witness between you and us and our generations after us, that we may perform the service of IEUE before Him with our burnt offerings, with our sacrifices, and with our peace offerings; that your descendants may not say to our descendants in time to come, "You have no part in IEUE." Therefore we said that it will be, when they say *this* to us or to our generations in time to come, that we may say, 'Here is the replica of the altar of IEUE which our fathers made, though not for burnt offerings nor for sacrifices; but it *is* a witness between you and us.' Far be it from us that we should rebel against IEUE, and turn from following IEUE this day, to build an altar for burnt offerings, for grain offerings, or for sacrifices, besides the altar of IEUE our Aleim which *is* before His tabernacle."

a. **An altar, not for burnt offering nor for sacrifice, but that it may be a witness:** The eastern tribes recognized their distance from the centre of worship in Isrhael, and that there was a natural barrier (the Jordan River) between them and the rest of the nation. So they built the altar a memorial to link the two segments of the nation.

b. They built it so big and impressive so that it would last. They wanted it to stand as a memorial to future generations that the tribes on both sides of the Jordan worshipped the same Aleim.

c. The eastern tribes again *agree with the concern* of the western tribes; but they explain that the western tribes have misunderstood the meaning of the great, impressive altar.

9. (Ieso 22:30-31) The explanation of the eastern tribes is accepted by the western tribes.

Now when Phineas the priest and the rulers of the congregation, the heads of the divisions of Isrhael who *were* with him, heard the words that the children of Rheuben, the children of Gad, and the children of Manasse spoke, it pleased them. Then Phineas the son of Eleazarh the priest said to the children of Rheuben, the children of Gad, and the children of Manasse, "This day we perceive that IEUE *is* among us, because you have not committed this treachery against IEUE. Now you have delivered the children of Isrhael out of the hand of IEUE."

a. **Now when Phineas the priest ... heard the words ... it pleased them:** Obviously, Phineas is pleased by this explanation; yet he deserves credit for being willing to believe his brothers. Phineas puts himself in the shoes of the eastern tribes now, and so the explanation makes sense.

b. **This day we perceive that IEUE is among us, because you have not committed this treachery against IEUE:** Phineas could see that IEUE **was among us**, because unity had been restored among the people of Isrhael. This fulfilled the passage from Psalm 133:1: *Behold, how good and how pleasant it is for brethren to dwell together in unity!*

10. (Ieso 22:32-34) Epilogue: the matter is resolved.

And Phineas the son of Eleazarh the priest, and the rulers, returned from the children of Rheuben and the children of Gad, from the land of Gilead to the land of Canaan, to the children of Isrhael, and brought back word to them. So the thing pleased the children of Isrhael, and the children of Isrhael blessed Aleim; they spoke no more of going against them in battle, to destroy the land where the children of Rheuben and Gad dwelt. The children of Rheuben and the children of Gad called the altar, *Witness*, "For *it is* a witness between us that IEUE *is* Aleim."

a. **So the thing pleased the children of Isrhael, and the children of Isrhael blessed Aleim:** Everyone is glad, and everyone enjoys the blessing of having peace among the people of Aleim.

b. **The children of Rheuben and the children of Gad called the altar, Witness:** The altar is given the name **Witness**, because it was a witness to the tribes on both the eastern side and the western side of the Jordan **that IEUE is Aleim**.

11. We should respond to misunderstanding in the same manner, according to these same principles.

a. Respond with a concern for Aleim's holiness.

b. Respond with the courage to confront in love.

c. Respond with an attempt to reconcile before you fight.

d. Determine that you are willing to sacrifice to help them; don't confront unless you are willing to help.

e. Determine that you will see the situation from the perspective of the other person.

f. Determine that you will believe the best of one another.

Patrick Damonse :: Study Guide for Ieso 23

IESO'S FAREWELL ADDRESS

A. The first exhortation: total obedience to the Word of Aleim.

1. (Ieso 23:1-3) Ieso declares what IEUE has done.

Now it came to pass, a long time after IEUE had given rest to Isrhael from all their enemies round about, that Ieso was old, advanced in age. And Ieso called for all Isrhael, for their elders, for their heads, for their judges, and for their officers, and said to them: "I am old, advanced in age. You have seen all that IEUE your Aleim has done to all these nations because of you, for IEUE your Aleim *is* He who has fought for you."

a. **Ieso called for all Isrhael:** Ieso, in his old age, gathers the leadership of Isrhael together to give them a farewell address, to communicate to them the things that are, to his heart, the most important for them to hear.

i. Ieso *can't*, as a practical matter, speak to the whole nation, so he speaks to the leaders: **elders, heads, judges, and officers**. He can reach the entire nation by communicating well to the leaders.

b. **You have seen all that IEUE your Aleim has done to all these nations because of you, for IEUE your Aleim is He who has fought for you:** Ieso begins his address by giving glory to Aleim. It would have been easy for Ieso to focus on what *he* had done as a military leader, especially because it was impressive. But he is far more interested in glorifying Aleim than talking about himself.

2. (Ieso 23:4-5) Ieso describes the challenges that remain.

See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, as far as the Great Sea westward. And IEUE your Aleim will expel them from before you and drive them out of your sight. So you shall possess their land, as IEUE your Aleim promised you.

a. **I have divided to you by lot these nations that remain:** Under Ieso's leadership, the army of Isrhael broke the back of the Canaanite military occupation. Now it remains for each individual tribe to fully possess what Aleim has given them.

b. In the same way, Aleim gives every believer an inheritance. We have been *blessed ... with every spiritual blessing ... in The Anointed One* (Ephesians 1:3), and Aleim has a definite part for us to play in coming to posses that inheritance.

3. (Ieso 23:6) How Isrhael will succeed: by total obedience to the word of Aleim.

Therefore be very courageous to keep and to do all that is written in the Book of the Law of MoUse, lest you turn aside from it to the right hand or to the left,

a. They need to be **courageous** so they can be obedient. Following Aleim and His word isn't something for the faint of heart.

b. They must do **all that is written in the Book**. We tend to focus on the aspects of obedience that we like and skip over the parts that attract us less.

c. They must not **turn aside from it to the right hand or to the left**, because satan doesn't care which extreme he gets us off to. Either legalism or licentiousness please him.

B. The second exhortation: don't make peace with the enemy.

1. (Ieso 23:7-8) Hold fast to IEUE.

And lest you go among these nations, these who remain among you. You shall not make mention of the name of their gods, nor cause *anyone* to swear *by them*; you shall not serve them nor bow down to them, but you shall hold fast to IEUE your Aleim, as you have done to this day.

a. **You shall not make mention of the name of their gods:** Ieso tells Isrhael to not even make mention of these false gods of the Canaanites. Instead of learning about them, they should **hold fast to IEUE** their Aleim.

b. An old Mafia saying says something to the effect of, "Keep your friends close, but your enemies even closer" but this is exactly what Followers *are not* to do. The normal Follower, by and large, is not called to become an expert in the cults or in heresy, but to become an expert in IESO The Anointed One - to hold fast to Him.

2. (Ieso 23:9-13) Their abiding had been blessed, so if they fail to abide in IEUE, they will also depart from Aleim's blessing.

For IEUE has driven out from before you great and strong nations; but *as for* you, no one has been able to stand against you to this day. One man of you shall chase a thousand, for IEUE your Aleim *is* He who fights for you, as He promised you. Therefore take careful heed to yourselves, that you love IEUE your Aleim. Or else, if indeed you do go back, and cling to the remnant of these nations; these that remain among you; and make marriages with them, and go in to them and they to you, know for certain that IEUE your Aleim will no longer drive out these nations from before you. But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which IEUE your Aleim has given you.

a. **For IEUE has driven out from before you great and strong nations:** As Isrhael abided in IEUE, they saw Aleim do great things through them. As they continued to abide, they would continue to see great things as Aleim fights on their behalf.

b. **Love IEUE your Aleim:** This is what they must be careful to do. They must, as Iouda puts it, *keep yourselves in the love of Aleim* (Iouda 21).

i. Continually loving IEUE takes diligence. There are many things both within us and outside of us to draw us away from that love.

ii. This call to love Aleim is an appeal to the *will*. We first *decide* to love Aleim, even if the feelings don't come first.

c. **If indeed you do go back, and cling to the remnant of these nations:** Continuing in Aleim's love will mean that they keep themselves separate from the wicked influences around them; they must keep themselves *unspotted from the world* (Iakobo 1:27).

d. **They shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish:** If they do not separate themselves from the wicked influences around them, those influences will become to them instruments of torture, leading to their destruction.

i. What today is only an "innocent Canaanite" in our lives may become a torture and a snare tomorrow.

ii. "How often we see that the temptation we have pampered and encouraged and indulged in has become a scourge and a

thorn in our side. The compromising Follower is not a happy man. Let the enemy remain in a Follower life, let him have one foothold, and he soon becomes a scourge." (Redpath)

iii. These wicked influences never advertise themselves as instruments of torture; they present themselves as wonderful things - but we must see past all this.

C. The warning: Aleim's faithfulness works both ways.

1. (Ieso 23:14) Ieso asks each man to prove Aleim's faithfulness in his own heart.

Behold, this day I *am* going the way of all the earth. And you know in all your hearts and in all your souls that not one thing has failed of all the good things which IEUE your Aleim spoke concerning you. All have come to pass for you; not one word of them has failed.

a. **You know in all your hearts and in all your souls that not one thing has failed:** Ieso requires that every man probe deep within, and see if there is every a time in his lives when he could rightly accuse Aleim of unfaithfulness to us.

b. **All have come to pass for you; not one word of them has failed:** If we *think* there could be such a legitimate accusation, it shows we know little of the Aleim we claim to know.

2. (Ieso 23:15-16) As surely as Aleim has been faithful to bless their obedience under Ieso, He will be faithful to curse their later disobedience.

Therefore it shall come to pass, that as all the good things have come upon you which IEUE your Aleim promised you, so IEUE will bring upon you all harmful things, until He has destroyed you from this good land which IEUE your Aleim has given you. When you have transgressed the covenant of IEUE your Aleim, which He commanded you, and have gone and served other gods, and bowed down to them, then the anger of IEUE will burn against you, and you shall perish quickly from the good land which He has given you.

a. **As all the good things have come upon you which IEUE your Aleim promised you, so IEUE will bring upon you all harmful things:** Ieso merely repeats the principle of blessing for obedience and cursing for disobedience that was a specific part of Isrhael's covenant with Aleim (3rd MoUse (Leviticus) 26 and 5th MoUse (Deuteronomy) 28). He emphasizes that Aleim will be just as faithful to judge as He had been to bless.

b. We relate to Aleim under a different covenant, a new and better covenant (Hebrews 8:6-7), by which IESO has *redeemed us from the curse of the law* (Galatians 3:10-14).

c. Therefore, in IESO we no longer can experience Aleim's "faithfulness to curse us" as Isrhael knew it. Yet we do experience Aleim's faithfulness to correct us as a loving Father (Hebrews 12:7), and we do experience a lack of appropriated blessing if we do not abide in IESO.

Patrick Damonse :: Study Guide for Ieso 24

THE COVENANT RENEWED

A. Ieso recounts Aleim's great works on Isrhael's behalf.

1. (Ieso 24:1) Ieso speaks to the nation again, through its leaders.

Then Ieso gathered all the tribes of Isrhael to Sechem and called for the elders of Isrhael, for their heads, for their judges, and for their officers; and they presented themselves before Aleim.

a. This may or may not be part of the same farewell described in Ieso 23. No specific place of gathering is mentioned in Ieso 23, so it could have been part of this same meeting at Sechem.

2. (Ieso 24:2-13) Speaking prophetically, Ieso recounts the history of Aleim's faithfulness to Isrhael.

And Ieso said to all the people, "Thus says IEUE Aleim of Isrhael: 'Your fathers, *including* Terha, the father of Abrhaam and the father of Naor, dwelt on the other side of the River in old times; and they served other gods. Then I took your father Abrhaam from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaak. To Isaak I gave Iakob and Esau. To Esau I gave the mountains of Seir to possess, but Iakob and his children went down to Egypt. Also I sent MoUse and Aarhon, and I plagued Egypt, according to what I did among them. Afterward I brought you out. Then I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. So they cried out to IEUE; and He put darkness between you and the Egyptians, brought the sea upon them, and covered them. And your eyes saw what I did in Egypt. Then you dwelt in the wilderness a long time. And I brought you into the land of the Amorites, who dwelt on the other side of the Jordan, and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them from before you. Then Balak the son of Zipporh, king of Moab, arose to make war against Isrhael, and sent and called Balaam the son of Beorh to curse you. But I would not listen to Balaam; therefore he continued to bless you. So I delivered you out of his hand. Then you went over the Jordan and came to Jericho. And the men of Jericho fought against you; *also* the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand. I sent the hornet before you which drove them out from before you, *also* the two kings of the Amorites, *but* not with your sword or with your bow. I have given you a land for which you did not labour, and cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which you did not plant.'"

a. This is prophecy, because Ieso begins by saying **Thus says the Ruler ALEIM of Isrhael**. Yet, there is nothing *predictive* in this opening passage. Prophecy is not necessarily a prediction of the future. It can simply be a uniquely direct and spontaneous word from Aleim.

i. We often want to "over-supernaturalize" the work of Aleim. The gift of prophecy can operate in a powerful, yet natural way.

b. **Then I took your father Abrhaam from the other side of**

the River: Before Aleim challenges Isrhael, He reminds them of His faithfulness. A brief history lesson is given, which declares this.

c. Notice what is missing from Aleim's review of Isrhael's history: Their failures are strangely forgotten. Later, Aleim said *their sin I will remember no more* (Ierhemia 31:34). Here, He seems to have "forgotten" Isrhael's past sin.

i. However, we are told were they all started - as idol worshippers, including Abrhaam. Jewish legends claim Abrhaam worshipped the true Aleim from his youth, and have interesting stories about Abrhaam smashing all the idols in his father's idol shop, but we have no Biblical reason to believe they are true.

B. Choosing to covenant with IEUE.

1. (Ieso 24:14) The challenge: serve Aleim exclusively.

Now therefore, fear IEUE, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve IEUE!

a. **Now therefore, fear IEUE, serve Him in sincerity and in truth:** This was not a blind leap of faith. They saw Aleim's works and experienced His blessings, so it made *sense* for them to exclusively serve a Aleim who had done so much for them.

b. **Serve IEUE!** Yet, for us, this is the difficult part - staying faithful to Aleim after we have received much blessing from Him; the ease that can come with blessing can be a subtle enemy of serving Aleim **in sincerity and truth**.

i. "The best test of sincerity is not always the open hostility of foes, for this often braces up the energies of combat, while at the same time it makes the path of duty clear. Still less is it at the hour of triumph over our foes, then there is no temptation to rebel. The real test of our faithfulness to Aleim is in most cases is our power to continue steadfastly in one course of conduct when the excitement of conflict is removed, and the enemies with which we have to contend are the insidious allurements of ease or custom amid the common place duties of life." (Redpath)

2. (Ieso 24:15) Choose Aleim or choose your alternative.

And if it seems evil to you to serve IEUE, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve IEUE.

a. **Choose for yourselves this day whom you will serve:** Ieso commands them to choose **whom you will serve**, not *if* you will serve. We will all serve someone - either the devil (intentionally or not), or IEUE. We really are not left the option of not serving anyone.

b. **But as for me and my house, we will serve IEUE:** Ieso, as a wise man, sees the situation sensibly - he makes the intelligent choice to say **as for me and my house, we will serve IEUE**.

i. Ieso also understood that he, as the priest of his family, was charged with the responsibility to see that his whole **house** served IEUE. He had the job of representing his whole house before Aleim.

c. **But as for me and my house** indicates that Ieso was determined on this course no matter what anyone else

thought. His relationship with Aleim was not based on any man, but on IEUE alone, and he would serve Aleim no matter what anyone else did.

d. Inherent in Ieso's declaration is that he would **serve IEUE alone**. He would not **serve IEUE and** someone or something else. There was one Aleim in his life, and that Aleim was IEUE.

3. (Ieso 24:16-18) The nation gives a great response; they also will serve IEUE.

So the people answered and said: "Far be it from us that we should forsake IEUE to serve other gods; for IEUE our Aleim *is* He who brought us and our fathers up out of the land of Egypt, from the house of bondage, who did those great signs in our sight, and preserved us in all the way that we went and among all the people through whom we passed. And IEUE drove out from before us all the people, including the Amorites who dwelt in the land. We also will serve IEUE, for He *is* our Aleim."

a. **For IEUE our Aleim is He who brought us and our fathers up out of the land of Egypt:** Significantly, their declaration is based on Aleim's past dealings with them. How could they *not* serve such a great Aleim?

b. **We also will serve IEUE, for He is our Aleim:** This is essentially the same attitude reflected by IESO' disciples in Ioanne 6:66-69: *Ruler, to whom shall we go? You have the words of eternal life.* If serving Aleim sometimes seems hard, think of the alternatives.

4. (Ieso 24:19-21) Ieso cautions against a lightly made commitment.

But Ieso said to the people, "You cannot serve IEUE, for He *is* a holy Aleim. He *is* a jealous Aleim; He will not forgive your transgressions nor your sins. If you forsake IEUE and serve foreign gods, then He will turn and do you harm and consume you, after He has done you good." And the people said to Ieso, "No, but we will serve IEUE!"

a. **You cannot serve IEUE, for He is a holy Aleim:** Ieso is not trying to discourage their faith, but trying to discourage a light commitment to following IEUE. They need to be reminded that they are serving Aleim under a covenant that *promised* they would be cursed for disobedience.

i. IESO expressed the same kind of warning that following Him took total commitment in Louka 14:25-33. It isn't that IESO doesn't want followers, but He does not want lightly made and easily broken commitments.

b. **No, but we will serve IEUE!** This was the response Ieso wanted: a commitment, but made with full understanding of the consequences.

5. (Ieso 24:22-28) A covenant renewed.

So Ieso said to the people, "You *are* witnesses against yourselves that you have chosen IEUE for yourselves, to serve Him." And they said, "*We are* witnesses!" "Now therefore," *he said*, "put away the foreign gods which *are* among you, and incline your heart to IEUE Aleim of Israhel." And the people said to Ieso, "IEUE our Aleim we will serve, and His voice we will obey!" So Ieso made a covenant with the people that day, and made for them a statute and an ordinance in Sechem. Then Ieso wrote these words in the Book of the Law of Aleim. And he took a large stone, and set it up there under the oak that *was*

by the sanctuary of IEUE. And Ieso said to all the people, "Behold, this stone shall be a witness to us, for it has heard all the words of IEUE which He spoke to us. It shall therefore be a witness to you, lest you deny your Aleim." So Ieso let the people depart, each to his own inheritance.

a. **You are witnesses ... this stone shall be a witness:** Ieso required that the covenant be confirmed by the testimony of two witnesses, the people and the stone. Therefore, this was a binding covenant before Aleim (5th MoUse (Deuteronomy) 19:15).

b. We should not fall short in our own need to re-establish our own covenant with IEUE. Rededication to Aleim can be a wonderful and powerful thing.

C. The death of Ieso and Eleazarh.

1. (Ieso 24:29-31) A beautiful epitaph for Ieso.

Now it came to pass after these things that Ieso the son of Nun, the servant of IEUE, died, *being* one hundred and ten years old. And they buried him within the border of his inheritance at Timnath Serah, which *is* in the mountains of Ephrhim, on the north side of Mount Gaash. Israhel served IEUE all the days of Ieso, and all the days of the elders who outlived Ieso, who had known all the works of IEUE which He had done for Israhel.

a. **Being one hundred and ten years old:** Ieso dies at a ripe old age, and is buried in the land of his own inheritance.

b. **Israhel served IEUE all the days of Ieso:** This was the greatest legacy of Ieso. His divine influence was effectively communicated to and through the whole nation.

2. (Ieso 24:32) The burial of Ioseph's bones.

The bones of Ioseph, which the children of Israhel had brought up out of Egypt, they buried at Sechem, in the plot of ground which Iakob had bought from the sons of Hamor the father of Sechem for one hundred pieces of silver, and which had become an inheritance of the children of Ioseph.

a. **The bones of Ioseph:** This may seem like an inconsequential point, but it fulfills Ieso 50:25. Aleim likes to tie up loose ends. This is also mentioned in Hebrews 11:22 as an example of Ioseph's faith.

3. (Ieso 24:33) The death and burial of Eleazarh.

And Eleazarh the son of Aarhon died. They buried him in a hill *belonging to* Phineas his son, which was given to him in the mountains of Ephrhim.

a. **And Eleazarh the son of Aarhon died:** Eleazarh's death meant that another link with the wilderness generation had passed. Now Phineas was Great Priest.

b. As the generations pass, they are each challenged to conquer the land of blessing and promise that Aleim has for them - and we will do it, as they pay close heed to our Ieso, to IESO The Anointed One.