

Seven Bible Studies 2017

History

January 3: Joshua 1-5 (Nick Hermon)

HISTORY

To start off the history study, we begin in the first 5 chapters of Joshua:

Before Joshua, God chose Abraham and his family to become the children of Israel who are enslaved in Egypt. Through Moses, God rescued Israel out of Egypt and made a covenant with them on Mount Sinai that He would lead them out of Egypt and into the “Promised Land” of Israel. But since Moses and Aaron did not give glory to God in Numbers 20:12, God tells them that it would not be them that entered Israel, but their children.

The book of Joshua picks up right after Moses has died and Israel is ready to enter the land.

Joshua is appointed as Israel's new leader, and it appears Joshua is seen as a new Moses. Like Moses, Joshua calls the people to obey the Torah [refer to Charles Fry's post yesterday] and Joshua sends spies into the land just as Moses did back in Numbers chapters 13 and 14... except it goes way better this time.

In fact, some Canaanites turn and follow the God of Israel. Rahab, a harlot, hides the two spies and they promise her that if she hangs a scarlet ribbon out her window, they will not harm her and whoever is in her house.

Just like the sea parted for Moses in Exodus, the river Jordan parts and priests carry the Ark of the Covenant across on dry ground.

In chapter 5, the people look back to their roots and the new generation is circumcised. They celebrate their first Passover in the land and as they turn prepared to go forward, Joshua encounters a mysterious warrior.

Joshua asks the soldier, “Are you for us? Or are you for our enemies?” It turns out this is an angelic commander of God's army, and the warrior responds, “Neither.”

This shows that the real question here is whether Joshua is on God's side.

It appears that this whole story is not about Israel versus the Canaanites, but rather, this is God's battle and Israel is going to play the role of spectators or sometimes supporters in God's plan.

Comment:

Steven Wright:

Excellent Summary brother Nick Hermon! Thank you! I especially appreciate your closing statement; something to help us with our perspective in this election year here in our country.

Replies:

Joanne Caffie:

An excellent summary indeed!!! Great job Nick.

Comment:

Charles Fry:

Good beginning! I really like the alignment mentioned of the Exodus experience and the arrival experience, including the spies, the "holy ground" reference, the parting of the waters, the resumption of circumcision, the beginning and cessation of manna. There is continuity and there is renewal in a fresh start.

Comment:

Marc Hermon:

BE STRONG AND COURAGEOUS!!!! Joshua is such a good book! Action packed! According to Matt 1:5 Rahab was Ruth's second mother-in-law after Naomi. Perhaps this was why Boaz treated Ruth (a foreigner) so kindly? Rahab is a great example of the courageousness mentioned in chapter 1. I found it ironic that she even mentioned courageousness (or the lack of it in the men of Jericho) in her confession in Josh 2:11 "And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath." Her courageousness gets her mentioned as one of the only two women included in the "cloud of witnesses" mentioned in Hebrews 11. And James goes further to mention that her faith was accompanied by action in James 2:25. At least until tomorrow, this is my new favorite phrase. BE STRONG AND COURAGEOUS!!!!

Replies:

Ginger Hermon:

A mother in the line of the Messiah finding deliverance, physical and spiritual, through the mercy of God!

Comment:

Wendy Range:

Rahab was given specific instructions for her salvation via a scarlet cord. Jason observed that it sounds like she tied the cord right away after they left. It's so important to follow God's instructions without delay. She surely didn't take her opportunity for granted, especially considering how few would be saved from the fall of Jericho.

Comment:

Ginger Hermon:

Thanks, Nick, for leading our Tuesday studies! You selected a great category. These historical records reflect God's covenant ways and how He fulfills and remains true to His promises. I also appreciate this message, "He (God) did this so that all the peoples of earth might know that the hand of the Lord is powerful and that you might always fear the Lord your God." (Joshua 4:24)

Replies:

Joanne Caffie:

"Always fear the Lord the Lord your God" should be written on our foreheads and engraved in our hearts.

Comment:

RichardandJeannie Owens:

Joshua 1:7 It is only by obeying the commandments of the Lord that we shall find success in our lives. Following as closely as we possibly can (not turning to the left or to the right--Matt. 7:13-14) will not only give us a life in heaven, but a fulfilled life here.

January 10: Joshua 6-10 (Nick Hermon)

Picking up where we left off in the HISTORY study, we move on to Joshua 6-10.

These chapters discuss the Battles with the Canaanites and two main battles in detail: Jericho & Ai

These battles are extremely different in how they are brought forth. As many of us remember from children's class stories, in the battle of Jericho, Israel takes a fairly passive approach.

They marched around the city once every day for seven days with priests and the Ark of the Covenant and on the seventh day, marched seven times around and blew their trumpets... and the walls came tumbling down 🎵🎵🎵

I think it's important to note here that this story shows God will deliver his people if they simply trust and wait. Also, just like Rahab and her family turned to God, the people of Jericho had the opportunity to do the same. (Praise God for the patience He also has in us to repent!)

Now the battle of Ai makes the opposite point.

An Israelite named Achan steals some of the devoted goods that belong to God and lies about it and God punishes Israel for this sin.

After severely dealing with Achan's sin, it appears Israel is going to inherit the land... but they have to be obedient and trust in God's commands.

Chapters 9-10 talks about the Canaanite group called the Gibeonites and, like Rahab, how they turn to the God of Israel.

In contrast, the Caananite kings form alliances to destroy Israel, but Israel engages them in battle and win by a land slide... err, should I say a hail storm? (Joshua 10:11)

Comment:

Steven Wright:

Thank you brother Nick! I enjoyed reading the KJV on the app this A.M. how the Gibeonites came "Warily"

Replies:

Steven Wright:

Just saw how my phone changed it! Not KJV literate I guess!? The word I chuckled at was "Wilyly"

Comment:

Kevin Crittenden:

Joshua 6 starts in a weird place. Anyway, in Josh 5:13, Joshua asks "Are you for us or for our enemies?" and the angel answers "Neither"; then goes on to tell Joshua what the Israelites need to do to take Jericho. It seems that the angel is on the side of the Israelites. What does the answer "Neither", mean?

An observation: Josh 6:21 describes the complete destruction of every living thing in the fallen Jericho. This is hard for modern sensibilities - as a soldier, I could not destroy a 3-year old, frightened and trembling in it's pregnant mother's arms. This had to be a terrible ordeal for soldiers even back in that day.

In Josh 7:1, Achan violates the Lord's Commandments and I am assuming no one else knew about it. Why then does the Lord's anger burn against all Israel? And why would his family have to be stoned? (I'm assuming that his wife was stoned as well although she is not mentioned in Josh 7:24)

Comment:

Charles Fry:

I have much too much to say about all these things....

But about the answer of "neither", God had chosen Israel for a purpose; and God condemned the Amorites and Canaanites for necessary reasons; but who was he (or the angel he assigned) for or against? When Jesus preached was he for the Pharisees or the Herodians or against them both and only for his disciples? Whose "side" was he on? The Jews or the Romans? The Jews or the Samaritans? Whose King is he?

John 18:37 37 "You are a king, then!" said Pilate.

Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

Replies:

Kevin Crittenden:

Thanks, Charles. Really, if you have something to say, don't be shy. :-)

God doesn't "take sides." He is the Lord of all who come to Him. So those who today say, "God is on our side" are not in the truth.

Joanne Caffie:

Thanks Kevin for asking the question & Charles for the clarity. That statement "neither" provides more understanding now.

Comment:

Charles Fry:

Have you ever noticed how Joshua handled the matter of Rahab and her family in 6:22-23? I don't think he was much interested in "the prostitute" or her family as people, and they weren't exactly immediately welcomed into Israel as members of the community, but he and the spies honored the oath she had extracted from them. She didn't have a great reputation.... except that she put her belief into action and chose life instead of death.

"At the north end of the tell of Jericho, archaeologists made some astounding discoveries that seem to relate to Rahab.

The German excavation of 1907–1909 found that on the north a short stretch of the lower city wall did not fall as everywhere else. A portion of that mudbrick wall was still standing to a height of over two meters (eight feet).⁷ What is more, there were houses built against the wall! It is quite possible that this is where Rahab's house was.⁸ Since the city wall formed the back wall of the houses, the spies could have readily escaped. From this location on the north side of the city it was only a short distance to the hills of the Judean wilderness where the spies hid for three days (Joshua 2:16, 22). Real estate values must have been low here, since the houses were positioned on the embankment between the upper and lower city walls. Not the best place to live in time of war! This area was no doubt the overflow from the upper city and the poor part of town, perhaps even a slum district."

From archaeologist Bryant Wood

<https://answersingenesis.org/archaeology/the-walls-of-gericho/>

"The Walls of Jericho"

Comment:

Charles Fry:

About Achan, the "troubler of Israel," consider the audacity of stealing any of the forbidden dedicated things from Jericho! Unlike Rahab and the people of Jericho, he hadn't merely heard of what the Lord had done, he had seen it. In recent weeks he'd experienced the last words of Moses (the speeches of Deuteronomy), seen the crossing of the Jordan, seen the cessation of the manna, and seen the fall of Jericho's walls earlier that same day. How blinded by greed did he have to be in those circumstances to steal, not one, but at least three costly items? (Consider too the echo of this story in Acts 5 with Ananias and Sapphira). How could he think that no one, not even the God who was certainly there, would notice?

When God spoke of the sin to Joshua he used plural pronouns, said "they" had sinned, Israel had sinned (6:10). On the one hand, is it credible that no one noticed what Achan did? That his family didn't know he had hidden a bulky Babylonian robe, 200 shekels of silver (about 5 lbs by weight, equivalent to about 10-12 rolls of quarters in weight and bulk), and a wedge of gold? How could he pack those things out of the city and none of his fellow Israelites noticed? How could he hide them under his tent floor in such a way as to keep the robe beautiful and the family not notice? And on the other hand, even if no one at all noticed, shouldn't someone have noticed? Shouldn't someone have been paying attention to see that God's command was followed?

The punishment is severe, but the lesson was a severe lesson. Stealing what was devoted to God within minutes of seeing his power displayed great folly, intolerable greed and self centeredness.

This story happens to also be part of an overarching cycle of stories in the primary history, Genesis through Kings, highlighting the violation of each of the 10 commandments. Prior to this Exodus 32 had the golden calf, commandments 1 and 2. Leviticus 24:10ff had the violation of commandment 3. Numbers told of the Sabbath breaker (15:32ff), Deuteronomy had the 5th commandment (Deut 24:18ff) and now Joshua has the violation of the command against stealing. In each of these stories (one of them hypothetical) people died for their violation of the commandments, to teach the whole community to fear the Lord and obey him.

Comment:

Kevin Crittenden:

Thank you, Charles. It struck me odd that Achan, obviously aware that he was breaking God's edict, furtively cached his booty in a place where he could not admire any of it. What was he planning to do with it? He could never wear that robe. The gold and silver were probably way

beyond his pay grade. And yes, the amount of dirt displaced would have been obvious to others. Not a great thinker, Achan.

Comment:

Charles Fry:

When you put it that way, I'm reminded of Enron, purportedly smart people who got carried away with greed and couldn't possibly get away with it for long, or Bernie Maddoff. Greed and glitter sure can bring out the folly in people who ought to know better.

Comment:

Kevin Crittenden:

Achan seems to have had a lot more shame about his actions than anybody at Enron. Well, they'll be first against the wall when Christ comes again.

Comment:

Ginger Hermon:

Thanks, Nick! Clear & concise summary of the chapters. Good job. Divine intervention occur throughout the battles. I especially appreciate chapter 10. The Lord fought for Israel in a day that had never been like it before or since. The Sun stood still & the Moon stopped. The Lord hurled hailstones and more men died by this than by sword. It's a blessing when teaching young ones to overshadow evil & gore with God's power & divine intervention.

January 17: Joshua 11-15 (Nick Hermon)

HISTORY: Joshua 11-15

Chapters 10-12 is a summary list of all the victories by Moses and Joshua. These stories contain violence that could seem a little disturbing for a Christian. Didn't Jesus say to love your enemies? Why does it seem like God is declaring war here?

Well, I think it's important to first look at WHO Israel is conquering— the Canaanites. Why them? The main reasons are given in earlier stories. The culture of the Canaanites had become extremely morally corrupt, especially when it comes to sex (Leviticus 18) and they performed child sacrifices (Deuteronomy 12:29-31).

God didn't want these practices influencing the Israelites so He commanded them to destroy these areas.

But this raises a second question (and I'd like to hear some opinions on this)—

Did God command the destruction of all Canaanites like a genocide? The phrases in these stories use language such as "totally destroyed them" & they "left no survivor or anything that breathed."

Due to the moral corruption of the Canaanites, it wouldn't surprise me if it was intended this way but at the same time, I could also see this phrasing as hyperbole and not literal. In Joshua 10:36-39 it says that Israel "left no survivors" in the cities of Hebron and Debir and that "they totally destroyed it and everyone in it", but in chapter 15:13-15 these towns are still populated by Canaanites which leads me to think the phrasing "everyone" refers to the soldiers or unrepentant individuals of the cities.

This is a unique moment in Israel's history and they were commanded by God before wars to pursue peace (Deuteronomy 20).

So the purpose of these battle stories was never to tell you, the reader, to go commit violence in God's name but rather to show God bringing justice on human evil like He did during the time of the flood (refer to yesterday's post).

Lastly, chapters 13-15 discuss how the land of the twelve tribes of Israel are divided... but since it goes to chp. 22, I will save that topic for next week's post.

I'll be interested to hear all your thoughts.

Comment:

Steven Wright:

When God gave the promise to Abraham, he told him that his descendants (grandchildren and great grandchildren) would be in captivity for 400 years and then be delivered to take possession of Canaan. The reason given for the 400 years was "because the sin of the Amorites was not yet full" God gave the Canaanite tribes who were guilty of horrible abominations, child sacrifice to Molech among them, a 400 year grace period to repent, before his judgement fell.

Comment:

Charles Fry:

Does God have a right to judge individuals, families, cities, nations? He does. Is he in any way arbitrary about that? He is not. We have reference to the pre-flood world being so violent and corrupt it distressed God (Genesis 6:6). Genesis 18-19 describes God considering, examining, testing the cities of the plains, and then rightly destroying Sodom and her sisters. As noted by Steven, God waited 400 years before judging the Amorites, the inhabitants of Canaan, knowing that they would only get worse in those centuries (Gen 15:13-16, Galatians 3:17).

God was serious about the total annihilation of those Canaanite people, their whole population and their whole world view. Israel's failure to do that, allowing them to repopulate and rebuild cities after they were defeated, not conquering all of the cities, those are presented as disastrous failures in Judges 1-2. Israel was to occupy what has been called the "crossroads of the world" and be a light to the nations, to Africa, Asia and Europe, but instead the paganism and immorality of the Canaanites was allowed to persist and infiltrate the Israelite community, and to spread abroad where Israel should have been a beacon for the worship of God alone.

The medical metaphor may be a cliché, but Canaanite corruption was a cancer that needed to be eradicated, but Israel too quickly rested on their initial accomplishments, felt relief and contentment with only a partial victory, and let the cancer persist.

Remember 2 Peter 2:1-22 for context in how important God's interventions in judgment have been, in order that the righteous might persist in this world.

Replies:

Butch O'Neal:

Thank you, Charles Fry!

Comment:

Jay Graham:

I agree with what has been said, and I would add this-- There is something particularly abhorrent about unrestrained sexual sins, and it seems in particular to be especially harmful to a society and people. (This is why I believe pornography has such a horrible impact on a people.) It was the Lord's will that Israel totally wipe out this abhorrent behavior for it would destroy the people of God. I believe this is what is happening to our own land due to allowing and even lifting such sexual deviancy up as honorable. Such activity will ultimately destroy this society as it did the Canaanite people. I believe this is one of the primary reasons the Lord wanted Israel to totally annihilate the Canaanite peoples. 1 Corinthians 6:18 18 Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.

Comment:

Marc Hermon:

I know the borders and village names might be kind of dry stuff to some people but I always find it kind of cool. Tolkien and other writers, I would assume, were also inspired by these ancient lands and boundaries.

"Their southern boundary started from the bay at the southern end of the Salt Sea, crossed south of Scorpion Pass, continued on to Zin and went over to the south of Kadesh Barnea."
COOL!

Here's a cool interactive map for Joshua 15

[https://www.google.com/maps/d/u/0/viewer?](https://www.google.com/maps/d/u/0/viewer?mid=1BiQioOEsPgWiapDz_nKYmtMFkgM&hl=en_US&ll=30.970697749530295%2C34.92054653417972&z=9)

[mid=1BiQioOEsPgWiapDz_nKYmtMFkgM&hl=en_US&ll=30.970697749530295%2C34.92054653417972&z=9](https://www.google.com/maps/d/u/0/viewer?mid=1BiQioOEsPgWiapDz_nKYmtMFkgM&hl=en_US&ll=30.970697749530295%2C34.92054653417972&z=9)

Comment:

Marc Hermon:

15:63 "Judah could not dislodge the Jebusites" Lack of faith? Future use by God to proclaim David king at Jerusalem? or both?

Replies:

Steven Wright:

I say "both!"

Charles Fry:

If Judah had had the fortitude, faith, determination, to keep Jerusalem or retake it, that wouldn't have hindered God's work through David at all. God wanted Judah to take their whole inheritance. They didn't do it. God worked with what was, not what might have been. A more extreme example, God did not want David to commit adultery with Urriah's wife and murder Urriah. David did those things. That was a great failure on David's part. God worked with the outcome, despite the fact it was definitely in the deficit column, not the asset column. God did use it, and Jerusalem, but that's in spite of human failure.

Comment:

Charles Fry:

The people described as Nephilim seem to have been particularly targeted by Joshua. Families of large fierce warriors that once inhabited Canaan, including the Anakites and Rephaim. The ones among the Philistines Joshua didn't destroy, which is where Goliath and his kin later came from.

Joshua 11:21 At that time Joshua went and destroyed the Anakites from the hill country: from Hebron, Debir and Anab, from all the hill country of Judah, and from all the hill country of Israel. Joshua totally destroyed them and their towns. 22 No Anakites were left in Israelite territory; only in Gaza, Gath and Ashdod did any survive.(NIV)

Comment:

Ginger Hermon:

Thanks, Nick! I think you covered 7 years. ;-) As I read through passages this evening the phrase which struck me over & over again was, "As the Lord commanded..." In chapter 11 alone there were 4 references (vs. 12,15,20, 23). The Lord commanded Israel to conquer, to utterly destroy, to make no covenant, and to show no mercy. These commands included reasoning for elimination: survival of a new Israel nation. Through Joshua and the Israelites, God cleansed one small piece of land for His name to be honored through a chosen people who were to carry out His perfect will. This would lead to the Messiah who would redeem lost humanity from its self-destructive ways. I'm reminded of the Lord speaking to Joshua in chapter 1, "Be strong & very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or the left, that you may be successful wherever you go." This was a war of obedience to God, a war in which Israel scourged evil from the land. We, too, must be strong & very courageous in order to be obedient and utterly destroy the sin that surrounds us.

Comment:

Ginger Hermon:

Another short lesson... Despite Joshua being well advanced in years, God did not retire His servant. This still holds true to this day. Psalm 92:14, "The righteous shall bear fruit in old age."

Replies:

Butch O'Neal:

Good point! Ginger Hermon!

January 24: Joshua 16-20 (Nick Hermon)

Reading for Tuesday, January 24, 2017

History: Joshua 16-20

Joshua 16-17: The people of Joseph, (tribes of Ephraim and Manasseh) are assigned their territories. They go to Joshua and tell him they need more land because they are a numerous people. Joshua says they can clear the forested hill country of the Perizzites and Rephaites.

Joshua 18-19: Judah, Gad, Reuben and Joseph (Ephraim and Manasseh) have received their land. Levi does not get a portion because the priestly service is their allotment. This leaves 7 tribes. Joshua appoints 3 men from each tribe to survey the land and write up a description.

They then returned to the Tabernacle in Shiloh where Joshua cast lots for the 7 remaining tribes. The lot order was Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali and then Dan. Dan had trouble taking their land so they traveled north and conquered the city of Leshem and named it Dan. This story can be read in Judges 18 about how Dan struggled with idolatry. Perhaps this is the reason that Dan is replaced with Manasseh in Revelation 7. Joshua also received a city for himself.

Joshua 20: The six "sanctuary cities" :) - cities of refuge are set up so if you accidentally killed someone you could flee to one of these cities and escape the avenger of blood prior to standing trial before the assembly.



Comment:

Steven Wright:

Growing up in Springfield, Oregon, we had neighbors (friends) who were from what was then known as , "Yugoslavia " their surname was Babitch. The husband's name was Bela, and his wife's name was Milcah. Now, I have a new sister in Christ named, Tirzah Morris (Josh. 17:3). What an understatement about how the Danites got their city that they named "Dan!" Have to go to the book of Judges for the rest of that story!

Replies:

Ginger Hermon:

Good Bible trivia question: Who were Zelophehad's daughters?

Steven Wright:

Factors in on the Virgin birth of the Messiah also!

Ginger Hermon:

Steven Wright - I don't think I understand the connection? I understand that if a man died without a son, God allowed his inheritance to pass on to his daughter (giving her inheritance and property rights). Can you please expand on this thought of how it factors in with the virgin birth of the Messiah? I'll probably have an "aha" moment but right now I don't know. Thx :-)

Steven Wright:

sorry Ginger Hermon! did not see your querie! Kimber brought it to my attention. here are some notes i have from a study on that. Revisiting the question: "Why a Virgin Birth?"

1. The problem
 - a. (Genesis 49:10)
 - i. God announced very early that His plan for redemption involved the Messiah coming from the tribe of Judah.
 - ii. Specifically, from the line of David (Ruth 4:22; 2nd Samuel 7:11 – 16)
 - iii. The succession of Kings after David and Solomon however, proved to be for the most part, a pretty dismal line.
 1. Things go from bad to worse and eventually we encounter Jeconiah – upon whom God pronounces a “Blood curse” (Jeremiah 22:30)
 - a. This curse seems to create quite a grim and perplexing paradox:
 - i. The Messiah had to come from the royal line.
 - ii. But there is now a blood curse upon that very line!
 - b. but remember you cannot outmaneuver God – he has a contingency plan for every contingency!
2. The solution
 - a. The answer emerges in the “Differing” genealogies of Jesus Christ recorded in Matthew and in Luke.
 - i. Matthew, in true Levitical fashion, focuses on the Messiahship of Jesus and presents him as the Lion of the Tribe of Judah.

1. So Matthew, (as any Jew would), traces the legal line from Abraham through David, then through Solomon (The royal line) to Joseph, the legal father of Jesus (Mt. 1: 1 – 17).

ii. Luke (on the other hand), as a physician, focuses on the humanity of Jesus and presents him as the Son of Man.

1. Luke traces the blood line from Adam (the first man) through David - - and his genealogy from Abraham to David is identical to Matthew's.

a. But then after David, Luke departs from the path taken by Matthew and traces the family tree through another son of David (the second surviving son from Bathsheba), Nathan, down to Heli, the father of Mary, the mother of Jesus (Luke 3:23 – 38).

iii. But then, how can we have inheritance through a daughter, instead of a son?

1. There are two solutions for that problem:

a. 1st – I think we understand here that Matthew gives the real and actual descent of Joseph, and Luke the real and actual descent of Mary.

i. We can support this understanding/conclusion with the scripture:

1. The most natural meaning of “begat” is preserved in Matthews account.

a. Jesus comes from David's royal line and so fulfills prophecy.

b. It is not elsewhere stated that Mary is of Davidic descent (although the tracing out of the Names AFTER David in Luke's list will bear this out), there is presumptive evidence in the language of the angel to Mary in (Luke 1:32) and as well in the enrollment of Mary in (Luke 2:5).

2. we also note the lack of proper article with Joseph's name in Luke's list, whereas every other name on the list appears with the article.

a. This puts Joseph's name outside of the genealogical series properly so – called.

b. Indicating that Joseph belongs to the parenthesis “As was supposed.”

c. Making it read thus, “being son (as was supposed of Joseph) of Heli.”

3. Luke had already clearly stated the manner of Christ's birth (we shall say some more about this also), so that no one would think he was the son of Joseph.

a. Jesus would then be the grandson of Heli, which also happens to be a perfectly and completely biblically allowable meaning of “son.”

i. (there is just no way of attacking this problem without finding a Biblical resolution – ONLY – the one true God could work such a thing at once so remarkable and miraculous as this!

ii. THEN WE HAVE . . .

3. Zelophehad

a. The law of Moses required inheritance to come through the sons of a father.

b. A notable exception was permitted however, in which inheritance should come through the daughters, if no sons were available and the daughter(s) married within her tribe (Num. 26:33; 27:1 – 11; 36:2 – 12; Joshua 17:3 – 6; 1st Chron. 7:15)

i. The daughters of Zelophehad, petitioned Moses for a special exception, which was granted after they entered the land of Canaan under Joshua.

ii. The claims of Christ can rely solely upon this particular exception granted to the family of Zelophehad.

1. Heli, Mary's father, Like Zelophehad, was without sons, apparently.
2. Mary married within the tribe of Judah.
3. Jesus was born of Mary (though she was a virgin).
4. So . . . Jesus was born of David and carried legal title to that line, but avoiding the blood curse of Jeconiah
5. (Psalm 40:7)

Steven Wright:

can't tell on my end if this came through, please let me know if it did Ginger Hermon?

Ginger Hermon:

Steven Wright - "AHA!!!" :-) Thanks for the time you spent preparing this response! I see the connection you're making now. ;-)

Comment:

Ginger Hermon:

The nation of Israel has a homeland! The distribution started with Caleb and ended with Joshua. Just think of their testimonies: from Egypt, Red Sea, wilderness & finally to the Promise Land. They had a "different spirit and followed God wholeheartedly!"

January 31: Joshua 21-24 (Nick Hermon)

"And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God" (Joshua 22:34 King James Version)

Joshua 21 & 22 continues the discussion of the division of the land. The verse that stuck out to me the most was 21:11 where the land of Hebron was given to the tribe of Judah, the tribe of Jesus's lineage. Lots of things have happened in the area of Hebron. To name a few, it was the burial site of Abraham's family (Genesis 23), where Joseph was living when his father sent him to find his brothers before being sold into captivity (Genesis 37:14), later the place of David's anointing as King of Israel (2 Samuel 2) and the murder place of Abner (2 Samuel 3).

Joshua 23 & 24

Joshua gives two speeches to the people very similar to the final speeches of Moses in Deuteronomy. He reminds them of God's generosity and how they were brought into the land and rescued them from the Canaanites. He calls them to turn away from the Canaanite gods and be faithful to the covenant they made. If they do, it will lead to life and blessing in the land. But if they're unfaithful, Israel will condemn itself to the same judgment as the Canaanites.

So Joshua leaves Israel with a choice:

“So I gave you a land on which you did not toil and cities you did not build; and you live in them and eat from vineyards and olive groves that you did not plant. Now fear the Lord and serve him with all faithfulness. Throw away the gods your ancestors worshiped beyond the Euphrates River and in Egypt, and serve the Lord. But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord.”

Amen.

Comment:

Charles Fry:

Thanks, Nick! It is noteworthy that Joshua's expressed choice is, if not the LORD, then choose whatever you want, all of the others are on the same footing. It's God or Not God. People think there are lots of religious options, but there really are just two. The various man made systems of religion are all equivalent. Only what God himself has revealed stands apart.

Replies:

Wendy Range:

Joshua also speaks to God's jealousy about another "third option" that doesn't really exist: God alongside other gods. That, too, is actually Not God.

Comment:

Kevin Crittenden:

Thank you, Nick!

Comment:

Marc Hermon:

1 book down...65 more to go. Remember if you miss a day, just miss the day. Start again the next day and strive to continue in the Word.

Replies:

Kevin Crittenden:

Word!

Comment:

Yvonna Hartman:

I appreciate all the work everyone is putting in on these studies. I look forward to them everyday.

Comment:

Joanne Caffie:

I was wondering why the Israelites got so mad when the Reubenites, the Gadites & 1/2 the tribe of Manasseh built that altar (22:10-12)?

Replies:

Ginger Hermon:

Hi, Joanne. I believe it is because the Israelites thought the altar had been set up as a rival to the altar at Shiloh. In verse 16 it's called rebellion and apostasy.

Charles Fry:

Yes, the previous time Israel had set up their own altar without God's command had not worked out well (the golden calf in Exodus 32). In Deuteronomy God repeatedly directed the people to offer sacrifices only in the place he would choose for his name to dwell, where the tabernacle and altar would come to rest. In Joshua's generation, and until the days of Eli and Samuel, that place was Shiloh.

Deut 12:4-7

You must not worship the Lord your God in their way. 5 But you are to seek the place the Lord your God will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; 6 there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. 7 There, in the presence of the Lord your God, you and your families shall eat and shall rejoice in everything you have put your hand to, because the Lord your God has blessed you.

NIV

Comment:

Ginger Hermon:

Thank you, Nick! You first memorized Josh 24:14 when you were 7. :-) We have no greater joy than knowing you have chosen to serve God. What a great book! Joshua was full of victories & testimony to Israel's faithfulness in that generation. Yet Joshua gives strong warnings that their mission remains: be the people of God's kingdom in the world, be loyal to God's covenant laws, hold fast to the Lord, be careful to love the Lord, fear the Lord & serve the Lord your God. As the Lord instructed Joshua in chapter 1 we must be strong and courageous.