

CLAIMING YOUR INHERITANCE:

STUDIES IN JOSHUA AND EPHESIANS

Transformation Bible Study 2020 Becky

**Why are Christians not effective?
Why are Christians weak?
Why are Christians lacking in joy?**

It seems as if God's people are waiting for something – in a daze, just waiting for God to do something.

Wake up, Christian, He has already done it!!

He has procured for you your inheritance - come claim it as yours!

Now, right now, this moment spiritually reach out and receive what God has provided for you.

No more waiting. Today you will own, with all its entitlements, your inheritance.

Begin today to see what God has given you right now!

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Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of ***claiming your inheritance***. Understanding what your King has provided for you will deepen your insight into your own identity and most of all it will broaden your appreciation of Who the Lord your King is.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

From the study of these two books, we will see a theology concerning our God unfold. An understanding of theology is lacking within the church body today. So we will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So each lesson will offer application/contemplative questions and hymns for each week’s lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God’s Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions at the end of each week's assignment.

1. ***Make sure you answer the questions:*** How has studying this week about your inheritance as God's heir drawn you closer to the Lord and His purpose for you?
2. **What is hindering you in claiming your total inheritance from the Lord?**
3. **At this point in your journey with the Lord, why has He called you to a focus on your inheritance?**

The weekly answers to these questions will form a spiritual log of your journey through this study on your inheritance.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on ***Doctrines*** which will solidify all we are learning about God and many other important Biblical truths.

You will find instructions in the **Supplemental Materials** on **How to do your text analysis**. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Books of the Bible

The first lesson, we will spell out the entire book of the Bible when using references.

Thereafter we will use abbreviations to refer to the books: Hebrews = Heb.; Genesis = Gen.

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalm 136 is the classic text for the use of this word.

❖ Appendix

1. In the Appendix, you will find **the text of the books of Joshua and Ephesians**. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.
2. Refer to the Appendix for your list on Inheritance.
3. Each week there will be a Doctrine to read and discuss.
4. There are Additional Activities included in the Appendix for your continued study of the topic of your inheritance in the Lord.
5. **Marinate in each lesson.**
MARINATE *What does it mean to marinate?*
Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your

homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives!

Additional note for lessons

Lesson Ten is a long lesson and can be divided into two lessons if it is advisable to add an additional week to the course of study.



CONTEXT

Context is always a factor in understanding the book of the Bible you are studying.

So to put us in context in regard to our study on Claiming Your Inheritance, let's look at the whole Old Testament.

Part One

Genesis through Deuteronomy are the first five books of the Old Testament and are referred to as the Law or the Torah. In these books, you will see the foundation of how the Lord relates to people.

Creation, Fall, consequences of sin, God's rebuilding of mankind through Noah and establishing the nation of Israel all occur in the book of Genesis. Throughout these five books we see the STANDARD OF GOD, in other words, what does God expect from His people? How are His people to reflect Who He is? How are His people identified with Almighty God?

Part Two

Joshua – Esther are considered the books of History.

In these books, we see GOD IN ACTION.

These events and the specific details included show us more of Who God is and how He interacts to defend, protect, provide, direct and discipline His people.

Part Three

Job – Song of Solomon are the books of Poetry.

God has given us music and poetry because we are more than animals and we respond and even create works of art because we are created in the image of God.

POETRY SHOWS US THE HEART OF GOD.

Part Four

Isaiah – Malachi are the Prophetic books.

In these books, we hear the voice of God as He calls His people back into fellowship with Him. He urges them to *shuv* or return to Him.

Many of the prophetic books are written to tell His people what will come in the future, but the majority of this section details how the people have gotten off track with their Sovereign Lord and how He will both now and in the future restore them to Himself.

These books, along with being THE VOICE OF GOD, tell us THE PLAN OF GOD.

So to recap ...

Part One – THE STANDARD OF GOD

Part Two – GOD IN ACTION

Part Three – THE HEART OF GOD

Part Four – THE VOICE OF GOD/ THE PLAN OF GOD

Now we can see how the truths of our *Inheritance* fits in the message the Lord has for us.

We are spending the next several weeks learning about our wonderful inheritance.

Our purpose and goal is to know and love our Father better than we have ever loved Him.

In order for this to happen, you must commit to deny yourself some of the easy things, the fun things that come along. Nothing must take the place of knowing and loving your Father and Lord.

You will most likely be introduced to some new ways of thinking and new skills involving studying the Bible. Bible study is not for the faint of heart; it is rugged sometimes and we must push through in order to learn what He wants us to learn about Him. He longs for you to know Him as He really is.

Will you commit to obey His voice?

Not necessarily do every page of your homework, but above all, follow what He is saying to you as you open His Word.

If you do follow your Shepherd and hear His voice, you most certainly will not regret it.

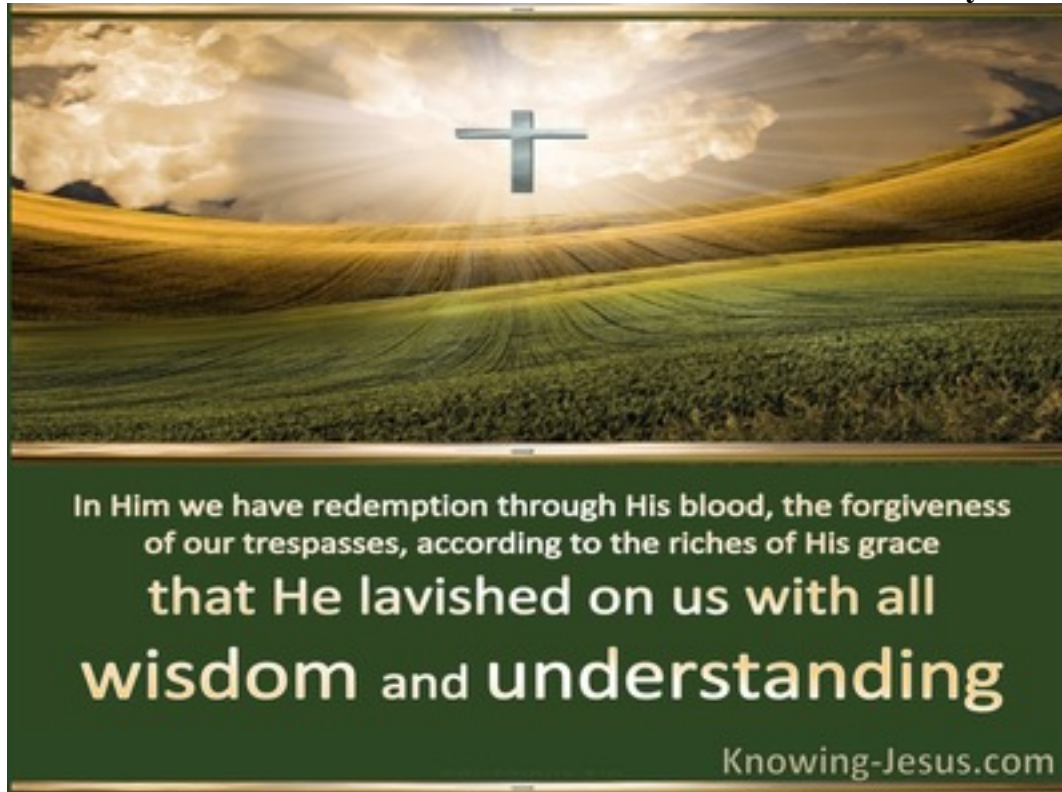
Indeed you WILL REGRET it if you do not follow Him.

Following Jesus with you.

LESSON ONE

Joshua 1/Ephesians 1 Doctrine: The Word of God

“A NEW BEGINNING: Our God in History”



Basic Study

In most Transformation Bible Studies your goal, along with personal transformation, is to know your text very well. In the study on Hebrews, you were to learn the book of Hebrews and its message.

That is not the case here – you are to know Joshua and Ephesians – yes, but your number one goal is to seize your inheritance with a vengeance.

What in this week’s homework has caught your imagination as to what “living in the full possession of your inheritance means to you?”

If you were to encourage another believer with the inheritance the Lord has provided for them, what would you say regarding their position in Christ right now?

“An important tension in the book of Joshua is that although Yahweh is giving the land to Israel, Israel must also claim it.” Bible Speaks Today

This study of your inheritance has been written with both Joshua and Ephesians and their message of inheritance in mind. This is not just a chapter by chapter approach to learning either Joshua or Ephesians.

On Ephesians, “the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is ‘God’s new society.’” Bible Speaks Today

What we as believers are is this: we are a new creation. Note how Paul uses creation language and examples throughout this book.

Through Jesus Christ God is recreating His people with the “*workmanship which He prepared.*”

“God is creating a single new humanity in place of the disastrous Jewish-Gentile division and recreating us in His own image ‘in true righteousness and holiness.’” Bible Speaks Today

Today more than ever, we need this message to be our focus and intent. We are not created to check things off the list or complete projects that the Lord never called us to.

We are to exist as His new humanity based on our inheritance in Him.

Think of Israel for a minute.

To what degree is Israel’s identity established as we open the book of Joshua?

Read Joshua 1 and write your first impressions here.

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**
- **What you learn about God's people**
- **What you learn about God's inheritance to His people**

As you record your insights make sure these three points are addressed.

- **Do a modified Text Analysis of Joshua 1. (Found at the end of the workbook)**

Refer to the Supplemental Materials "Instructions for Text Analysis."

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God's people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is leading? Who is following?

How is he leading? Why does he do what he does? Where does God meet them?

When does God fight for them? When does God punish them?

What is the stumbling block of His people?

There are endless questions but going through several will increase your grasp of the material. This will sharpen your understanding of the Lord and His inheritance for you.

Now go through each paragraph and especially note these three points.

- **Joshua 1: 1-9**

This book of the law shall
not depart from your mouth.

Knowing-Jesus.com

- Joshua 1:10-11

- Joshua 1: 12-15



- **Joshua 1: 16-18**

“Joshua accepted the Pentateuch as more than the writing of Moses. He accepted it as the writing of God.” Francis Schaeffer

- ❖ **The Book of Joshua makes a marked impression that the Word of God will be the guiding force for Joshua and God’s people. Josh. 1: 6-9**
- ❖ **This continues to be the defining mark of the true believer of Jesus, the true citizen of heaven.**

Joshua was to know God’s word.

Joshua was to talk about God’s word.

Joshua was to meditate on God’s word.

Joshua was to obey God’s word in its entirety.

I am afraid the negligence in these same areas today is the reason we as Christians make so little impact on our society. But it’s not too late! We can change that weakness into a strength if we will but follow these same guidelines of Joshua.

**So that you understand how special this man was, look at:
Numbers 14: 1-10**

What/Who were Caleb and Joshua looking at?
What/who were the Israelites looking at?

“The people of the land were the same regardless of who was looking at them. The difference in the reports was due solely to whether the spies had their eyes on God, as was the case with Joshua and Caleb, or whether they had forgotten God.” Boice

**Read the commissioning of Joshua.
Numbers 27: 15-23**

What were Joshua’s instructions from God (**Joshua 1: 1-9**) as God called Joshua to lead God’s people?

As you seize your inheritance, what are God’s instructions to you?
Ephesians 6: 10, 16, 17

How does this echo **Joshua 1**?

**Joshua was instructed to be brave indicating he was fearful at first.
Even a general like Joshua needs words of encouragement and direction.
What about you?**

“The book opens with I AM’S eightfold promise to give Israel the sworn land (1: 2, 3, 6, 11, 13, 14, 15 [2X]) and ends with reminders that I AM has faithfully kept His promises (23: 14; 24: 8, 11, 13).”

❖ This is a book ultimately about the faithfulness of God.

➤ Read Ephesians 1 and write your first impressions here.

➤ Do a modified Text Analysis of Ephesians 1.

Refer to the Supplemental Materials “Instructions for Text Analysis.”

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God’s people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is speaking?

To whom does he speak?

What does the writer focus on?

What appears to be the condition of the recipients?

What is the writer desperate for his recipients to know?

What is clearly presented about the Lord?

What is hinted at about the Lord? A mystery?

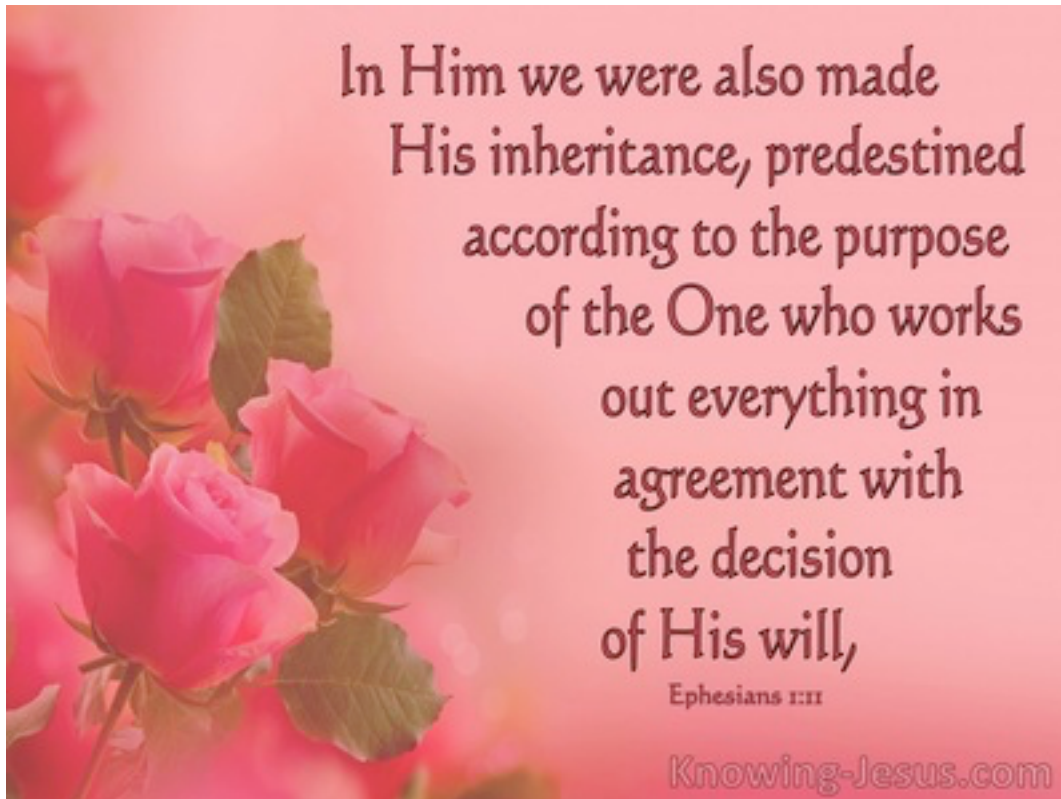
What seems to be the Lord’s clear take away message for you personally from this chapter?

There are endless questions but going through several will increase your grasp of the material. This will sharpen your understanding of the Lord and His inheritance for you.

Go through Ephesians 1 and record all that we possess in Christ, all that God has bestowed on us as His heirs. (1: 6)



**Here follow some questions you are to think deliberately about.
Think – don't just answer, but really think!**



Notice that the verbs in this verse are in the PAST tense! It is already done!

- What is your response? **verse 13**

- What remains for us as far as activating our inheritance?

1: 18, 19

- What remains to be His part? **1: 19b-23**

Now REALLY think!

Why aren't you living as though you possess all these gifts from our Lord?

Why aren't you more spiritually powerful, peaceful, full of grace, why aren't you constantly conscious of how very loved you are?

Why don't you live with eternal purpose stamped on your heart and mind?

Instead do you barely consider all of God's riches so you can check off a list of your daily "to do's"?

You cannot take up your inheritance unless you know what you have. You must know the Word of God concerning who you are and concerning your inheritance.



- **Read the Doctrine on the Word found in the Supplemental Materials.**
 - **Go to the Application Questions if you are not doing Digging Deeper.**
 - **Digging Deeper**

Francis Schaeffer has referred to the Book of Joshua as a bridge – much like the Book of Acts.

“Joshua is a bridge between the years of Israel’s unsettled wanderings in the desert and their settling down in the land.” Schaeffer

An understanding of how they arrive at this critical book should shed some light on our own wanderings until we reach the promised inheritance of our special identity as God's people.

TAKING POSSESSION OF THE INHERITANCE THE LORD HAS PROVIDED

Let's do some background work that leads up to the Book of Joshua.

Read and record what you learn about God's people and His relationship with them.

Genesis 12: 7

Genesis 15: 1-7

Genesis 17: 1-8

Genesis 50: 22-26

Exodus 2: 23-25

Hebrews 11: 13, 14

Exodus 6: 2-8

Exodus 13: 19

Exodus 14: 10, 13-16

❖ **Exodus 20 begins a long section on the specifics the Lord calls upon His people to live by: commandments, ordinances and other identifiers as His particular possession. (Deuteronomy 4: 20)**

❖ **Leviticus is a book which details a system for the forgiving of sins.
Leviticus 4: 1-6**

Leviticus 6: 7

**Leviticus 8-10 sets up the priests as the leaders in the system for worship.
Leviticus 8: 10-13**

Leviticus Chapters 17-26 describe becoming a holy people.

❖ **The Books of Numbers and Deuteronomy tell us of the struggle of God's people to claim the land the Lord promised to give them.
We develop a clearer picture of Joshua in these books. (If you desire a more in- depth study of Joshua, his story begins in Exodus 17:9. But our interest is not in this man alone but primarily in the study of the inheritance of God's people.)**

❖ **Numbers 13 is a turning point for the people of God. They send out twelve spies into the land who bring back a report that they are unable to take their inheritance because of the fierce inhabitants already living there. They disobey. They see God as faithless and powerless. Hebrews 3 tells of this same response. Two of the spies refute their fear and report that, with the Lord's help, Israel can indeed take the land. These two spies are Joshua and Caleb who are the only ones from that generation who will see the Promised Land. Hebrews 3 points out that the others' unbelief was in essence disobedience.**

❖ **Where in your life right now are you sinning due to unbelief?**

Do you believe that God wants only what is best for you?
Do you believe that He withholds no good thing from you?
Do you believe that you are empowered to do anything He calls you to do?

❖ **Numbers 21-36 tells of a new people God has raised up during the wilderness period that will occupy the land and receive their inheritance. As the old generation dies, this new people will once again be instructed to live in faith.**

Deuteronomy

Deut. 5-11 cover the basic rules for possessing the land.

Deut. 12-26 are the specific rules for possessing the land.

The remainder of Deuteronomy tells these followers of Yahweh about the covenant.

Deuteronomy ends with chapter 34 and the death of Moses. Moses is not allowed to enter the Promised Land due to his striking the rock.

1 Corinthians 10: 1-5

But Moses does one day make it to the Promised Land.

Look at: Matthew 17: 1-8

❖ The Book of Deuteronomy will continue throughout the Old Testament to influence the other books remaining.

Now you possess a firm background on the books leading up to Joshua. Next week we will look at some background material on Ephesians.

Deut. 31: 20 – we must trust God alone!

Deut. 32: 8 “*When the Most High gave the nations their inheritance, when He separated the boundaries of the peoples according to the number of the sons of Israel.*”

➤ Application Questions

1. How has studying this week about your inheritance as God’s heir drawn you closer to the Lord and His purpose for you?

2. Joshua 1:2- 3 – there was an ancient custom that when land was transferred, the new owner would walk the exact boundaries (“every place on which the sole of your foot treads”) of the newly possessed land. A sandal would be exchanged to mark the transfer.

Do you realize God has already marked out your inheritance, that you are heir to the blessings of Almighty God and no one can take these gifts from you?

List here the provisions of the Lord which bless you at this point in your journey.

3. Joshua 1: 11 The people were to prepare. “*Depending on the Spirit does not mean ruling out all preparation!*” Bible Speaks Today
What does it mean to your life today that walking by the Spirit and preparing can work together?

**4. What part does the Word play in claiming the inheritance for Israel?
Joshua 1**

5. What is hindering you in claiming your total inheritance from the Lord?

6. At this point in your journey with the Lord, why has He called you to a focus on your inheritance?

7. Why does it matter that God has played a clear role in our history as human beings?

8. On Ephesians, “the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is ‘God’s new society.’” Bible Speaks Today

What did you learn this week about being “God’s new society” as a follower of Jesus?

- Record in the Appendix the most significant truth you learned regarding your Inheritance.
- Find a hymn or worship song that relates to your study this week.



LESSON TWO

Joshua 2 and Ephesians 2 Doctrine: Inheritance and Adoption (found in Supplemental Materials)

“WHY WOULD GOD WANT RAHAB?”

Basic Study

Last week it was mentioned that Joshua is a bridge book. Much like Acts is a bridge from the gospels, which tell us of the kingdom of God – or kingdom of heaven, to the epistles which inform us how to live as specific people of God, Joshua is a bridge from the five books of the Law which tell us Who God is and who His people are.

To make this point even further, the word “church” is not even mentioned in three of the Gospels. Only in Matthew (three times total) do you find this word.

Yet “church” is mentioned over 75 times in Acts. “Churches” is mentioned another 36 times in Acts. So clearly the purpose of the Gospels was not to inform about the Church but about the King and His kingdom.

Likewise “Holy Spirit” is mentioned much more in Acts and the epistles than in the Gospels. The Holy Spirit was absolutely necessary for the people of God to form the new society of humanity which the Lord was creating.

- **As you study this week, think about what it really means to be God’s people, what it means to rely on His Spirit in order to live each moment. Where in life are you living like the world and how will you determine to live by His Spirit alone?**

Read Joshua 2 and record your first impressions.

- **Do a modified Text Analysis of Joshua 2. (Found at the end of the workbook)**

Refer to the Supplemental Materials “Instructions for Text Analysis.”

- **Josh. 2: 15-21**

- **Josh. 2: 22-24**

“Servant of the Lord”

Joshua now has the honor that Moses once had of being called the “servant of the Lord.”

Look at:

Ex. 14: 31

Num. 12: 7-8

Deut. 34: 5

Josh. 24: 29

“Servant of the Lord” is a title of honor shared by Abraham, David and the Servant of the Lord in Isaiah. The term “servant” was the designation for the highest officials of the king.

As we proceed with the Basic Study this week, ask yourself if you are a servant of the King. As His heir and servant are you using all the blessings of your inheritance to serve the King?

Eph./Josh.

➤ **Eph. 1: 1-2: 10**

Does this passage speak to:

1) How you see God?

2) How you see yourself?

3) How God sees you?

Describe how God sees you in these verses. Eph. 1: 1- 2: 10

Loved

Forgiven

Redeemed

(continue the list)

If God sees you like this, should you ever be discouraged or feel worthless or incomplete?

Should you ever allow anyone's opinion of you, including your own, to ever account for the reality of who you are – higher than the view God has of you?

***“We saw ourselves as grasshoppers”* cost the Israelites dearly. Numbers 13: 33**

➤ **Read Eph. 2 and record your first impressions here.**

➤ **Do a modified Text Analysis of Ephesians 2.** (Found at the end of the workbook)

Refer to the Supplemental Materials “Instructions for Text Analysis.”

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God’s people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is speaking?

To whom does he speak?

What does the writer focus on?

What appears to be the condition of the recipients?

What is the writer desperate for his recipients to know?

What is clearly presented about the Lord?

What is hinted at about the Lord? A mystery?

What seems to be the Lord’s clear take away message for you personally from this chapter?

There are endless questions but going through several will increase your grasp of the material. This will sharpen your understanding of the Lord and His inheritance for you.

Now read the paragraphs in Ephesians 2 and record your findings.

Remember to follow the instructions at the beginning of this lesson (three main points to look for).

- **Eph. 2: 1-10**

- Eph. 2: 11-22

- Read the Doctrine on Inheritance and Adoption found in the Supplemental Materials.
- Go to the Application Questions if you are not doing Digging Deeper
- Digging Deeper

As background for this Old Testament book, realize that Exodus, Leviticus and Numbers all follow in sequence with Genesis – the book of beginnings. This is noted by the use of “And” as the connecting word as each book (except Genesis of course) opens.

Deuteronomy does not begin with “And” because *“as law, the first 5 books go together. But as history, Deuteronomy marks a new beginning, and it is in line with this new beginning that the book of Joshua begins. From Joshua onward, each of the books begins with “And,” thus linking each new book to the preceding book, until one gets to 1 Chronicles. Thus the books from Deuteronomy to the end of 2 Kings belong together and form the second major historical division of our Bible.”* James Montgomery Boice

- Joshua 2

Were the people of Jericho the enemy?

Rahab was a person of Jericho.

The enemy of the Lord is the enemy of the follower of God.

He has one enemy: sin.

Read Ephesians 2: 1- 10 and write here all you can learn about the enemy of God.

**As far as Rahab is concerned, look at:
Heb. 11: 31**

James 2: 25

How does a woman of a Canaanite city (Jericho) join in the inheritance of God's people?

➤ **Read Eph. 2: 11-22**

What do you further learn about how God views His enemy?

What does this tell you about God?

When God went into the Promised Land and defeated all the surrounding countries in order to provide a home for His people, He won the day! He has done the same for His people today – we can live in victory each and every day because He has already defeated every enemy we have. We just need to live as though we really believe that truth.

What enemy do you still struggle to defeat on your own?

What keeps you from releasing that enemy to the Lord?

**If you ask the Lord to defeat your enemy I know what He will say:
“I already have defeated him.”
Now we just have to live our lives in His victory!**

By the way, when did the Lord defeat your enemy?

➤ **Joshua 2**

Do you see any opposition to the Israelites claiming the Canaanites' land?

Had God indeed given them the land?

Is there any opposition to you claiming your inheritance?
God likewise has given (past tense) you your inheritance!

Who is Rahab?

Is she an Israelite or an enemy?

What does that tell you about who really are your allies in this constant battle of seizing your inheritance?

- Did Rahab lie? **Josh. 2: 4, 5**

Does the Scripture comment one way or the other on her lie?

- **Josh. 2: 9-11** - How did Rahab know all of these things about Yahweh?

To understand Rahab better, go back and read Josh. 1: 2-3, 5.

Had God already promised to give them the land?

So why did Joshua send two spies?

Was sending the spies for Israel or because God had a believer in Jericho who needed to be protected?

Also this account of Rahab should remind us that the offer to follow God was available to all people. When sceptics ask us how we can worship a God who tells His people to go in and destroy an entire people, what lesson from Rahab can you use to introduce them to the true God?

Warren Wiersbe says, “If ever a sinner experienced Ephesians 2: 1-10, it was Rahab!”

One more question about Rahab.

Read Matthew 1: 5

What does this verse which mentions Rahab teach you about inheritance?

- **Josh. 2: 15, 16**

Is it dangerous at times to belong to God?

- **Josh. 2: 23, 24**

Trust in God is a powerful weapon against spiritual warfare.

Trust all of God’s promises to do as He promises to do.

- **Eph. 2: 1-3**

Here you are like those in Jericho – opposed to God and willfully resistant.

Also look at Romans 5: 10

Colossians 1: 21, 22

- **Eph. 2: 4**
“But God”

- **Eph. 2: 11**
Remember who you were before Christ became your hope?
Write here who you were.

- **Write here what Paul says in Eph. 2: 12-13 about who the unbeliever is.**

- **Now go back to Eph. 2: 4-10 and write all that God has done.**

Look over both “Our Point of View” and “God’s Point of View.” (below)

Write here your responses to these two points of view.

GOD'S POINT OF VIEW

Eph. 2: 4

He loved us even when dead in sin

Eph. 2: 6

He raised us up and seated us with Him

Eph. 2: 8

He saved us

Eph. 2: 10

We are His workmanship.

God had already prepared good works for us to do.

Eph. 2: 13

Through Christ's blood we are brought near.

Eph. 2: 14

Christ is our peace

Eph. 2: 14-15

Christ made two peoples into one.

Eph. 2: 16

He reconciled us into one body to God through the cross

Eph. 2: 19

We are God's household

Eph. 2: 21-22

We are God's dwelling.

OUR POINT OF VIEW

Eph. 2: 1-3

Dead in Trespasses and sins

Walked according to the course of this world

Lived in the lusts of our flesh

Children of wrath

Eph. 2: 11

In the flesh

Eph. 2: 12

Separate from Christ

No belonging

Strangers to the covenants of promise

Eph. 2: 13

Far off

NOW

Eph. 2: 19

No longer strangers and aliens

Now fellow citizens

- **Eph. 2: 8, 9**

Make sure you understand that your birthright has nothing to do with your efforts. Just as you had no control over which country or which home or what time you would be born.

- **In Eph. 2: 11-15 you see two people groups becoming one. But in Joshua you see Israel fighting the Canaanites to wipe them out. What has changed as far as the inheritance is concerned? What remains the same?**

Lesson One provided a quote from The Bible Speaks Today: “*God is creating a single new humanity.*”

How does that relate to what we are seeing in Joshua and Ephesians?

- ❖ **We will finish Chapter Two of Ephesians next week, but we need to gain some background information on this crucial book before we proceed.**

Ephesians was written while Paul was a prisoner in Rome. (Also Philippians, Colossians and Philemon)

The proposed date of writing is around 60 A.D.

We will do a little background study on New Testament time that brings us up to 60 AD period.

Ephesians was written after 3rd missionary journey, while Paul was in Rome.

Malachi is the last book of the Old Testament. With this prophet’s book, God closes out His speaking to His people. Then there is silence from God for 400 years.

Matthew is considered a bridge book, much like Joshua is a bridge book from the Law books to the history books which tell of the Lord’s dealings with His people as He provides for them an inheritance.

Matthew presents us with the true Messiah that Israel has awaited.

This gospel teaches us about our King and His kingdom.

The other gospel accounts continue with more insight and understanding regarding our Lord.

While the gospels teach us about Jesus as our Lord, we learn little about the Holy Spirit (except two chapters in John). The Holy Spirit is crucial to our belonging to the Lord's kingdom. Without the Holy Spirit, we have no hope of entering into this kingdom. He (the Holy Spirit) is the One Who provides our access to the Father through faith in Christ.

Rom. 5: 1, 2

Eph. 2: 18; 3: 12

Heb. 10: 19-22

We are offered great teaching and understanding of Who the Holy Spirit is in the book of Acts.

Romans then expounds upon the doctrines or teachings of the newly formed Church or "called out ones" who will form this new society of the Lord's kingdom.

Each epistle will develop more and more a clearer understanding of this new people.

Many times the content of the epistles (letters) will be dictated by issues or problems within the new people's identity.

For instance, in Galatians, there is a problem of legalism, therefore Paul addresses the abuses of legalism and how to confront them.

Philippians takes aim at those who would deny the joy of the Lord to His people. Joy is part of the believer's inheritance and Paul will not tolerate this "jewel being stripped from the crown of the beloved."

Colossians clears up misunderstanding concerning false teaching that hounded the people of Colossae.

You can see by this short summary that the message throughout Scripture is about God's appointed King, His Spirit Who calls His people and of course, His beloved people.

As we come to Ephesians, the Lord continues to reach out to His people with insights and truths about Who He is and who His people are. Specifically the book of Ephesians details the inheritance that He has provided for His heirs.

➤ **Ephesians**

What did Paul know about inheritance?

Phil. 3: 1-11

**Paul had come to the point where there was no confidence in the flesh.
Have you come to that point?**

❖ **Key word here is righteousness – we have no RIGHTEOUSNESS apart from the hope Christ offers.**

➤ **See what you learn from the following verses about Righteousness.
Eph. 4: 24**

Eph. 5: 8, 9

Eph. 6: 14 (breastplate covers your heart and vital organs)

2 Cor. 5: 17, 21

1 Cor. 1: 30

5. How does knowing the story of Rahab help you better understand your own inheritance?

6. On Ephesians, “the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is ‘God’s new society.’” Bible Speaks Today

What did you learn this week about being “God’s new society” as a follower of Jesus?

7. Imagine for a moment being Rahab as the walls came down around her. Remember, she lived on the wall!

What do you think she did as the walls were disintegrating around her?

What would you, as a brand new follower of Yahweh be doing?

8. Read Josh. 1: 5; Deut. 31: 6-8; Matt. 28: 18-20; Hebrews 13: 5-6

Is there anything more you need in your life to face your day with victory than what is promised here? Then you can conquer just as Joshua did! Write here what the Lord is showing you in regard to your battles.

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**

LESSON THREE

Joshua 3 and 4/Ephesians 2: 11-22 Doctrine: Salvation

“REMEMBERING GOD”

“Without Remembering God, We Forget Who We Are”

Basic Study

Read Josh. 3 and record your first impressions.

- Do a modified Text Analysis of Josh. 3. Do a modified Text Analysis of Joshua 1. (Found at the end of the workbook)

Refer to the Supplemental Materials “Instructions for Text Analysis.”

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God’s people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is leading? Who is following?

How is he leading? Why does he do what he does? Where does God meet them?

When does God fight for them? When does God punish them?

What is the stumbling block of His people?

There are endless questions but going through several will increase your grasp of the material. This will sharpen your understanding of the Lord and His inheritance for you.

- Refer to the Supplemental Materials “Instructions for Text Analysis.”

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

**As always, mark what you learn about God, Jesus and the Holy Spirit.
Also mark what you learn about God's people and His interactions with them.**

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There are endless questions but going through several will increase your grasp of the material. This will sharpen your understanding of the Lord and His inheritance for you.

➤ Now we will do our paragraph summaries.

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**
- **What you learn about God's people**
- **What you learn about God's inheritance to His people**

**As you record your insights make sure these three points are addressed.
There is a map at the end of the lesson to assist you with your study.**

- **Josh. 3: 1-4**
- **Josh. 3: 5-6**
- **Josh. 3: 7-13**

- **Josh. 3: 14-17**

Read Josh. 4 and record your first impressions.

- **Do a modified Text Analysis of Josh. 4.**

Instructions for Text Analysis are in the Supplemental Materials.

- **Paragraph Summaries**

Now read the paragraphs in Josh. 4 and record your findings. Remember to follow the instructions at the beginning of this lesson (three main points to look for).

- **Josh. 4: 1-7**

- **Josh. 4: 8-13**

- **Josh. 4: 14**

- **Josh. 4:15-18**

- Josh. 4: 19-24

Relating Joshua to Ephesians

Last week we began a study on Ephesians 2.

This is a pivotal chapter in New Testament theology.

There are many key words: such as grace, faith, sins, dead, saved, alive, peace and others.

But for our purposes of focus on our inheritance, this week we will look at: faith.

The path to citizenship which guarantees inheritance is through *faith*.

There is no “belonging” apart from faith.

“Faith, however, is not a quality, a virtue, or a faculty. It is not something man can produce. It is simply a trustful response that is itself evoked by the Holy Spirit.” Expositor’s

Faith is the Greek word – *pistis*

- We are told in Eph. 2: 9 that this salvation is not of “works” – *erga* in the Greek. *“Any kind of human self-effort is comprehensively ruled out by this terse expression ... It is to prevent the slightest self-congratulation. If salvation is by the sheer unmerited favor of God, boasting is altogether out of place.”*
- Further, in Eph. 2: 10, we are told that we are God’s “workmanship” *poiema*. His masterpiece. Also we were created “in Christ Jesus,” here the word is *kitzo* (Hebrew equivalent is *barah*) and this word is only used of God. This points to the creative energy He alone possesses.

Expositor’s

“Therefore” refers not to verse 10 alone but to the entire previous paragraph, v. 1-10. This paragraph is but one sentence, indicating the continuity and single message of the passage.

- **Compare Eph. 2: 11 with:
Col. 2: 11**

Gal. 5: 6

Rom. 2: 29; 6: 6; 7: 24

Phil. 3: 2-3

Write here everything you have learned about:

Who You Are

Who You Were

How It Came To Pass

- **“BUT NOW” in verse 13 says it all!**

But Now, because God is rich in mercy and love, you have been brought near.

Because we are “in Christ” He is the sphere of our new life in Him. The possibilities are boundless because the Lord can do anything.

“Far away” and “near” verse 13, are Hebrew sayings that originally pointed to the distance of a person to Jerusalem where the Almighty was supposed to dwell.

Now we do not have a distance to travel, we are “in Christ” and He is always with us.

What does it mean for the believer to “abide in Christ?” **John 15: 1-11**

- **Eph. 2: 14-15 The Dividing Wall**

Do you think it was by accident or innovation that as the Israelites entered the Promised Land (**Josh. 2**) that the first city conquered was not conquered by might but by obedience to the Lord?

This city’s wall of protection came down as the people merely walked around it because that is what the Lord told them to do.

They did not ask if what the Lord instructed them to do made sense to them; they just obeyed.

- **In Eph. 2: 14-15**

How did Jesus break down the barrier of the dividing wall?

- Is the peace in **Eph. 2: 15** between God and Man or between Jew and Gentile?

➤ **Peace as part of what God provides**

“Peace” is a key concept to the truths of this passage.

When we, as heirs of the Lord build our own dividing walls within the church, when we erect new barriers to the peace which the Lord has purchased at great price, we are building the very evils which Christ has demolished. We must be very diligent to maintain the “peace” which He has gained for us.

Is. 26: 12; 57: 19

Micah 5: 5

Now go back and look at Micah 5: 2 and see what you learn.

In the Talmud, Peace is another name for God.

- Look at Eph. 2: 14-17
- Read Eph. 2: 16-22

There is a wonderful word in v. 18 – *prosagoge* – “access, entrance”
“*The prosagogeis was the official in an oriental court who conducted visitors into the king’s presence.*”

Expositor’s

“It is by means of the ministry of the Holy Spirit that the saints have entrée into the presence of God the Father. Note if you will, the Trinity. God the Son provides the way into the Father’s presence through the Blood of His Cross, God the Spirit conducts the saint in and presents him, and God the Father is the One into whose presence the believer is brought.” Kenneth Wuest

- Eph. 2: 21-22

The word for “temple” is *naos*, not *hieron* which refers to the entire temple compound. *Naos* is the “inner sanctuary,” the Holy Place.

As you close out your reading of Ephesians 2, look for all the truths you have learned about the new humanity the Lord has created.

I have been brought near (I did not do this on my own. I did not bring myself near. HE has brought me near. This is how I know my salvation will last eternally – because I did not do it. Jesus did it and what He does lasts.)

Now what else do you see in verses 12-22?

- **Knowing exactly what salvation is and is not is indispensable to the Christian.**

Read Salvation Doctrine in the Supplemental Materials.

- **Go to the Application Questions if you are not doing Digging Deeper**
- **Digging Deeper**

Josh. 3

As you read this account, what are the thoughts of Joshua and the people as they enter their inheritance?

Are they thinking about planting crops or building houses?
Are they engaged in domestic projects or plans of any kind?

No, they have one focus and that is taking their inheritance!
Could this be the reason the church is so weak and ineffectual?

We are trying to spread too thin and in the process we have lost our primary focus: living our lives based on the promises of our inheritance.
Living life in the Presence and Power of our Great God is a full and abundant life.
Instead of this abundant life, we have our passions and our loyalties split.
This we must not do.

❖ **Commit now to live intentionally with your focus firmly adjusted to SEE your Lord as sitting on the throne of your life.**
Write here your covenant of commitment to Him.

- **Josh. 3: 4**

What helps them keep *perspective* (*per*= “through”, *specere*= “to look” – so “to look through”) as they enter the land?

How does this portion of the chapter encourage you about going through things “you have not passed this way before?”

- **Josh. 3: 5-6**

Who was going to do wonders?

What did the people have to do?

- **Josh. 3: 7-11**

According to this, how do you know that the Lord is with you?

What does that mean for us today?

Read Deut. 31: 1-8 for help with this.

Ps. 24: 1

Job 41: 11

- **Josh. 3: 12, 13**

What would the men have to do?

- **Josh. 3: 14-17**

When does the miracle of this chapter occur?

Does this account remind you of any other story concerning the people of God?

Why would God cause His people to enter the Promised Land in this way?

God's miracle in Joshua 3 relates to the miracle in Eph. 2: 4-6. Relate here why that is true.

- **Josh. 4: 1-7. Making a Memorial**

As you claim your inheritance, you will need to remember.
Remember what?

Remember that the Lord has done it and God will continue to do it.

- **Josh. 4: 8- 13**

- **Josh. 4: 14**

**The ark takes a place of precedence in following God.
The Word of God must take front and center in our lives.**

God exalted Joshua in the sight of all Israel.
What does this show you?

- **Josh. 4: 15-18**

- **Josh. 4: 19- 24**

What is the purpose of the memorial?

Are there two memorials? (The scholars are split on this, so give it your best shot and support your answer.)

Our problem in this generation today – we do not memorialize the Lord’s activity in our lives.

What can you do about this problem?

- **Ephesians 2: 11-22**

This passage tells us God’s plan, not just for Israel, not just for you individually.

But He has purpose for all peoples over the earth.

Walking in His light means walking in fear.

Fear Yes.

God knows we need to fear because fear is a great motivator. The one who fears God with a holy fear, need fear no one and nothing else!

Read Eph. 5: 6-14 and see what Paul tells us about Light.

Also look for connections to this passage in Joshua 4 with the passage in Eph.5

Now go back to Eph. 2: 1-10 and see what you learn about Who has done the work of your salvation.

Who does the work of your sanctification?

Read Galatians 3: 1-11

So in regard to your inheritance, can you lose it?

Can you weaken it?

How?

When the Israelites were going in to take their inheritance, did God unfold to them all at once or piece by piece?

Part of the difficulty to obtaining the inheritance for the believer in Christ is the resistance of the early Church to see the Gentile as a sharer in the inheritance which had always belonged only to the Israelites.

➤ **Read Eph. 2: 11-22**

Record what you learn about the condition of the Gentile before Christ's resurrection.

- **Eph 2: 13 tells us "But now ..."**

How did it occur that we now have a changed condition?

Was it something we did? (Use the exact words in Eph. 2: 13)

Do you realize that Jesus created, in essence, a new humanity, something never seen or imagined before!

- **Read Eph. 2: 14-16 again and relate these verses to your place in the inheritance of God's people.**

Joshua was part of building a home for God's people.

Jesus has done the same.

- **Read Eph. 2: 17-22 and see what you learn about your inheritance, your home.**

- **Read Eph. 3: 1-7** What do you learn here about how God explains His actions?

➤ Application Questions

- 1. How has studying this week about your inheritance as God's heir drawn you closer to the Lord and His purpose for you?**

- 2. What is hindering you in claiming your total inheritance from the Lord?**

- 3. At this point in your journey with the Lord, why has He called you to a focus on your inheritance?**

- 4. On Ephesians, "the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is 'God's new society.'" Bible Speaks Today**

What did you learn this week about being "God's new society" as a follower of Jesus?

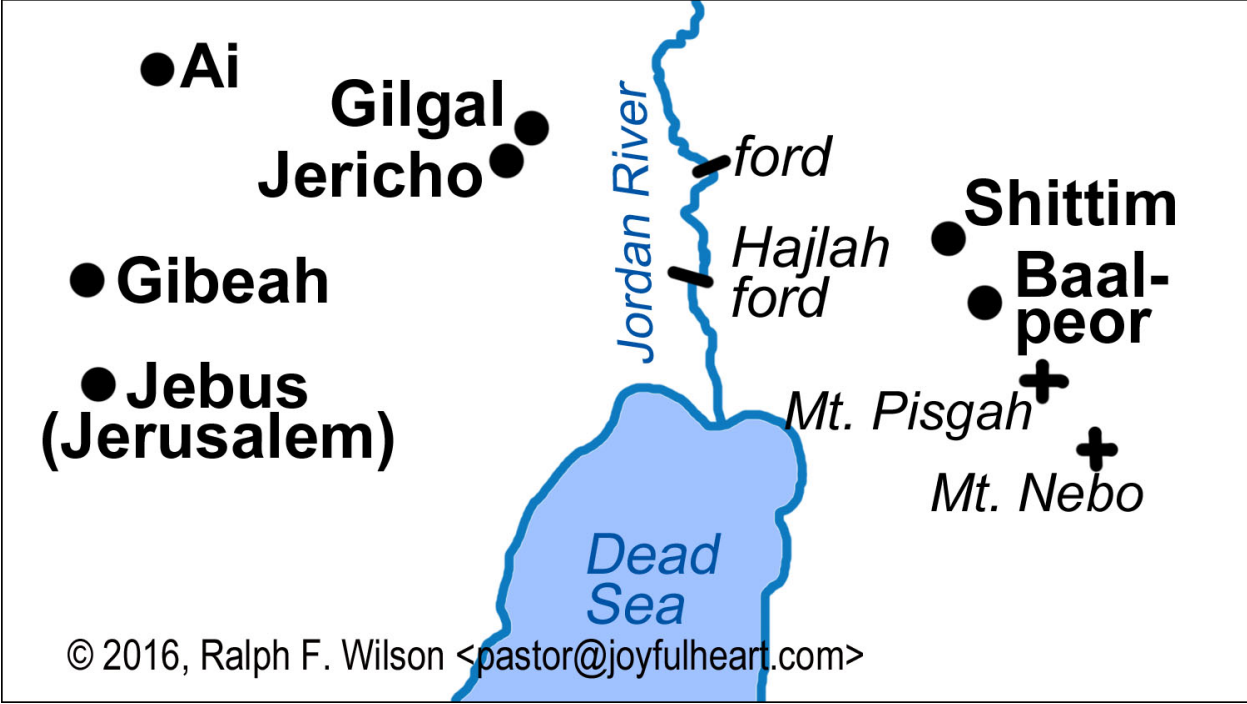
Compare what you have seen of Joshua and what you see of Paul in Eph. 1: 1, 11, 14- 19; 3: 1-4, 7-14; 4: 1-3 (Use all of Ephesians if you like, but these verses will get you going.). Make sure you record where you get your information.

JOSHUA

PAUL

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**



LESSON FOUR

Joshua 5/Ephesians 3 Doctrine: Sovereignty of God (Supplemental Materials)

“THERE’S NO INHERITANCE WITHOUT THE COMMANDER BEING IN CHARGE”

Basic Study



Read Josh. 5 and record your first impressions.

- **Do a modified Text Analysis of Josh. 5. (Found at the end of the workbook)**

Refer to the Supplemental Materials “Instructions for Text Analysis.”

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God’s people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is leading? Who is following?

How is he leading? Why does he do what he does? Where does God meet them?

When does God fight for them? When does God punish them?

What is the stumbling block of His people?

There are endless questions but going through several will increase your grasp of the material. This will sharpen your understanding of the Lord and His inheritance for you.

- **Now we will do our paragraph summaries.**

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**
- **What you learn about God’s people**
- **What you learn about God’s inheritance to His people**

As you record your insights make sure these three points are addressed.

- **Josh. 5: 1**

- **Josh. 5: 2-7**

- **Josh. 5: 8-9**

- **Josh. 5: 10-12**

- **Josh. 5: 13-15**

➤ **Read Eph. 3 and record your first impressions here.**

➤ **Do a modified Text Analysis of Ephesians 3. Do a modified Text Analysis of Joshua 1. (Found at the end of the workbook)**

Refer to the Supplemental Materials “Instructions for Text Analysis.”

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God's people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is speaking?

To whom does he speak?

What does the writer focus on?

What appears to be the condition of the recipients?

What is the writer desperate for his recipients to know?

What is clearly presented about the Lord?

What is hinted at about the Lord? A mystery?

What seems to be the Lord's clear take away message for you personally from this chapter?

There are endless questions but going through several will increase your grasp of the material. This will sharpen your understanding of the Lord and His inheritance for you.

➤ Paragraph Summaries

- **Eph. 3: 1-13**

- **Eph. 3: 14-19**

- **Eph. 3: 20-21**

Do you see a connection between **Eph. 3** and **Josh. 5**?
What do you see?

❖ **Knowing God is indispensable to the Christian. We lose who we are when we lose Who He is.**

➤ **Read Sovereignty Doctrine in the Supplemental Materials.**

God is the Commander; we must NEVER forget that. He rules; we obey.
Keep it that simple and you will walk in your inheritance.

➤ **Go to the Application Questions if you are not doing Digging Deeper**

➤ **Digging Deeper**

• **Josh. 5:1**

OK, so the people are on the other side of the Jordan now, so what's the holdup?

The events of this chapter take at least ten days and then there are the seven days of walking around the city of Jericho! Why the delay?

• **Josh. 5: 2-7**

What is about to happen to God's people?

Why is circumcision so important at this time?

The identity of the people as wanderers is over now. They are home. The reinstatement of their identity as belonging to God's covenant is completely necessary. Without this covenant association, there can be no victory in the Lord.

What does the phrase “circumcise again ... the second time” mean?

“Joshua was reinstating circumcision after it had been neglected during the forty years in the desert... Perhaps the sign of the covenant had been suspended while a whole generation rejected the covenant in disobedience and unbelief.”

Expositor’s

- **Josh. 5: 8-9**

Wouldn’t the physical condition of these men after being circumcised, leave them in a vulnerable situation?

So why would they jeopardize their safety this way?

What does circumcision mean for the follower of Christ?

Look at:

Col. 2: 11-12

Rom. 2: 29

This is what God has been after all along:

Deut. 30: 6

Deut. 10: 16

Deut. 6: 5

- **Josh. 5: 10-12**

What is crucial about the people observing Passover at this particular time?

Think about what Passover represents. If you need help with this question, look at:

Ex. 12: 14, 25-27, 48-49; 13: 5, 8-12

Deut. 16: 1-8

2 Kings 23: 21-23

Ps. 105: 42-45

Ps. 78: 54-5

These are many verses on Passover, but this rite is important to the Lord, so we must understand the relevance to our own faith as we meditate on why Passover plays such a big role in the identity of God's people.

1 Cor. 5: 7

By the way, as the people entered Canaan, it was the barley harvest. No longer was the manna needed. They were home now, if only they would make it their home! The amazing timing of the Lord caused the entrance of His people to coincide with the harvest they needed in order to celebrate Passover. The Canaanites were all huddled within the walls of their supposed "safety."

If we will but wait on the Lord, His timing will coordinate with all our needs; we will lack for nothing, IF WE WILL WAIT ON HIM.

Another key lesson here is this: where do you run for safety?

Thinking they would be safe behind the walls of their impenetrable city, they died as the same walls fell on them.

Trust in the Lord alone!

“Celebrating in the Promised Land, however, symbolized that the covenant relationship between God and Israel was a prerequisite for possessing the land.”
Expositor’s

- **Josh. 5: 13-15**

Joshua is standing in (“heathen territory”) Canaan and yet, the Lord calls this “holy ground.”

Why is this ground “holy?”

The “Why” question is answered by the “Who” statement.

Ps. 46: 7

“Any place where God reveals Himself is hallowed by the revelation.”

Expositor’s

Remember in many passages when a believer falls on his face in worship, they are told “do not worship me, I am just a servant of the Lord like you.” (Acts 14: 11-15; Rev. 22: 9) But in other cases, there is no discouragement of the worship. (Rev. 1: 17, 18; Gen. 18)

Why would someone allow this worship?

“ ‘Take off your sandals’ makes the critical point that reverence, which is signified by removing all dirt from I AM’S presence, is more important than making war. Only after this act of total worship does the captain give Joshua the battle plan for the capture of Jericho.”

Bruce Waltke An Old Testament Theology

“The book of Joshua emphasizes the basic principle of the Mosaic Covenant: that obedience to the Torah of ADONAI brings blessing, while disobedience results in discipline (8: 34-35; 23: 1-16; Deut. 27-30; 31: 5-9). Victory is contingent upon courage or faith in God (1: 6-9) and obedience to His Torah.”

The Complete Jewish Study Bible

Ephesians

Whenever you see in Scripture the phrase “therefore” or “for this reason” make sure you find out what the reference is to.

In this case, Eph. 3 begins with, “for this reason.”

To what is Paul referring? You know what you have to do: go back and look at chapter 2. Find out what the “reason” is that now prompts Paul to discuss what he discusses.

When you find that “reason,” write it here.

Paul sidelines here a bit. He tells his readers about himself. Why does he feel the need to do that? How does it help his current argument?

Paul begins to talk about a “mystery.” What is that mystery?

- *Musterion* v. 3, 4, 9 in Greek means “although still a ‘secret’, it is no longer closely guarded but open.” **Bible Speaks Today**
- What are the “unfathomable riches” of Christ in **verse 8**?

- **According to 3: 9-12, answer these questions:**

Where has the mystery been hidden for ages?

- When was the mystery first hidden? **V. 9, 11**

- Why was it now made known? **V. 10**

How was the mystery made known?

Who had purposed that it would be made known this way?

What is the result of the revelation of this mystery? **V. 12**

Further, in v. 9, the word used to describe proclaiming or making known is not the usual *euangelizo*- to announce good news, but here it is *photizo* – “to enlighten.” This is the same word as used in Paul’s prayer in Eph. 1: 18.

Why does Paul make sure to use this word in this particular instance?

Another key word is “manifold” in regard to God’s wisdom. *Polupoikilos* means varied, many-colored, the idea is that of a kaleidoscope

Finish this thought:

God’s wisdom is many colored and varied in the respect that
--

Now an even tougher question:

How is God’s wisdom, which is manifold, made known through the church?

Write here how this information in Ephesians 3 relates to your inheritance.

This marks the final chapter in Ephesians for the purpose of doctrine. The next three chapters will focus on application.

Let’s engage with some application at this point.

- ❖ **Write here what you have learned about these three points and how they relate to your inheritance.**

Humble worship: Joshua bowed the knee (Eph. 3: 14)

Holy Walk: Joshua submitted to a holy walk (Eph. 4: 1, 17; 5: 2, 8, 15)

Heavenly Warfare: Joshua went out to battle the enemy in the power of the Lord (Eph. 6: 10-18)

We followers of Jesus have already been given our inheritance (Eph. 1 and 2) and we must continue to claim it every day!

➤ **Application Questions**

- 1. How has studying this week about your inheritance as God's heir drawn you closer to the Lord and His purpose for you?**

- 2. What is hindering you in claiming your total inheritance from the Lord?**

- 3. At this point in your journey with the Lord, why has He called you to a focus on your inheritance?**

4. **On Ephesians, “the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is ‘God’s new society.’” Bible Speaks Today**

What did you learn this week about being “God’s new society” as a follower of Jesus?

5. **How do Circumcision, Passover and the Captain of the Lord’s host figure into claiming your inheritance as shown here in Joshua 5?**

➤ **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

➤ **Find a hymn or worship song that relates to your study this week.**

LESSON 5

Joshua 6/ Ephesians 4: 1- 13 Doctrine: The Wisdom of God

“WHEN GOD CALLS YOU TO DO SOMETHING THAT DOESN'T MAKE SENSE”

Basic Study



Speaking of the taking of Jericho by the shouts of the people and the blasts of the trumpets,

“Everything before that moment was preparation of the hearts of the people.”

James Montgomery Boice

Joshua 6

➤ **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Josh. 6. (Found at the end of the workbook)**

Refer to the Supplemental Materials “Instructions for Text Analysis.”

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God’s people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is leading? Who is following?

How is he leading? Why does he do what he does? Where does God meet them?

When does God fight for them? When does God punish them?

What is the stumbling block of His people?

There are endless questions but going through several will increase your grasp of the material. This will sharpen your understanding of the Lord and His inheritance for you.

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**

➤ **Read Ephesians and write your first impressions here.**

➤ **Do a modified Text Analysis of Eph. 4.**

How do the first 13 verses of **Ephesians 4** relate to **Joshua 6**?

Here is a hard question. Think about it over the course of the remaining weeks of the study.

Is our God harsh and vengeful to order the extermination of so many people as the Israelites enter the Promised Land?

When we don't understand what the Lord is doing, we must remember He alone has the Wisdom of God.

➤ **Read the Doctrine on the Wisdom of God found in the Supplemental Materials.**

“Read the Old Testament record, and you will see Satan doing everything he could to pollute the Jewish nation and thus prevent the birth of the Messiah. When the Jewish men married pagan women and began to worship pagan gods, it was a threat to the purposes God had for His chosen people (Neh. 13: 23-31). God wanted a ‘holy seed’ (Mal. 2: 14-15) so that His holy Son could come to be the Savior of the world. God is perpetually at war with sin... A second consideration: The people in the land had been given plenty of opportunity to repent and turn to the Lord, just as Rahab and her family had done. God patiently endured the evil of the Canaanites from the time of Abraham (Gen. 15: 16) to the time of Moses, a period of over 400 years... Never think of the Canaanites as helpless ignorant people who knew nothing about the true God. They were willfully sinning against a flood of light.” Warren Wiersbe

❖ **Look at essay on Satan’s attempts to corrupt the line of Messiah in the Appendix.**

➤ **Go to the Application Questions if you are not doing Digging Deeper**

➤ **Digging Deeper**

What are the instructions the Lord gives to Joshua in order to conquer the city of Jericho?

Are these typical instructions for a seasoned general?

Why would Joshua be willing to do something so unusual as a military tactic?

What do you think the significance of the number 7 is in this passage?

- **Josh. 6: 1-5**

“Jericho will not fall to military strategy but rather to a people who are submitted to doing God’s will.” Bible Speaks Today

“The city of Jericho was fortified by a double ring of walls, the outer six feet thick and the inner twelve feet thick.” MacArthur

- **Verse 2 uses the prophetic perfect tense for “I have delivered.” This means that, though God was speaking of a future act, it was as good as accomplished because God had declared it so.**
- **Verse 4 refers to rams’ horns – “*These instruments were ‘jubilee trumpets’ (lit. Hebrew) used in connection with Israel’s solemn feasts to proclaim the presence of God (Num. 10: 10)... God Himself, in effect, was saying in the long blasts of these priestly trumpets, ‘Lift up your heads, O***

you gates; be lifted up, you ancient doors, that the King of glory may come in.’ ” Ps. 24: 7

Bible Knowledge Commentary

Also of note, the number seven is prominent here. “*Shevah*” is Hebrew for number seven.

What does the number seven represent?

- Josh. 6: 6-11

Verse 10 Read this verse and note, “*It is only the still heart that can reflect the heaven of God’s overarching care or detect the least whisper of His voice through its quiet atmosphere or know His full grace and power.*” Boice quoting F.B. Meyer

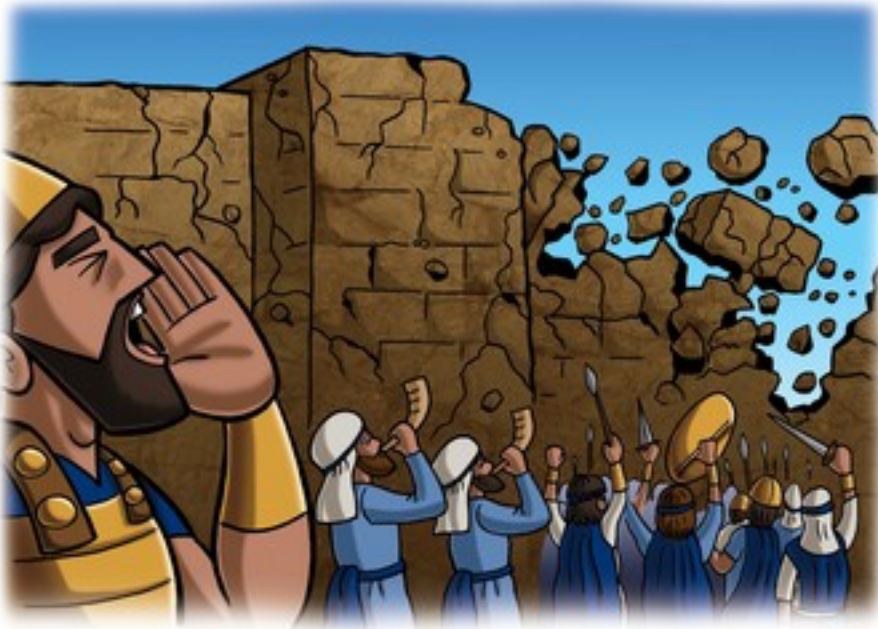
So how important is SILENCE?

- Josh. 6: 12-14

The repeated marchings around the city gave opportunity for others, besides Rahab to repent. But none did.



***Maps in the Appendix may also be helpful.**



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- **Josh. 6: 15-21**

“Just before the trumpet blast at the end of their seventh circle around the city, Joshua gives further instructions regarding what to do with the city after it is taken.” Baker’s Bible Commentary

Why does the Lord (and here Joshua) not tell the people before the exact moment what they are to do?

Do you dislike when the Lord keeps His plans from you until the last moment?
What can you learn from this example in Joshua?

How can that help you as you claim your inheritance?

**Look at:
Heb. 11: 30**

- In Verses 17 and 18 of this chapter, the people are told something about the city.

What are they told?

Herem (or haram) refers to items which are devoted to the Lord. These items are off limits to Israel because they have been irrevocably dedicated to the Lord, regardless of whether they are to be destroyed or put into the treasury.

The contents of Jericho were to be the “firstfruits” of the land. When the first crop came to harvest, it was given to the Lord as dedicated proof to the future crops to come. Similarly, the conquest of Jericho pointed to the future conquests in the Promised Land.

“So Israel’s entry into the land and receipt of it was to be Yahweh’s judgment on those occupants of the land. In this case, then, the judgment on those inhabitants was a portent of the final judgment, something the New Testament describes in language not dissimilar to that used here.” Bible Speaks Today

If anyone of Israel took for himself these things devoted to judgment, then he, too, would come under God’s judgment.

- Josh. 6: 22-25

Rahab’s history is an example of God’s grace in action.

- Josh. 6: 26-27

Relate to 1 Kings 16: 34.

“The world, the flesh, and the devil (Eph. 2: 1-3) are united against Christ and His people just as the nations in Canaan were united against Joshua and the Jewish nation.” Warren Wiersbe

You see here an unholy trinity, but in the first 6 verses of Ephesians 4, you see the true Trinity.

Where do you see the Trinity and what do you learn? How does the Trinity relate to your inheritance?

- **Ephesians 4: 1- 6**

What do you learn in these verses that would promote the ability to carry out a military operation?

- As you reflect on **Joshua 6**, how would these instructions found in **Eph. 4:1- 6** help to give you victory in conquering your enemies?

Remember Eph. is divided into two messages: one doctrinal and one practical. Chapter 4 is the beginning of the practical portion.

Here we see “because of the doctrines or the truths of the Lord” we are to live like this.

Let’s look at these instructions more closely.

“Walk in a manner worthy of the calling with which you have been called.”

What does that mean to you?

“With all humility” – what does that mean to you? How does it relate to the battle imagery in **Josh. 6**?

How does humility factor in claiming your inheritance?

“With all gentleness” – how does this assist in the unity of the believers?

“With patience” - how does this assist in the unity of the believers?

“Showing tolerance for one another in love” - how does this assist in the unity of the believers?

“Being diligent to preserve the unity of the Spirit in the bond of peace” - how does this assist in the unity of the believers?

❖ **“Being diligent to preserve the unity of the Spirit” being diligent is a present participle and means that we are to continuously do this.**

- **Eph. 4: 4-6**

How do these verses strengthen the believer as he claims his inheritance?

What word is repeated in these verses?

These verses in Eph. 4, show us how the apostle moves from the new society to the new standard. Wiersbe

“The foundation of the unity of the new family of God lies in eternal realities.”
Baker’s Bible Commentary

- **Eph. 4: 7-13**

This passage helps us see the need for differing gifts. We do not all function the same. We serve at the pleasure of the King. Joshua was the general and no one should question his authority – it was God-given.

Whatever your gift is, it is God-given, just as Joshua’s was.

Maintaining unity and acting based on your God-given gift must work hand in hand. We walk worthy of the calling with which we have been called (Eph. 4: 1)

These considerations will further equip us to conquer our enemy and claim our inheritance.

Comparing Ephesians to Joshua, the Battle of Jericho relates to today's spiritual battles.

“When we look at evil's forces we may think the ancient weapons of the church are inadequate, and we may be greatly tempted to abandon them and use the world's tools.” J.M. Boice

How does this quote relate to claiming our inheritance today?

Something to think about -

Paul mentions some of the spiritual gifts. Prophets is one.

Are prophets still a part of the active leading within the church?

Look at:

Matt. 24: 36

2 Peter 2:1-3 English Standard Version (ESV)

False Prophets and Teachers

2 But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. ²And many will follow their sensuality, and because of them the way of truth will be blasphemed. ³And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep.

If there will be false prophets at the end times, will there not also be true prophets which we must discern?

If there will be false and true prophets then, why would there not be both types now?

What part do spiritual gifts play in claiming your inheritance?

Match the following verses with the statement below.

John 12: 31

Matt. 4: 1-11

Matt. 12: 22-29

Col. 2: 13-15

Eph. 1: 19- 23

Heb. 13: 20-21

Rom. 8: 31

**Jesus defeated Satan not only in the wilderness, _____
but also during His earthly ministry, _____
on the cross, _____
and in His resurrection and ascension. _____**

As He intercedes for His people in heaven, He helps us mature and accomplish His will; and _____

‘If God be for us, who can be against us?’” _____

As for your spiritual battles remember,

As followers of Christ, we fight from victory, not just for victory!

“The Christian soldier stands in a position of guaranteed victory because Jesus Christ has already defeated every spiritual enemy.”

➤ Application Questions

1. How has studying this week about your inheritance as God’s heir drawn you closer to the Lord and His purpose for you?

2. What is hindering you in claiming your total inheritance from the Lord?

3. At this point in your journey with the Lord, why has He called you to a focus on your inheritance?

4. On Ephesians, “the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is ‘God’s new society.’” Bible Speaks Today

What did you learn this week about being “God’s new society” as a follower of Jesus?

**5. How do chapters 3, 4, and 5 prepare you for chapter 6?
Why not go directly from the chapter about Jericho (2) to the chapter about the conquering of Jericho (6)?**

6. Read Hebrews 6: 12 and relate to claiming your inheritance this week.

**7. “The church is so much like the world that the world takes little notice of what we do. We imitate the world’s methods; we cater to the world’s appetites; we solicit the world’s approval; and we measure what we do according to the world’s standards.”
Warren Wiersbe**

How does claiming your inheritance address this crisis?

➤ **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

➤ **Find a hymn or worship song that relates to your study this week.**

LESSON 6

Joshua 7/ Ephesians 4: 14- 32 Doctrine of Sin and The Righteousness of God

“HINDRANCES TO THE INHERITANCE”
“Heir of Christ, what are your garments? How are you dressed?”

Basic Study



“For what we are governs how we think, and how we think determines how we act. We are God’s new society, a people who have put off the old life and put on the new; that is what He has made us. So we need to recall this by the daily renewal of our minds, remembering how we ‘learned Christ ... as the truth is in Jesus,’ and thinking Christianly about ourselves and our new status. Then we must actively cultivate a Christian life. For holiness is not a condition into which we drift. We are not passive spectators of a sanctification God works in us. On the contrary, we have purposefully to ‘put away’ from us all conduct that is incompatible with our new life in Christ, and to ‘put on’ a lifestyle compatible with it.” John R.W. Stott

Read Josh. 7 and write your first impressions here.

➤ **Do a modified Text Analysis of Josh. 7.**

➤ **Paragraph Summaries**

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**
- **What you learn about God's people**
- **What you learn about God's inheritance to His people**

As you record your insights make sure these three points are addressed.

➤ **Joshua 7 Paragraph Summaries**

- **Josh. 7: 1**
- **Josh. 7: 2-5**
- **Josh. 7: 6-9**
- **Josh. 7: 10-15**
- **Josh. 7: 16-21**

- **Josh. 7: 22-26**

Read Ephesians 4 and write your impressions here.

- **Do a modified Text Analysis of Eph. 4: 14-32.**

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God's people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is speaking?

To whom does he speak?

What does the writer focus on?

What appears to be the condition of the recipients?

What is the writer desperate for his recipients to know?

What is clearly presented about the Lord?

What is hinted at about the Lord? A mystery?

What seems to be the Lord's clear take away message for you personally from this chapter?

- **Paragraph Summaries**

- **Ephesians 4: 14-32**

- **Eph. 4: 14-16**

- **Eph. 4: 17-24**

- Eph. 4: 25-32

Last week we looked at the first half of this chapter of Ephesians.

Unity within the body of Christ is specified; now there is a focus on the purity within the body of Christ.

The unity of the new humanity is crucial to the historical and theological significance of this new society, made in God's image.

God has always intended His people to act in unity. This week as we looked at the sin of Achan which effected the entire camp, we see how serious God is about this unity.

Now we will see how serious He is about purity along with unity.

➤ There are two pertinent doctrines you could look at this week. One is the Doctrine on Sin as the major hindrance to inheritance. The other Doctrine is the Righteousness of God, for without the righteousness of God you will not see the kingdom of God.

Pick one of those two doctrines which are found in the Supplemental Materials.

- Go to the Application Questions if you are not doing Digging Deeper
- Digging Deeper

This chapter "*contains the only report of Jews actually slain in combat.*" Boice

- Josh. 7: 1

What can you learn about sin in this one verse?

Achan was dissatisfied with what God had provided for him; he wanted more ... now!

Are you satisfied with what the Lord has provided for you?

Remember, dissatisfaction was the root of Satan's sin also.

A point of Hebrew narrative: it is common in Hebrew narrative to have a summary statement of the event under discussion. Joshua 7: 1 is an example of this.

- **Josh. 7: 2-5**

How did this happen?

Things were going so well – what went wrong?

- **Verses 2-4, notably lacking is any reference to God. They never bothered to check with Him.**

When we are claiming our inheritance will there be obstacles?

So what do we do?

By the way, why didn't God kill Achan (the guilty one) in battle with Ai?

Why let him live and those other soldiers die?

As leader what did Joshua do?

- **Josh. 7: 22-25**

Joshua takes Achan to the Valley of Achor (*trouble*). Joshua has said that Achan brought trouble on Israel and the Lord would now bring trouble on Achan.

He and his family are stoned and then burned.

Boice gives us some insight here:

“Who can turn the Valley of Achor into a door of hope? We certainly cannot do it. But there is one who does: Jesus. He has done it by taking Achor’s trouble upon Himself. He was troubled for us. He went down into that dark valley of judgment, dying in our place, in order that He might raise us up in hope by His resurrection.”

- **At the end of Josh. 7, we see another heap of stones (verse 26). What was the purpose of these stones?**

This chapter is a crucial message from the Lord about how to remain focused on the inheritance and not get derailed by “shiny” things.

What do you learn about keeping your focus from this chapter?

If the inheritance is from the Lord, then where is the best place for us to keep our eyes? On the inheritance itself or on the Giver of the inheritance?

This chapter is a story of Yahweh at war against sin among His people and not a story about the conquest of Canaan.

- **List as many lessons as you can find from this chapter on staying sharp, fit for battle, in victory mode.**

From a tactical point of view, *“the conquest of Ai and Bethel seems to be part of a plan to divide the central mountains in the middle and thus prevent any united defense.”* Expositor’s

- Verse 11

Note how many times the pronouns “they” or “their” is used.

Any idea why the Lord stresses this?

When people tell us that sin only hurts the sinner, this episode in God’s history teaches us otherwise.

Sin is interpersonal.

Look at:

1 Cor. 12: 26

- How did Israel get back on track after such a demoralizing defeat?
Josh. 7: 10-26

- Verse 21

Note the words, “I saw,” “I coveted,” “I took.”

These same words are found in the narrative of the Fall in Genesis.

What does that tell you?

“The imagination is the ‘womb’ in which desire is conceived and from which sin and death are eventually born.” Wiersbe

James 1: 14

- **Verse 24**

Who participated in the punishment of Achan?

“This severe punishment shows how sin infects God’s people as a whole and how seriously God views sin.” Bible Speaks Today

- ❖ **When others question the severity of God’s response to sin, it betrays a lack of understanding about the true devastation of sin.**

Truly the occupation of the land was an assault on sin!

- **Ephesians 4: 14-32**

- **Eph. 4: 14**

How does this verse relate to what happened in **Joshua 7** this week?

- **Eph. 4: 15-16**

How do these verses speak to the hindrance to unity evidenced in **Josh. 7**?

In **v. 15**, what does it mean that Christ is the head?

Make sure you list what His role as head really means.



“Godly, biblical church growth results from every member of the body fully using his spiritual gift, in submission to the Holy Spirit and in cooperation with other believers.” MacArthur

- How do verses 17-19 relate to the sin of Achan?

- Verses 20-24

Relate these verses to the new humanity which the Lord is building in His people.

Col. 3: 3-9

Salvation involves the mind.

Christians think differently from unsaved people.

To begin with, salvation involves changing your mind.

Salvation means to repent. “Repent” is *metanoeo* *Meta*= change *Noeo*= the way you think

The unsaved person’s thinking is darkened.

2 Cor. 4: 3-6

- **Eph. 4: 20 does not say “You have learned about Christ.”**

Instead it says _____.

I can know about Abraham Lincoln and yet have no relationship with him because he is dead.

So how is our “knowing” Christ different?

What do you learn about the mind of the new person in Christ both here in **Eph. and elsewhere?**

Rom. 12: 2

2 Cor. 10: 5

“When a person becomes a Christian, God gives him a completely new spiritual and moral capability that a mind apart from Christ could never achieve.”

MacArthur

1 Cor. 2: 9-16

- **The New Man**

Eph. 4: 24

Greek *kainos anthropos* (also Eph. 2: 15)

This word *kainos* does not mean “new” in the sense of recent, but it means “new” in the sense of never seen before, something of a totally different and better quality or nature.

This is the new humanity created in Christ, of which all believers partake. We experience this “newness” both corporately and individually.

❖ Meditate on this for a few minutes. You are not the same as you were. You are completely new, you are “something of a totally different and better quality and nature.”

So many of us just wish we could have a “do over” from our early life or recent life. Heir of Christ, you have been given this “do over!”

This new life in Christ is better than any “do over” because even if we had this chance in the world, we would be doomed to fail.

But our new life in Him guarantees true life, true goodness, true joy, true love, true power, true purpose because the new life IS JESUS!

The New Set of Clothes

- **Eph. 4: 24-32**

Because you have learned Christ (v. 20) and you have heard Him (v. 21) and you have been taught in Him (v. 21), you are now renewed in the spirit of your mind (v. 23). Now you are equipped to “put on Christ.” This new “dress” is in holiness and righteousness. (v. 24)

What garment do you desire?

Achan’s spoil of Babylon? **Joshua 7: 21**

Or Christ’s garment of righteousness?

What follows in the next verses (25-32) is an example of life either in Adam (Romans 5) or life in Christ (Romans 5).

Read Rom. 5: 12-21 and see what you learn about these two lives that relates to your inheritance.

Where are you living right now?

- Eph. 4: 14-32

Make a list of all the ways this new humanity is reflected here in the work of Christ.

There is a beautiful picture here involved in the analogy regarding garments. In ancient Christianity, when a new believer was baptized, he/she would be given a white garment upon baptism. This garment was to reflect the purity and holiness of the life lived in Christ. Perhaps Paul is picturing this as he writes this passage regarding living in Christ.

Gal. 3: 27

Draw a simple picture of two lives: one in union with Christ and one in union with the world.

HINDRANCES TO THE INHERITANCE OF THE CHRISTIAN

Now for some needed application.

Based on all you have seen in both **Joshua** and **Ephesians 4**, what do you see as hindrances to the Christian for living the sanctified, redeemed, supernatural, dedicated life of an heir of God?

Just so you don't miss this: *sapros* is the Greek word used in Eph. 4: 29. Some versions say "unwholesome" in regard to how you speak. But the Greek means "rotten." This word was used in association with fruit much of the time.

Look at: Matt. 7: 17-18; 12: 33.

The talk we offer must not be "rotten." Our speech as followers of Christ must be seasoned with life, holiness and righteousness.

5. Where are you doing life in your own strength? Where are you working for the affection of God and others? Where are you striving for that which is already yours in Christ?

6. Although we are not to Eph. 6 yet, this is a good place to look ahead to that chapter. Look at Eph. 6: 10-18. In the dilemma with Achan and the failure of Israel, what had God's people neglected which is expressed in the Ephesians passage concerning spiritual warfare?

I'll start you off ...

They were not strong in the Lord because they had not conferred with Him or relied on Him.

They were not relying on the strength of His might, but in their own miserable strength. V. 10

7. In what ways are you living your life in Christ as a new creature, totally transformed?

How are you NOT living as a new humanity, a new creature for His glory and His kingdom? (DO NOT SKIP THIS QUESTION – IT IS LIFE AND DEATH FOR THE CHRISTIAN)

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**

LESSON 7

Joshua 8/ Ephesians 5: 1-14

Doctrine: Sanctification

“STARTING WITH DEFEAT AND ENDING IN VICTORY”



Basic Study

This area was a very special place.

“Ai stood at the high western end of the approach to the hill country from the Jordan. In order to conquer Canaan, the Jewish armies had to control the mountain road running north and south through its highest regions... Jericho controlled the approach from the east, from the lower area of the Jordan River. Ai controlled the higher western end of this approach.” J. M. Boice

This place was special but not only from a military and strategic point but also from a historical perspective. When you get to the end of the chapter, you will find out how the Lord created a very special place for His people long before they were even a people.

What has He created you for?

Joshua 8

- **Read the chapter and record your first impressions.**

- **Do a modified Text Analysis of Josh. 8.**

- **Paragraph Summaries**

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully. Our focus is on three things:

- **What you learn about God**
- **What you learn about God's people**
- **What you learn about God's inheritance to His people**

As you record your insights make sure these three points are addressed.

- **Josh. 8: 1-2**

- **Josh. 8: 3-9**

- **Josh. 8: 10-17**

- Josh. 8: 18-23

- Josh. 8: 24-29

- Josh. 8: 30-35

“In his (Joshua’s) renewed and successful attempt to take the city, he follows the rules of holy war and of sound military tactics.” Bruce Waltke

➤ Read Eph. 5: 1-14 and write your first impressions here.

➤ Do a modified Text Analysis of Ephesians 5:1-14.

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit.
Also mark what you learn about God’s people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is speaking?

To whom does he speak?

What does the writer focus on?

What appears to be the condition of the recipients?

What is the writer desperate for his recipients to know?

What is clearly presented about the Lord?

What is hinted at about the Lord? A mystery?

What seems to be the Lord’s clear take away message for you personally from this chapter?

➤ **Paragraph Summaries**

Ephesians 5: 1-14

- **Eph. 5: 1-2**

- **Eph. 5: 3-5**

- **Eph. 5: 6-14**

Josh. 8 looks forward to the Savior that would come and bear the curse of the Law for us on the cross. Not only would He carry our burden, He would deliver our inheritance, providing all the blessings of the heavenlies on us through the Spirit. By faith we can claim our inheritance in Christ and march forward in victory!

➤ **Doctrine: Sanctification**

➤ **Go to the Application Questions if you are not doing Digging Deeper**

➤ **Digging Deeper**

The Book of Joshua alone has many disturbing questions but Joshua in the context of the full redemptive story – in particular the redemptive song of the New Testament book of Ephesians - begins to paint a fuller portrait of what occupies God and therefore should occupy His people.

Violence?

Sin?

The modern perception of Joshua

We must see what a holy and righteous God sees, how patient and longsuffering He is, but He is just – so He must judge at some point.

- **Josh. 8: 1-2**

What had just happened in the previous chapter?

How do you think the people would have felt at this point?

How do you feel after a big failure?

What can you learn from **Phil. 3: 13-14**?

How did the people know what to do?

- Who took the initiative in talking? **Josh. 8: 1**

God was creating victory out of Joshua's mistakes! How about that for a great God to serve!

If God's people and Joshua did not know what to do without talking with the Lord, how can you expect to succeed in anything without talking with Him?

How are you at checking with the Lord throughout the day in regard to your decisions and actions?

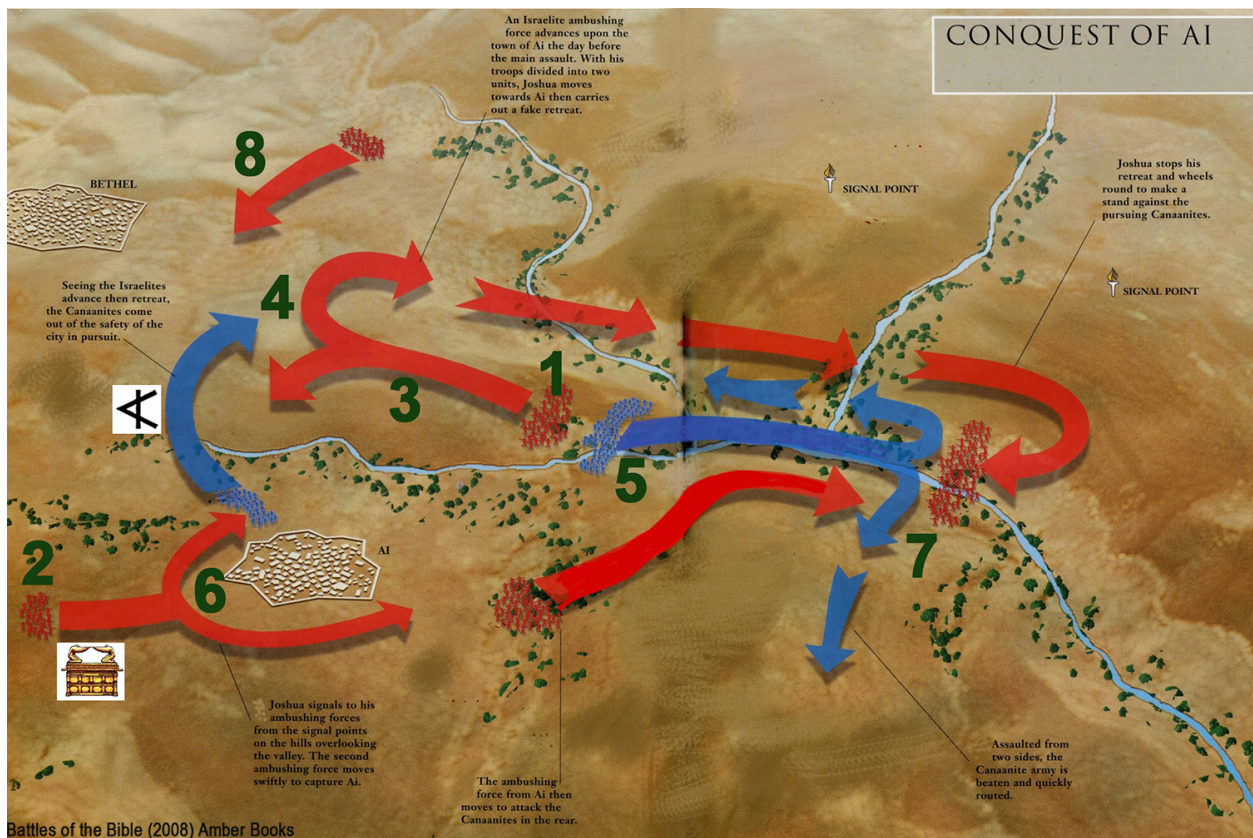
“It’s important that we seek God’s will for each undertaking so that we don’t depend on past victories as we plan for the future.” Wiersbe

- **Josh. 8: 3-9**

In what ways is God seen in this passage as the Coordinator of possessing the land?

- **Josh. 8: 10-17**

How is this encounter with the enemy different than the one with Jericho?



- **Josh. 8: 18-23**

“Keep in mind that this was not the ‘slaughter of innocent people’ but the judgment of God on an evil society that had long resisted His grace and truth.”
Wiersbe

- **Josh. 8: 24-29**

“The previous heap of stones that Israel had raised was a memorial to Achan who had caused their defeat at Ai (Josh. 7: 25-26). But this heap of stones at Ai was a memorial of Israel’s victory over the enemy. By obeying the Word of the Lord, they had organized victory out of mistakes.” Wiersbe

- **Josh 8: 26 is much like Ex. 17: 11, 12**

- **Josh. 8: 30-31**

Look at:

Ex. 20: 25

Deut. 27: 5-6

No human work was to be done on the altar and its sacrifice so that sinners could not think their own works could save them.

This relates to:

Eph. 2: 8-10

1 Cor. 1: 29

To compare this instruction with the willfulness of man,

Look at:

2 Kings 16: 9-16

- Josh. 8: 32

“In the Near East of that day it was customary for kings to celebrate their greatness by writing records of their military exploits on huge stones covered with plaster. But the secret of Israel’s victory was not their leader or their army; it was their obedience to God’s Law (Josh. 1: 7-8).” Wiersbe

- ❖ Read Deut. 27-30 but if you cannot read all of these chapters, at least read the following:

Deut. 27: 1-26

Deut. 28 then pronounces the “blessings.”

There is a very beautiful and special area in this part of Israel.

There is a valley situated between Mount Ebal and Mount Gerizim. About 3, 000 feet above sea level, the mountains on either side of this valley, look down to an amazing natural amphitheater. Due to the stratum surrounding this area, it even offers seating for those visiting this place.

Not only does it possess this seating area, but the acoustic properties allow a person on one mountain to hear clearly the speaking of a person on the other mountain with no additional amplification. God has provided the amplification Himself! He created this place before He even created Man.

Their actions that day (Josh. 8: 30-35) were in direct obedience to Deut. 27: 12-13.

Review:

The Stone Monuments

Gilgal Josh. 4: 20

Valley of Achor Josh. 7: 26

Ai Josh. 8: 29

Mt. Ebal Josh. 8: 30-35

Josh. 8: 33-35

“Faithfulness to the Torah is regarded as essential by the book of Joshua. Indeed, this passage is all about obedience to Torah as a marker of blessing...

The Torah as the living word of God was to shape God's people and, worship was the appropriate way to respond to it." John Stott

- Ephesians 5: 1-14

❖ Much of what you see in this passage pertains to the Doctrine of Sanctification.

Yes, we are regenerate now; we are redeemed; we are saved; we are reconciled with God. But the doctrine of sanctification means we are in the process of being made holy. God's Spirit does this work, but we must "*work out what He is working in.*"

Phil. 1:6; 2: 12, 13

<p>Apart from sanctification, it is evident that we have never experienced genuine, transformative regeneration.</p>

- Eph. 5: 1

We are told to imitate – *mimetes* – God. Mimic God, follow Him so closely that you can act just like Him. This is not artificial because the Lord lives within the believer, so His life flows through the believer as part of his new inheritance.

How do you imitate the Lord? What are His traits that can be seen in your life?

Write what you learn about your likeness to God.

2 Pet. 1: 4

Matt. 5: 48

1 John 3: 1-3

Luke 6: 36

- Eph. 5: 2

Peripateite en agape – walk in love translates to: “be constantly ordering your behavior within the sphere of love”

“The saint is to order his behavior or manner of life within the sphere of this divine, supernatural love produced in his heart by the Holy Spirit. When this love becomes the deciding factor in his choices and the motivating power in his actions, he will be walking in love.” Kenneth Wuest (Greek scholar)

- Eph. 5: 3-4

“Two indications of a person’s character are what makes him laugh and what makes him weep.” Wiersbe

What makes you laugh and what makes you weep? Be honest.

- Eph. 5: 5 – What do you learn about the inheritance here?

Compare this verse to Col. 1: 13.

- Eph. 5: 6

“A Christian is not sinless, but he does sin less – and less – and less!” Wiersbe

- Eph. 5: 8-14

Here begins a rich symbol of light and darkness.

What does the darkness symbolize?

What does the light symbolize?

**Compare this passage to:
2 Cor. 6: 14-7:1**

**Look also at:
John 3: 20-21**

WE ARE HIS!!! That is why we are victors. That is our identity.



As God's heir, you must look and act like your Father. God is Light and in Him is no darkness. We must be rooting darkness out of our lives every day. This is a constant activity for the child of God. No days off!!!

Your sanctification shines the light on the fact that you indeed are His child. Your walking in the light and living a life free of sin's entanglements (Heb. 12: 1), gives evidence to yourself and to others that you are participating in the inheritance of the saints – the kingdom of God.

Our lives may begin and periodically be interrupted by failures, but the constant story of who we are, the bold brush strokes of the Artist Who is the Author and Perfecter of our faith (Heb. 12: 2) paints the reality of who we are.

- 5. In what ways are you living your life in Christ as a new creature, totally transformed?**

How are you NOT living as a new humanity, a new creature for His glory and His kingdom? (DO NOT SKIP THIS QUESTION – IT IS LIFE AND DEATH FOR THE CHRISTIAN)

- 6. Read Matt. 5: 14**
How are you the light of the world today?

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**

LESSON 8

Joshua 9 and 10/ Ephesians 5: 15-21 Doctrine: Satan

“THE DANGER OF WALKING BY SIGHT”



Basic Study

“We cannot see the devil. We cannot handle, taste, or smell his stratagems. Therefore, in all spiritual (and all moral) areas, we need wisdom that goes beyond any we can derive from sense impressions... The great error here is assuming that reality is nothing more than the material.”

J.M. Boice

- **Josh. 9:22-27**

Joshua 10

- **Read the chapter and record your first impressions.**

- **Do a modified Text Analysis of Joshua 10.**

- **Josh. 10: 1-5**

- **Josh. 10:6-11**

- **Josh. 10:12-14**

- **Josh. 10:15**

- **Josh. 10:16-21**

- **Josh. 10:22-27**

- **Josh. 10:28**

- **Josh. 10:29-30**

- **Josh. 10:31-32**

- **Josh. 10:33**

- **Josh. 10:34-35**

- **Josh. 10:36-37**

- **Josh. 10:38-39**

- Josh. 10:40-43

- Ephesians 5: 15-21

Read the chapter passage and record your first impressions.

- **Do a modified Text Analysis of Ephesians 5:15-21.**

As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God's people and His interactions with them.

Mark 5WH as you move through each chapter.

Who is speaking?

To whom does he speak?

What does the writer focus on?

What appears to be the condition of the recipients?

What is the writer desperate for his recipients to know?

What is clearly presented about the Lord?

What is hinted at about the Lord? A mystery?

What seems to be the Lord's clear take away message for you personally from this chapter?

- **Paragraph Summaries**

- Eph. 5: 15-21

- **Read the Doctrine on Satan.**

**How can we claim our inheritance, hold on to it and live victoriously?
We must know our enemy and his ways.**

- **Go to the Application Questions if you are not doing Digging Deeper.**
- **Digging Deeper**

- **Josh. 9: 1-2**

Many times, after a great success, we are most vulnerable to pride and other temptations of the enemy.

Satan does not always expose himself as a roaring lion.

1 Pet. 5: 8

2 Cor. 11: 3

2 Cor. 11: 14

Another key point begins to surface in these chapters: no longer does Joshua capture one city at a time. The cities begin to form leagues, thinking that more numbers will protect them. This seems like a logical solution.

But what is really going on? Can they protect themselves? Why or why not?

- **Josh. 9: 3-15**

“The Gibeonites’ statement that they had come ‘because of the fame of the Lord your God’ is the key statement in the entire episode. ‘Fame’ represents the Hebrew word shem, which is commonly translated as ‘name.’ It includes the

idea of fame but is a much richer concept. The name stands for the character of the person.” Expositor’s

This passage is a textbook example of how NOT to make a decision if you are a person of God.

List here what you learn about making decisions.

“We don’t seek God’s will like customers who look at options but like servants who listen for orders.” Wiersbe

- **Josh. 9: 16w**

“Three days to discover their error! But a lifetime to live with it!” Boice

2 Sam. 21: 1 tells us of the far-reaching effects of this encounter.
What happens here?

- **Josh. 9: 17-21**

“The initial problem was caused by a failure to seek Yahweh, so the solution needs to have seeking Yahweh at its heart.” Bible Speaks Today

Deut. 20: 10-11

Deut. 29:11

“The people of Israel are thus working with the problem by making the best of what they have, exploring scripture to discern an approach that will address an ethical issue that the Bible does not deal with directly.” Bible Speaks Today

- ❖ **This is precisely how we should solve problems which are not directly addressed in Scripture. Find out the heart of God through other laws He has indicated.**
- **At least one of David’s mighty men was a Gibeonite.**
- **Neh. 3: 7 also mentions Gibeon.**

Keep in mind: All the surrounding countries could have yielded to God in His sovereignty. But God willed that those be destroyed who resisted and warred against Him and His will. Rahab did not die. She confessed Yahweh as Lord. These enemies of God remained enemies and therefore faced the consequences.

- **Josh. 10: 1-5**

This chapter is key to an understanding of our God as One Who keeps His promises. This begins to be a prominent theme throughout the remainder of the book.

Also the name Gibeon comes from the word *gibborim* which means “good fighters.” Yet these people realized their skills as warriors were no match for the name of Yahweh.

“Adoni-zedek” the name of this king means Adoni= “lord” Zedek = “righteousness” So, Lord of righteousness.

- **Josh. 10: 6-11**

This is the first time God has spoken since the battle at Ai. Josh. 8:18

In verse 8 here, God is reminding Joshua of Josh. 1: 5, 9.

Mistakes are made and have consequences when we run ahead of God and we do not seek His will.

How many of God’s promises can we rely on?

1 Kings 8: 56

- **v. 11 Compare to Job 38: 22-23**

Compare to Rev. 16: 21

- **Josh. 10: 12-14**

“This is the last miracle in Joshua and certainly the greatest.” Wiersbe
What miracle is it?

Ps. 74: 16

The word for what happened to the sun was “be still, be silent.”

Joshua could be this audacious in prayer because he was looking at the promises of God the whole time. Joshua was not asking for something he himself had come up with. Joshua was asking for what God had already promised him – victory wherever God would send him.

When we pray BIG we must know that we are standing on God’s promises and not standing on our own wishes.

Our prayers must be rooted in His promises.

Book of Jasher:

2 Sam. 1: 18

2 Sam. 1: 18-27

- **Josh. 10: 14**

God shows Himself faithful, but He requires His people to show themselves faithful as well.

- **Josh. 10: 15**

- **Josh. 10: 16-21**

While rulers may rage against God, what do you learn in these verses?

Compare to:

Ps. 2: 1-3

Ps. 110: 1

1 Cor. 15: 25

Rom. 16: 20

- **Josh. 10: 22-27**

Why does Joshua have his leaders put their feet on the necks of the kings of their enemies? Is he being cruel?

Christian leadership requires its leaders to make a clear connection between the Christian experience and the Word of God. Joshua here was reminding the people of Who was really in charge.

**If you have a Bible atlas, now is the time to use it.
Under each quote, list the city or cities that were captured.**

- **Josh. 10: 28**
- **Josh. 10: 29-30**

❖ **We begin here the conquest of the southern kingdoms of Canaan. This portion of the chapter has the Israelites fighting in the foothills but in verse 36, the campaign transfers to the mountains.**

- **Josh. 10: 31-32**
- **Josh. 10: 33**
- **Josh. 10: 34-35**
- **Josh. 10: 36-37**
- **Josh. 10: 38-39**
- **Josh. 10: 40-43**

The hill country is the central mountain range mostly in Judah and Ephraim.

The Negev is the desert area in southern Palestine.

The western foothills (*Shephelah*) is the area between the hill country of Judah and the coastal plain.

The mountain slopes refer to the steep descent from the mountains to the Jordan Valley.

➤ **Ephesians 5: 15-33**

- **Eph. 5: 15-21**

How do you think v. 15 fits in with **Joshua 9**?

Akribos= “accurately, carefully”

Peripateo= “to live, to walk”

- In Eph. 5: 1-14, the Christian is encouraged to walk in the light instead of darkness. Now the believer is encouraged to also walk in wisdom instead of foolishness.

- **Eph. 5: 16**

“Making the most of your time” = *exagorazomenoi ton kairon*

The word *exagorazo* means “to redeem” so here you are to redeem the time.

Kairon = time, opportunity, the right moment (NOT a 24 hour period, but a fixed time or season)

What does it mean to you to make the most of your time?

- **Eph. 5: 17**

“Understand what the will of God is.”

Personally how do you go about understanding what the will of God is? **It really helps to put it down on paper and reason through a question like this.**

How would this relate to **Joshua 9**?

- **Eph. 5: 18**

Is this a command for all Christians?

“The present tense rules out any once-for-all reception of the Spirit but points to a continuous replenishment (literally, ‘go on being filled’).” Expositor’s

If the Israelites in Joshua’s day had done this, they would have known to pray before making an alliance with the Gibeonites.

Walking in the light and in the Spirit is our safeguard against all forms of disobedience and wickedness.

- **Eph. 5: 19, 20**

What do you see as the outcome of living in the Spirit?

“The Lord Himself is both the source and the object of the believer’s song-filled heart.” MacArthur

**Walking by the Spirit and being filled with the Spirit are synonymous.
Look at Gal. 5: 16-23**

**The life of Christ was the ultimate example of this life.
Luke 4: 1**

- **I believe when you digest Joshua 9 and 10, then look at Ephesians 5: 15-21, you see that turning to the Lord, walking in the light, walking in the Spirit, being filled with the Spirit, is the only way to live a life free from error and disobedience.**

Your enemy is at every turn attempting to derail you as you claim your inheritance. Being filled with God’s Spirit is our only guarantee that we keep the Lord’s will uppermost in our mind and heart. This focus will gain us more and more spiritual territory as we yield only to the Lord of All.

➤ **Application Questions**

- 1. How has studying this week about your inheritance as God's heir drawn you closer to the Lord and His purpose for you?**
- 2. What is hindering you in claiming your total inheritance from the Lord?**
- 3. At this point in your journey with the Lord, why has He called you to a focus on your inheritance?**
- 4. Are you walking by sight and not by faith in any area?**
- 5. On Ephesians, "the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is 'God's new society.'" Bible Speaks Today**

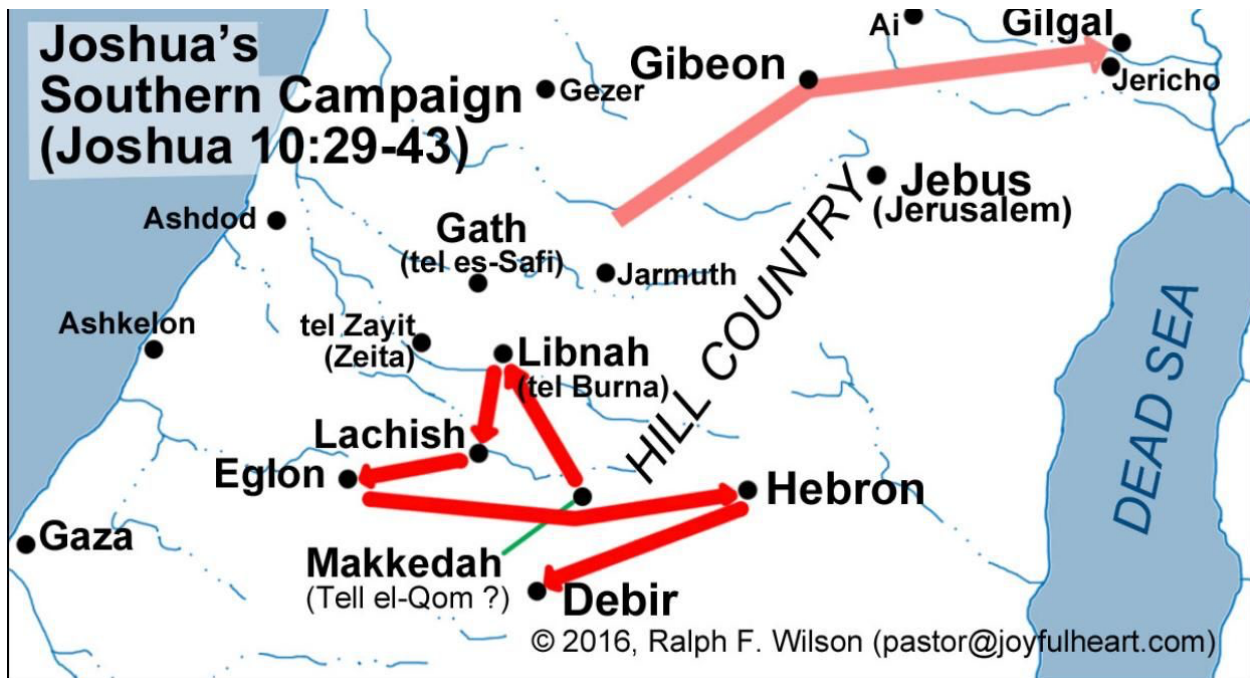
What did you learn this week about being "God's new society" as a follower of Jesus?

6. In what ways are you living your life in Christ as a new creature, totally transformed?

How are you NOT living as a new humanity, a new creature for His glory and His kingdom? (DO NOT SKIP THIS QUESTION – IT IS LIFE AND DEATH FOR THE CHRISTIAN)

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**



Read 1 Thes. 5: 5 and state how this verse relates to this entire lesson.

A sample class discussion:

AN HEIR WALKS BY FAITH AND NOT BY SIGHT

Walk = *peripateo* = manner of life

WALK Eph. 5: 15-22

With:

Wisdom **Note contrast (literary tool)**
Intent **“Make the most of your time”**
Understanding the will of God
 Not a quick process at times
Be filled with the Holy Spirit
Singing to the Lord – worship the Lord
Thanks
A submissive heart to the Lord

If the Israelites had walked like this, would they have prayed before making a covenant with Gibeon?

Walk Josh. 9 and 10

With:

Counsel from the Lord	9: 14	
Humility	9: 20	Don't make matters worse
Consequences in view	9: 27	
Honor	Honor your commitments	10: 6, 7
By realizing the Lord's reward for faithfulness		10: 8
By asking BIG things of the Lord		10: 12-14
Faith that the Lord is with you		10: 14
Thoroughness		10: 24, 28-42
Confidence		10: 25
Respect for the law		10: 27
Ferocity		10: 30, 32, 40, 42
Conviction to wipe out sin		10: 20-42

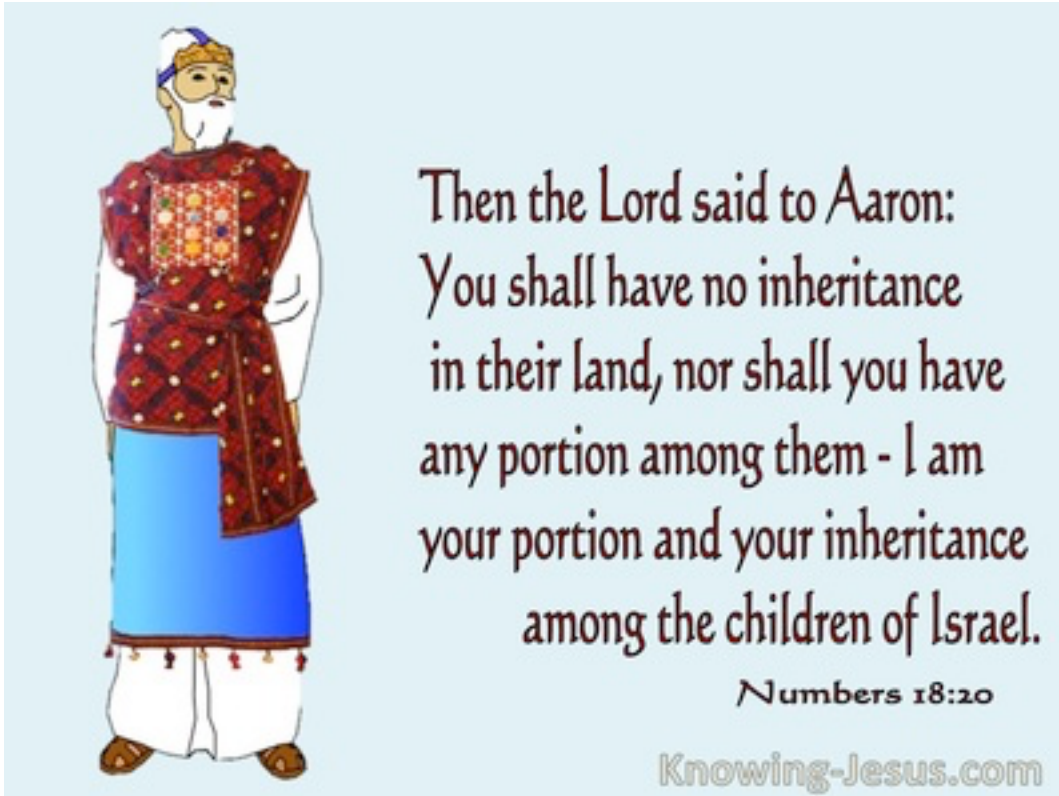
God Alone Is Our Inheritance



**I am your
portion
and your
inheritance
among the
children
of Israel.**

Numbers 18:20

Knowing-Jesus.com



LESSON 9

Joshua 11 and 12/ Eph. 5: 22-33

Doctrine: The Discipline of Submission

“YIELDING TO GOD’S AUTHORITY”
“An Heir Must Yield to His Sovereign”

Basic Study

“Submissiveness is a universal Christian obligation. Throughout the Christian church, including every Christian home, submissiveness is to be mutual. For Jesus Christ Himself is the paragon of humility. He emptied Himself of His status and His right and humbled Himself to serve. So in the new order which He had founded He calls all His followers to follow in His footsteps. ‘Clothe yourselves, all of you, with humility towards one another.’ 1Pet. 5: 5

Should not the wife even rejoice that she has the privilege of giving a particular demonstration in her attitude to her husband of the beauty of humility which is to characterize all members of God's new society?" Bible Speaks Today

“Jesus Christ demonstrates rather than loses His dignity by His subordination to the Father.”

John Stott

Joshua 11

- **Read the chapter and record your first impressions.**

- **Do a modified Text Analysis of Joshua 11.**

- **Paragraph Summaries**

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**
- **What you learn about God's people**
- **What you learn about God's inheritance to His people**

As you record your insights make sure these three points are addressed.

- **Josh. 11:1-5**

- **Josh. 11: 6-9**

- **Josh. 11: 10-15**

- **Josh. 11:16-20**

- **Josh. 11: 21-23**

“The destruction of the Anakites, who had frightened the Israelites into disobedience a generation earlier (Num. 13: 26-33; Deut. 1: 26-28), concludes the account of the obedient conquest under Joshua (Josh. 11: 21-22).”

Bruce Waltke An Old Testament Theology

Joshua 12

- **Read the chapter and record your first impressions.**

- **Do a modified Text Analysis of Joshua 12.**

- **Paragraph Summaries**
 - **Josh. 12: 1-6**

 - **Josh. 12:7-24**

- Read the remainder of Eph. 5 and write your impressions here.



- Do a modified Text Analysis of Ephesians 5: 22-33.
As you mark the text, your main focus is to be on ANYTHING that helps you understand your inheritance better.

As always, mark what you learn about God, Jesus and the Holy Spirit. Also mark what you learn about God's people and His interactions with them.

Mark 5WH as you move through each chapter.
Who is speaking?
To whom does he speak?

What does the writer focus on?
What appears to be the condition of the recipients?
What is the writer desperate for his recipients to know?
What is clearly presented about the Lord?
What is hinted at about the Lord? A mystery?
What seems to be the Lord's clear take away message for you personally from this chapter?

➤ **Paragraph Summary**

- **Eph. 5: 22-24**

- **Eph. 5: 25-33**

➤ **Read the Discipline of Submission found at the end of this lesson.**

➤ **Go to the Application Questions if you are not doing Digging Deeper.**

➤ **Digging Deeper**

Josh. 11

- **Josh. 11:1-5**

“Joshua has for some time been emphasizing the theme of obedience, stressing that it is by obedience that God’s people progress... God works through the obedience of His people.” Bible Speaks Today

Practically speaking, these two and one-half chapters: Josh. 10: 29-12: 24, give us the conquest of the southern (10: 29-43) and northern (11: 1-15) cities in Palestine, and close with a list of the names of some of the kings whom Israel defeated (11: 16-12: 24).

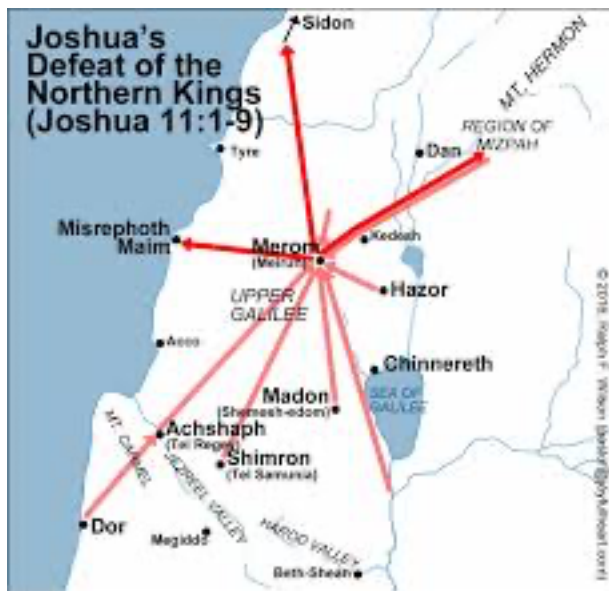
- **Josh. 11: 21-23**

Remember **Deut. 1: 19-33**?

What has changed?

“The narrator repeatedly notes the change of dominion from thirty-three wicked kings to righteous I AM and the handing over of their lands to I AM’S tribes, who will sanctify the land.” An Old Testament Theology

What is the key statement at the end of **Chapter 11** that relates to **Hebrews 4: 1-12**?



Joshua 12

“Chapter 12’s list thus serves to close off the first half of the book by demonstrating that the obedience required of the eastern tribes had played its part in Yahweh giving the land to the other tribes.” Bible Speaks Today

- **Josh. 12: 1-6**

What do you learn from the following scriptures that help you understand this passage in Joshua?

Deut. 2: 36

Deut. 3: 1-11

Num. 21: 33-35

- **Josh. 12:7-24**

A few of the kings and their cities are listed here but not mentioned in the accounts of conquering cities. Not all of the cities are recorded in the narrative.

Keep in mind that the land Israel would possess was a major thoroughfare, a trade route, in fact, that would greatly affect the commercial advances of the surrounding nations. They saw Israel as a great threat to their financial security and advancement.

As we look at the new humanity that God is creating within His people, we must realize the cost. Just as there was a material cost in the time of Joshua, there are costs for us to be the people of God. The reward is that we possess the inheritance as His people. The cost is different for each one.

Are you willing to pay it? Whatever it is?

Read Luke 14: 25-35

**The conquest of these cities took approximately 7 years.
What does this tell you about Joshua and his leadership?**

How can you, as a part of God's new humanity, learn how to follow the lead of Joshua as you claim your inheritance?

➤ **Ephesians 5: 22-33**

This section in Ephesians helps us understand submission to one another. God has a standard for authority and submission in the Church. In Eph. 5: 21 we are told to be subject to one another in the fear of Christ. Then Paul begins to unfold the order within the home, the marriage and the workplace.

• **Eph. 5: 22-24**

Before we jump headlong into this passage, it is helpful to remember the dynamic at the time Paul wrote this. Women had no power, no voice, no freedom in the world. She went from her father's home to her husband's home, with little or no rights.

The Greek and Roman world was even less respectful of women. Judaism offered slightly more freedom for women. A Roman wife had no rights. Into this world, our Lord Jesus entered and He changed everything! So when Paul says, we are to submit to one another in v. 21, this was indeed revolutionary.

A wife was to yield to her husband out of respect to the Lord's order not out of law or coercion. She was to do it in honor of her Lord, seeing her submission to Christ as the highest privilege because Christ Himself was submissive to the Father's will.

1 Cor. 11: 3

Phil. 2: 6-11

John 5: 18

***Read the notes at the end of this week's study on Women.**

This idea of willing and privileged submission is integral to understanding the new humanity.

Without a willingness to yield our rights to the Lord, we will not truly be “the new humanity” which the Lord calls us to be.

- **Eph. 5: 25-33**

“He loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.”

“The statement is so complete and comprehensive that some scholars think it may be a quotation from an early Christian confession, liturgy or hymn... Perhaps there is a deliberate allusion to the bridal bath which took place before both Jewish and Greek weddings.” Bible Speaks Today

- ❖ **Key here is the fact that the bride does not make herself presentable. The Bridegroom accomplishes her transformation.**

- **V. 31 the word for “joined” really means “glued” or “cemented” together.**

- **V. 32 and 33 explains to us what is lost if we do not express love and respect within our marriages.**

What is lost?

The mystery Paul speaks of concerns the church: the new society of Christ.

This mystery Paul has already alluded to in **Eph. 2: 15; 3: 3, 4, 9.**

The new humanity is His church – the two made into one.

“When applied to Christ, and His church, the ‘one flesh’ is identical with the ‘one new man’ of Eph. 2: 15.” Bible Speaks Today

Remember: God has given us the picture of marriage not so that we have great marriages but so that we understand the mystery of Christ and His Bride. Keep your eyes on the true meaning behind the teaching – the mystery. Do not get swallowed up in the temporal ideas swirling around women’s equality or other worldly issues.



**From John MacArthur: “No believer is inherently superior to any other believer. In their standing before God, they are equal in every way.”
Galatians 3: 28**

“For God is not a God of disorder but of peace--as in all the congregations of the Lord's people.” 1 Cor. 14: 33

**According to 1 Cor. 11: 3-12, man and woman are dependent on one another. Nevertheless, his emphasis is on the order, mode and purpose of the creation of Eve...The new creation in Christ frees us from the distortion of relations between the sexes caused by the fall.
Gen. 3: 16**

In submitting to God's sovereign authority in our lives, we submit to one another as He directs. We disturb and mar the mystery when we refuse God's way and go our own.



What can you do to make sure you do not mar or corrupt this beautiful picture of Christ and His Bride?

➤ **Application Questions**

1. **How has studying this week about your inheritance as God's heir drawn you closer to the Lord and His purpose for you?**

How are you NOT living as a new humanity, a new creature for His glory and His kingdom? (DO NOT SKIP THIS QUESTION – IT IS LIFE AND DEATH FOR THE CHRISTIAN)

7. Read Matt. 5: 14

How are you the light of the world today?

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**

***Notes on Women**

“William Barclay sums it up: ‘The Jews had a low view of women. In the Jewish form of morning prayer there was a sentence in which a Jewish man every morning gave thanks that God had not made him ‘a Gentile, a slave or a woman.’ In Jewish law a woman was not a person, but a thing. She had no legal rights whatsoever; she was absolutely in her husband’s possession to do with as he willed... the position was worse in the Greek world ... The whole

Greek way of life made companionship between man and wife next to impossible. The Greek expected his wife to run his home, to care for his legitimate children, but he found his pleasure and his companionship elsewhere.

In Rome in Paul's day the matter was still worse... The degeneracy of Rome was tragic...It is not too much to say that the whole atmosphere of the ancient world was adulterous... The marriage bond was on the way to complete breakdown."

Charles Seltman: "A girl was completely under her father's, a wife completely under her husband's, power. She was his chattel... Her life was one of legal incapacity which amounted to enslavement."

**The new society of Jesus was completely counter cultural to this world. He had come to make all things new – including relationships between husband and wife, child and parent, employer and employee.
Thank You, Lord!!**

Do you consider it an honor to yield your rights to the One Who has given you everything?

Follow His example and live.

Submission

As with all the disciplines, you cannot make the discipline itself the central focus – that can become legalistic. We must guard against making the discipline a law.

The act of submission must come from a willing, loving heart. Then the disciple yields to his Lord, bowing in reverence to a worthy and majestic Sovereign.

Submission is a degrading word to some people. But willing submission is the most regal, honorable thing we can do because it is the example set by our Lord and King Himself. To submit to God and follow His way instead of demanding *my* way, is the mark of wisdom. Submission is just another word for trust.

- Do you trust God with the life He has loaned to you?
- How can you practice submission as a daily discipline?

Examine your day today. Was there a situation in which you knew you were doing something *your* way because *God's* way seemed *unreasonable or too costly*?

In contrast to this, the proper spiritually disciplined response would be to guard your heart the next day (really the next moment) so that you yield to God's way revealed through His Word. Practice yielding to Him and it will become a reflection of the yielded life of our Lord – more than a reflection, the very life of Jesus Christ will manifest itself through you.

- “Yield, submit”: *hupotasso* – a military term, to place or arrange under, to place in order, to place under in an orderly fashion

“Submit therefore to God. Resist the devil and he will flee from you.” Jam. 4:7

It is appropriate that *hupotasso* is a military term because this points to the fact that we are in a battle. Without being aware of the danger of ignoring or delaying in carrying out military orders, we are oblivious to the war raging around us. We suffer casualties because we do not *hupotasso* to the Lord.

❖ Follow the example of Christ in submission:

“I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him Who sent Me.” Jn. 5:30

*“Have this attitude in yourselves which was also in Christ Jesus, Who, although He existed in the form of God, did not regard equality with God as a thing to be grasped, but emptied Himself, taking the form of a bondservant, and being made in the likeness of men, being found in appearance as a man, He **humbled** Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him and bestowed on Him the name which is above every name.” Phil 2:5-9*

*“For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, Who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept **entrusting** Himself to Him who judges righteously.” 1 Pet. 2:21-23*

❖ Yield your life to God:

“He who has found his life will lose it, and he who has lost his life for My sake will find it.” Matt. 10:39

“And He summoned the crowd with His disciples, and said to them, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.” Mark 8:34

“But the Lord said to him, ‘Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name’s sake.’” Acts 9:16

❖ **Submit to God's Word:**

“He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him... Jesus answered and said to him, ‘ If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. ’... If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love.”

Jn. 14:21, 23; 15:10

*“You have ordained Your precepts, that we should **keep them diligently**. Oh that my ways may be established **to keep Your statutes!**”* **Ps. 119:4, 5**

❖ **Submit to Godly authority:**

Submission is first of all to the Lord. But as we yield our lives to Him, *our* rights to *our* time is forfeit. The Lord then calls us into service to others. While the spiritual discipline of service will be explored in a later lesson, *the practices of submission and service are prompted by the same obedient heart.*

“For though I am free from all men, I have made myself a slave to all, so that I may win more.”
1 Cor. 9:19

“For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.” **Ga. 5:13**

“Be subject to one another in the fear of Christ.” **Eph. 5:21**

“Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority or to governors as sent by him for the punishment of evildoers and the praise of those who do right.” **1 Pet. 2:13, 14**

❖ **When submission to man is in conflict to God’s word:**

“But Peter and John answered and said to them, ‘Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking about what we have seen and heard.’” **Acts 4:19, 20**

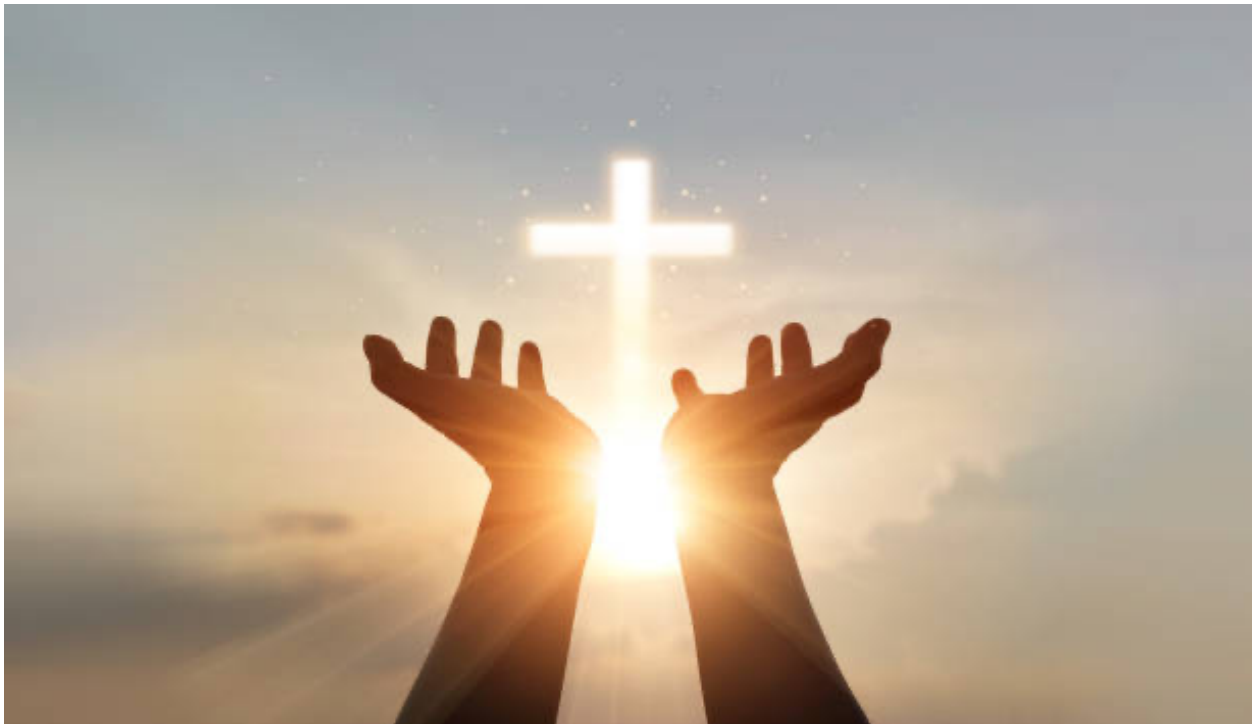
“But Peter and the apostles answered, ‘We must obey God rather than men.’” **Acts 5:29**

In true submission, we are finally free to release our lives back to our Creator. Then we work in unison with Him to live the life for which He has perfectly designed us. We no longer struggle to do things our way because we are submitted to His will and His will alone. This is freedom.

LESSON 10

Joshua 13 - 21/ Ephesians 6: 1-9 Doctrine: Faithfulness of God

“GOD ALWAYS DELIVERS ON HIS PROMISE”



BASIC STUDY

❖ Use the Map on the Twelve Tribes in the Appendix as you work on this lesson. There are maps at the end of the lesson as well.

The word “inheritance” is found over fifty times in these nine chapters.

In the Basic Study this week you are to only read each chapter and write your first impressions. The paragraph summaries will be incorporated into the Digging Deeper for this week only. Text Analysis is to your discretion. Try to at least mark what you see about God.

➤ **Read Doctrine: Faithfulness of God**

“There are two main parts to the book of Joshua: chapters 1-12, which describe the conquest of Canaan, and chapters 13-24, which describe the division of the land.” Boice

**All these lists!!
Can I just skip it????**

We are beginning to come into some lists which detail the claiming of the land. These lists are important because they teach us much about Who the Lord is.

If God has included something in Scripture, you can be sure it has a purpose and a holy benefit in reading and studying it.

These land divisions show us some things about God.

He is faithful.

He is thorough.

He has a plan.

He cares about individual people.

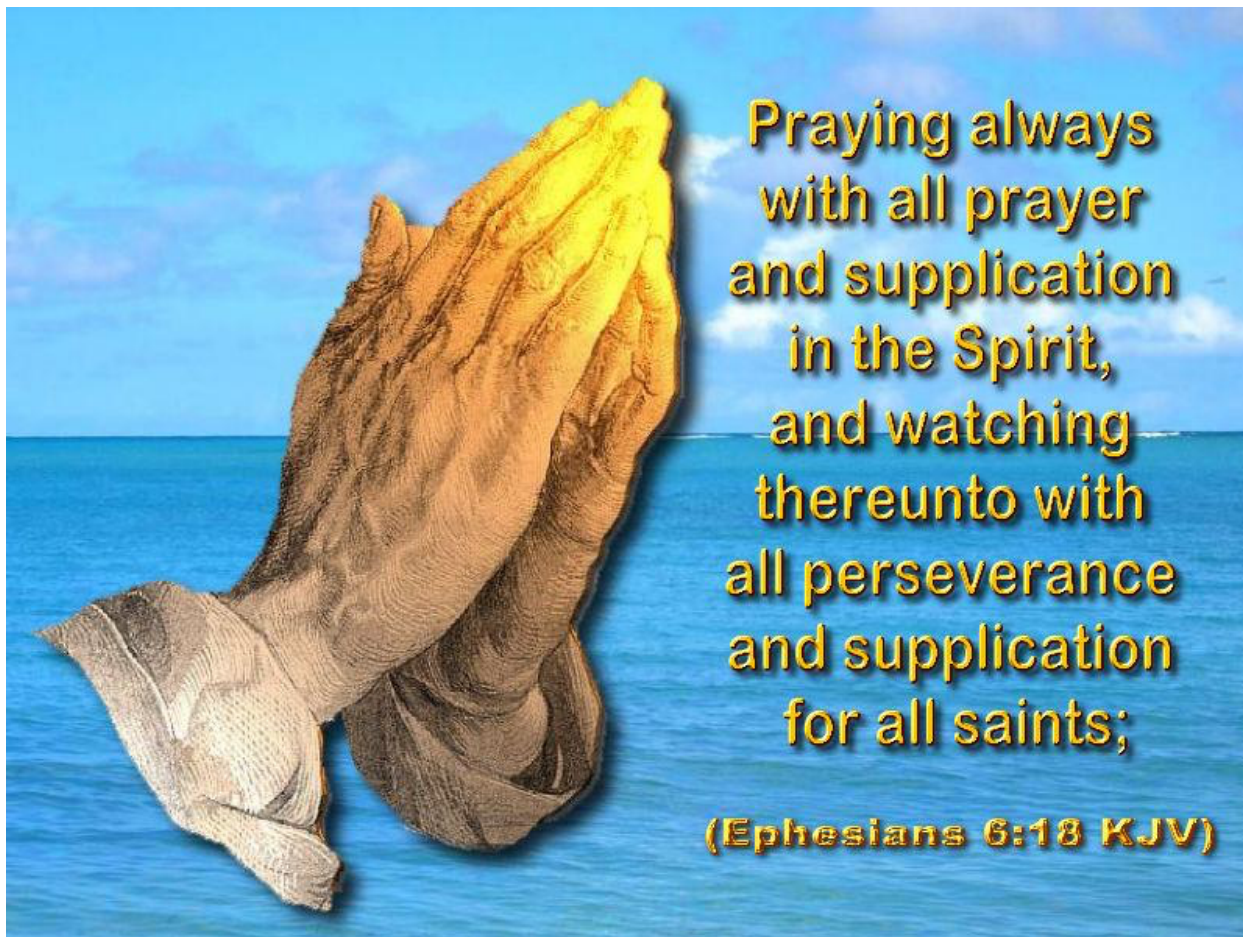
He is exact.

He is fair.

He knows each person by name.

He has a specific place for His people. (It's not by accident that you are where you are!)

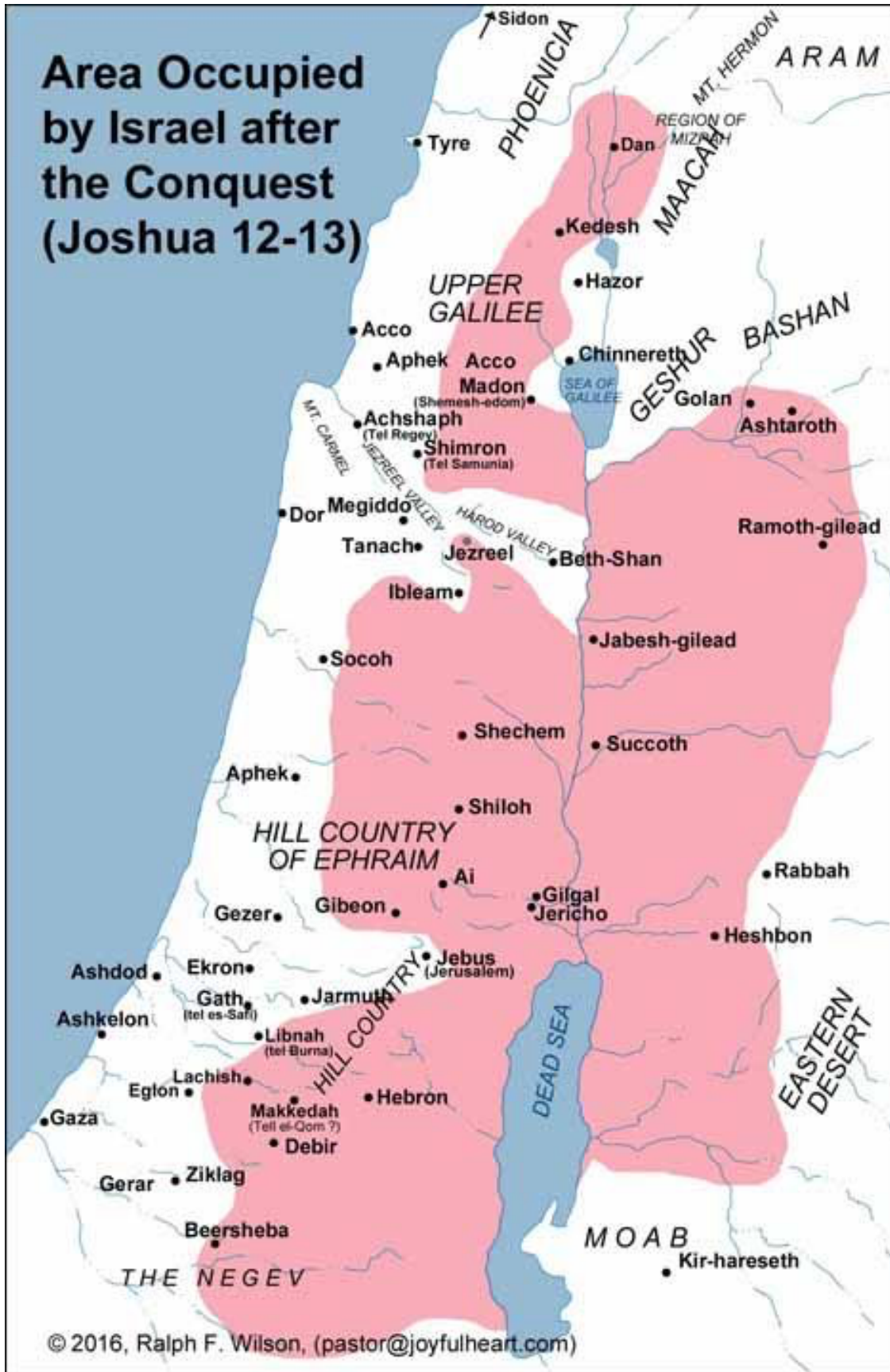
Can you continue the list of what you learn about the nature of God as you read these chapters?



Praying always
with all prayer
and supplication
in the Spirit,
and watching
thereunto with
all perseverance
and supplication
for all saints;

(Ephesians 6:18 KJV)

Area Occupied by Israel after the Conquest (Joshua 12-13)



Read Josh. 13

➤ **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Joshua 13.**

➤ **Paragraph Summaries**

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**
- **What you learn about God's people**
- **What you learn about God's inheritance to His people**

As you record your insights make sure these three points are addressed.

- **Josh. 13:1-7**
- **Josh. 13: 8-14**
- **Josh. 13: 15-23**
- **Josh. 13:24-28**

- **Josh. 13: 29-31**

- **Josh. 13: 32-33**

Josh. 14

- **Read the chapter and record your first impressions.**

- **Do a modified Text Analysis of Joshua 14.**

- **Paragraph Summaries**

- **Josh. 14:1-5**

- **Josh. 14: 6-12**

- **Josh. 14: 13-15**

Read Josh. 15

- **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Joshua 15.**

➤ **Paragraph Summaries**

- **Josh. 15:1-12**

- **Josh. 15: 13-19**

- **Josh. 15: 20**

- **Josh. 15: 21-32**

- **Josh. 15: 33-36**

- **Josh. 15: 37-41**

- **Josh. 15: 42-44**

- **Josh. 15: 45-46**

- **Josh. 15: 47**
- **Josh. 15: 48-51**
- **Josh. 15: 52-54**
- **Josh. 15: 55-57**
- **Josh. 15: 58-59**
- **Josh. 15: 60**
- **Josh. 15: 61-62**
- **Josh. 15: 63**

Read Josh. 16

- **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Joshua 16.**

➤ **Paragraph Summaries**

- **Josh. 16:1-3**

- **Josh. 16: 4-10**

Josh. 17

➤ **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Joshua 17.**

➤ **Paragraph Summaries**

- **Josh. 17: 1-2**

- **Josh. 17:3-6**

- **Josh. 17: 7-13**

- **Josh. 17: 14-18**

Josh. 18

- **Read the chapter and record your first impressions.**

- **Do a modified Text Analysis of Joshua 18.**

- **Paragraph Summaries**

- **Josh. 18: 1**

- **Josh. 18:2-7**

- **Josh. 18: 8-10**

- **Josh. 18: 11-20**

- **Josh. 18: 21-28**

Josh. 19

➤ **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Joshua 19.**

➤ **Paragraph Summaries**

• **Josh. 19: 1-9**

• **Josh. 19:10-16**

• **Josh. 19: 17-23**

• **Josh. 19: 24-31**

• **Josh. 19: 32-39**

• **Josh. 19:40-48**

• **Josh. 19: 49-50**

- **Josh. 19: 51**

Josh. 20

- **Read the chapter and record your first impressions.**

- **Do a modified Text Analysis of Joshua 20.**

- **Paragraph Summaries**

- **Josh. 20: 1-6**

- **Josh. 20:7-9**

Josh. 21

- **Read the chapter and record your first impressions.**

- **Do a modified Text Analysis of Joshua 21.**

- **Paragraph Summaries**

- **Josh. 21: 1-4**

- **Josh. 21:5**

- **Josh. 21: 6**

- **Josh. 21:7**

- **Josh. 21: 8**

- **Josh. 21: 9-12**

- **Josh. 21: 13-19**

- **Josh. 21: 20-26**

- **Josh. 21: 27-33**

- **Josh. 21: 34-40**

- **Josh. 21:41-42**

- **Josh. 21: 43-45**

Every one of these chapters has the Faithfulness of God stamped upon them.

➤ **Read the Doctrine on the Faithfulness of God.**

➤ **Ephesians 6: 1-9**

Read this passage and record your first impressions.

Summarize each paragraph.

- **Eph. 6: 1-3**

- **Eph. 6: 4**

- **Eph. 6: 5-8**

- **Eph. 6: 9**

➤ **Go to the Application Questions if you are not doing Digging Deeper.**

➤ **Digging Deeper**

❖ **The process of distributing the land involves two rounds, Round 1 takes place in Gilgal (14:6-17:19).**

Round 2 takes place later in Shiloh (18: 1-19: 51).

The land was divided with deliberation. God was acting Commander throughout the process. Militarily God was placing the strongest tribes in areas of frontier edges: north, south and east with the Mediterranean being the western border.

**The Jews did not win or buy their inheritance; it was given by God.
Leviticus 25: 23**

**When this chapter (13) begins, there is still land remaining to be taken.
Does this contradict Josh. 11: 23?**

“What 11: 23 probably means is that Canaan’s power bases no longer exist. All major military centers have fallen.” Old Testament Survey House and Mitchell

- **Josh. 13**

**Before you start, read Ps. 47: 4.
Is this still true today?**

Some see this section of Joshua as almost a title deed.

Keep in mind how important deeds are and perhaps you will pick up some insight into why the Lord has preserved this portion of Scripture.

Write any notes here.

Does the use of lots seem arbitrary to you?

**Look at:
Num. 26: 54-56**

Prov. 16: 33

“The use of lots placed everything in the hands of God and freed Joshua and the elders from any possible charge of favoritism.” Expositor’s

- **Josh. 14**

Caleb’s allotment

Look at:

Deut. 1:34-36 (Josh. 14: 6-9)

Num. 14: 24, 30

“According to Gen. 15: 19 the Kenizzites were a tribe of Canaan in Abraham’s day. Caleb’s family then was originally outside the covenant and commonwealth of Israel as were Heber the Kenite (Judg. 4: 17), Ruth the Moabitess (Ruth 1: 1-5), Uriah the Hittite (2 Samuel 11: 3, 6, 24), and others.”

Bible Knowledge Commentary

To contrast Caleb with the other spies:

“They magnified the problems and thereby minimized God.”

The majority measured the giants against themselves; Caleb and Joshua measured the giants against the Almighty!

The spies saw great giants and a little God; Caleb and Joshua saw a great God and little giants.

How do you see your God?

- **Josh. 14: 6**

Where does this gathering take place?

“Caleb and Joshua are living examples of God’s faithfulness in fulfilling His promises made more than forty years earlier.” Expositor’s

- **Josh. 14: 12-14**

When Caleb chose the land he desired to conquer, it was a difficult and heavily fortified land. Yet this seasoned veteran knew if God was with him, he could accomplish all the Lord promised.

Very important for us to see:

What was Caleb’s secret?

- **Josh. 14: 15**

Hebron was a city (one of many) which had to be captured more than once.

➤ **Even though this is a short chapter, list all you see about being wholehearted.**

Pick one trait and apply it to your heart and watch your faith in an unshakeable God grow by leaps and bounds!

“Caleb’s example of faith was more valuable to his family than the property he claimed for them.” Wiersbe

- **Josh. 15**

“Judah was the first to receive an inheritance and as the largest tribe her portion exceeded that of any of the others.” Bible Knowledge Commentary

Here the land is divided into four basic groups:

v. 21-32 towns in the far south

v. 33-47 towns of the lowlands in the Judean foothills heading to the coast

v. 48-60 mountains east of Judah’s allocation

v. 61-62 those in the wilderness

- **Josh. 15: 63**

When are the Jebusites finally driven out?

2 Sam. 5: 6-7

“So until David’s success, this brief note is a sharp reminder that just because God has promised something, it does not mean we live in the reality of that promise unless we have the faith to do so.” Bible Speaks Today

- **Josh. 16**

What do you find out in v. 10 about the tribe of Ephraim?

Judg. 1: 29

1 Kings 9: 16

Deut. 20: 16-18

“The sons of Joseph became the dominant tribes in the northern kingdom during the divided monarchy, so much so that the name Ephraim became one of the names for that kingdom (Is. 7: 2).” Expositor’s

- **Josh. 17**

This incident is helpful for us to see the importance the Jewish culture placed on women despite the surrounding culture’s lack of concern for the rights of women.

How do you see that in v. 3-6?

Gain some insight by reading:

Num. 27: 1-11

Num. 36: 1-12

These women “provide an important point of balance, because many believers today continue to make the mistake of thinking that God’s promises are only for those who live an exemplary life in some way. The simple reality seen in these women, though, is that it is merely a matter of knowing God’s promises and being willing to ask for them in Christ Jesus, in Whom they all find their fulfilment.” Bible Speaks Today

- **Josh. 18**

Where have the people been? (Josh. 14: 6)

Shiloh began to be a central place for the people. This became the location for the tabernacle. It would be a reminder that the key to the people’s success was their connection and obedience to the Lord.

“The transfer of the ark from Gilgal to Shiloh was symbolic of the completion of the Conquest because Gilgal was only on the edge of the Promised Land but

Shiloh was in the center. Shiloh became the center of national life, and it was here that the final allotments of land were made.” Expositor’s

- What do you notice in **Josh. 18: 2?**

The warriors halt their invasion. What do they do instead of fighting and claiming the land?

“For reasons undisclosed, the first round of land distribution apparently comes to a halt after Judah and the Joseph tribes receive their inheritance.”

Baker’s Bible Commentary

Faith in God or Faith in Faith Itself

Sometimes God’s people can have faith in faith itself and not in the God Who gives us faith. For instance, if the people felt the land was theirs and just claimed it for that reason, they would be violating the real reason for faith. We have faith in God and in Him alone – not in what has been promised but in the Promise Giver Himself.

Be careful of faith in faith itself.

- **Josh. 18: 11-28**

Relate this passage to what Moses said in Deut. 33: 12

“Christian readers today do not have an inheritance in any land, but we do have an inheritance that is ‘imperishable, undefiled, and unfading.’” Bible Speaks Today

- **Josh. 19: 51**

How did Joshua finish dividing the land?

Was that fair? Why?

- **Josh. 19**

Write here what you learn about Jacob's prophecy given to Simeon from Gen. 49:7.

- **Josh. 19: 9**

“All the towns assigned to Simeon were located within the borders of Judah with the consequence that Simeon was soon assimilated by Judah.” Expositor's

“Simeon has been scattered throughout Israel and will struggle henceforward to have a clear tribal identity.” Bible Speaks Today

- **Josh. 19: 24-31**

Which tribes are given inheritance here?

Asher's territory was predominantly on the slopes of the western mountains of Galilee.

Asher can be seen in **Luke 2: 36-38**. What do you see there?

- **Josh. 19: 32-39**

Compare to: Matt. 4: 13-17

- **Josh. 19: 49- 51**

The dividing of the land was done “before the Lord.” This was a spiritual procedure.

Who is the last one to receive an inheritance?

Joshua was a warrior, general, administrator and builder.

Timnath-serah is the city Joshua takes and builds. This portion of Scripture is the only place this city is mentioned.

The description of the inheritance designated for Caleb and Joshua was the framework for the other tribes. Caleb and Joshua were faithful, virtuous men and the allotment of land to them symbolizes the spiritual truth that the gift of land to Israel is based on faith.

“Together, Joshua and Caleb stand as a reminder of what Yahweh’s servants can achieve, reminding all who read this text that it is trusting faith in Yahweh’s promises that matters. Joshua and Eleazar had allotted all these portions before Yahweh, and just as Caleb and Joshua received their inheritance, so all since then might receive theirs.” Bible Speaks Today

The next two chapters are crucial because they continue to demonstrate the importance of taking God at His word. The stipulations here had been set down in the earlier revelation of God to His people. The Pentateuch tells us what God expects and then the history bears it out as God is faithful to His character. Know God – read His Word – and then watch Him act! This is faithful living!

❖ Cities of Refuge

- **Josh. 20**

These cities provided a place to run if one unintentionally killed another. These cities declare the value of human life because we are made in the image of God and each person has immense value.

Ex. 21: 12-13

Num. 35: 6-34

Deut. 19: 1-14

Names of the cities

- **Josh. 20: 7-8**

“Kedesh” = righteousness

“Shechem” = shoulder

“Hebron” = fellowship

“Bezer” = fortress or strong

“Ramoth” = heights

Hebrew scholars do not agree on what Golan means.

Roads and bridges were repaired to these cities each year, road signs were set up at every crossroads indicating the Refuge Cities’ location.

According to **Josh. 20: 9**, were only Israelites offered this protection?
What does that show you?

**There is much in the concept of these refuge cities.
They are based in the mind of God in regard to His law for mankind.**

There is natural law.

a body of unchanging moral principles regarded as a basis for all human conduct.

Natural law is derived from the concept that the entire universe is governed by cosmic **laws** on which human conduct should be based, and which can be deduced through reasoning and the moral sense of what is right or wrong.

There is positive law.

These are statutes which have been laid down by a legislature, court, or other human institution and can take whatever form the authors want.

There is universal law.

In law and ethics, universal law or universal principle refers as concepts of legal legitimacy actions, whereby those principles and rules for governing human beings' conduct which are most universal in their acceptability, their applicability, translation, and philosophical basis, are therefore considered to be most legitimate.

When God lays down His law for mankind, His character and love are always behind the establishment of that law.

When God put into effect the cities of refuge and the regulations governing them, this was no exercise in tyranny. God was caring for His creation.

“It is really beautiful that the cities were available not only for the children of Israel, but also for both the non-Israelites who were living permanently in the land and those who were merely passing through. This was entirely new to the heathen world. Here was real justice – a universal civil code that pertained equally to the citizen and the stranger. **This justice was not rooted in the notion of a superior people, but in the character of God; therefore, it pertained to all men.”**

Francis Schaeffer has much to say about western law in contradistinction to the mind and heart of God.

“Unlike modern man, the people of the Old Testament and of Christian communities after the Reformation did not view civil law as basically sociological. To them it was not founded primarily on a social contract. Civil law was related to society, but not only to society. It was ultimately related to the existence and character of God. This is important. Law which comes from God can provide something fixed. Today’s sociological law is relativistic.”

Joshua and the Flow of Biblical History

❖ God apparently desired to impress on Israel the sanctity of human life.

“God is our refuge and strength.” Ps. 46: 1

“There is now no condemnation for those who are in Christ Jesus.” Rom. 8: 1

“We who have taken refuge would have strong encouragement to take hold of the hope set before us. This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil.” Heb. 6: 18, 19

“The cities of refuge, then, seem to typify Christ to whom sinners, pursued by the avenging Law which decrees judgment and death may flee for refuge.”

Bible Knowledge Commentary

❖ The Levitical Cities

- Josh. 21 What’s So Great About the Levites?

Read Num. 25: 1-18

Ex. 32: 25-29

Eli was a Levite.

Ezra was a Levite.

John the Baptist was a Levite.

Num. 35: 1-8

What do you learn here?

There are 48 Levitical cities. Each of the tribes contributed cities for the Levites. Map in the Appendix.

How many Levites were there?

Num. 26: 62 (this is before they entered the land.)

Since most people did not own copies of the Scriptures, they were dependent on the Levites to teach them and explain the Law to them.

Thus the need to disperse these scholars throughout the land.

“The solemn responsibility and high privilege of the Levites was to instruct Israel in the Law of the Word, to maintain the knowledge of His Word among His people... No one in Israel lived more than 10 miles from one of the 48 Levite towns. Thus every Israelite had nearby a man well-versed in the Law of Moses who could give advice and counsel on the many problems of religious, family

and political life. And it was essential that Israel obey the Word of God in all areas of life because without this their prosperity would cease and their privileges would be forfeited.” Bible Knowledge Commentary

“The three major clans that descended from Levi’s three sons, Gershon, Kohath and Merari (Gen. 46: 11; Num. 3: 17-20; 26: 57; 1 Chron. 6: 1, 16-19) each receive an allotment.” Baker’s

The Kohathites were the largest clan. They were responsible for the transportation of the tabernacle and the items involved with the sacrifice, such as the altar.

The Gershonites were responsible for the tabernacle’s coverings and curtains. The Merarites were responsible for the tabernacle’s frames and pegs.

The Levites are interesting. At first, the prophecy of Jacob, Gen. 49: 5-7, seems to be a curse (they will be dispersed in Israel). Just as it was for Simeon. Yet Levi’s scattering throughout Israel ends up being a blessing to the people and to Levi.

The difference is that Levi recovered from their headstrong ways while Simeon apparently did not.

- **Josh. 21: 18**

Anathoth was the hometown of Jeremiah and he was a priest as well. Jer. 1: 1

- **Josh. 21: 41-43**

Here we see the focus on the faithfulness of God.

Where do you see that?

“The Lord gave Israel” emphasizes the sovereignty of God in all of the giving of the land.

When we are obedient, the Lord gives us rest – His rest.

But if we disbelieve or are disobedient, we forfeit our rest.

Hebrews 4

The chapter closes with a doxology of God’s faithfulness.

“We see both God’s absolute fidelity to His promises in allotting the cities, and the need for God’s people to claim those promises...Taking God at His word, then as now, leads to doxology, while also challenging us to ask whether the promises have indeed become reality in our own experience.”

Bible Speaks Today

Accepting the dividing up of the land took extreme willingness to follow command. Last week we looked at submission. Now this becomes reality and not just a theoretical argument or topic of discussion.

Will these soldiers and warriors obey their leader Joshua, and even more, obey the Lord’s decision? Or will they do things their own way?

What can we learn about how they respond to the dividing up of the land?
As you write your insights here, make sure you note where in the scripture you gain your understanding.

- Ephesians 6
- Ephesians 6: 1-9 can give us some help in the area of chain of command.
- Read Eph. 6: 1-3 teaches us in regard to _____ .

Look at the Ten Commandments as recorded in Ex. 20: 1-17.

See what you learn from:

Ex. 20: 12

The Jews consider the two tablets to be equal.

The first five laws relate to God.

The last five relate to relationships with one another.

How does the Jewish view of the commandments relate to this passage in Ephesians?

“It is He Who as Creator first established order in family and society, and in the new society which He is now building He does not overthrow it. There is an essential continuity between the old order and the new, between the original creation and the new creation in Christ.” John R.W. Stott

- **Eph. 6: 4 helps us understand a certain point of view.** Whose point of view is the focus here?

What do you learn about leadership?

What are the two people groups here?

What do you learn about willingness to put aside your own agenda and follow another’s way?

❖ **Read article on *patria potesta* at end of lesson.**

- **Eph. 6: 5**
Read Col. 4: 1

Philemon

**Now while Christians should never condone slavery, we can learn what the Lord has to teach us as “slaves of righteousness” because we follow Jesus.
Rom. 6**

The more you know about the cultural environment in which Paul lived and wrote to believers, the better you can interpret what the Lord is saying to you today.

There were approximately 60,000,000 slaves in the Roman kingdom at this time, perhaps more. In some cities, the slaves outnumbered the masters. This was a reality in which Paul lived. Jesus had come to change hearts and in changing hearts, cultures would be impacted. But Jesus *did not* come to change policy within governments as His first line of occupation. He came to save souls and transform hearts.

“God’s new society is the Father’s household or family, all of whose members are related to one another in Christ as brothers and sisters.”

Bible Speaks Today

***PATRIA POTESTA AND THE ROMAN CEREMONY OF ADOPTION**

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with *him*, that we may be also glorified together. **Rm.8:15-17.**

In this passage Paul is using one of the great metaphors in which he describes the new relationship of the believer to God. He speaks of the Christian being adopted into the Family of God.

Roman adoption was always rendered more serious and more difficult by the Roman *patria potestas*. The *patria potestas* was the father’s power over his family; that power was absolute; it was actually the power of absolute disposal and control, and in the early days it was actually the power of life and death. In regard to his father a Roman son never came of

age. No matter how old he was, he was still under the *patria potestas*, in the absolute possession, and under the absolute control, of his father. Obviously this made adoption into another family very difficult and a very serious step.

In adoption a person had to pass from one *patria potestas* to another. He had to pass out of the possession and control of one father into the equally absolute control and possession of another. There were two steps. The first was known as *mancipatio*, and it was carried out by a symbolic sale, in which copper and scales were symbolically used. Three times the symbolism of sale was carried out. Twice the father symbolically sold his son, and twice he bought him back; and the third time he did not buy him back and thus the *patria potestas* was held to be broken.

After the sale there followed a ceremony called *vindicatio*. The adopting father went to the praetor, one of the Roman magistrates, and presented a legal case for the transference of the person to be adopted into his *patria potestas*. When all this was completed the adoption was complete. Clearly this was a serious and impressive step.

But it is the consequences of adoption which are most significant for the picture that is in Paul's mind. There were four main consequences. (1) The adopted person lost all rights to his old family and gained all the rights of a fully legitimate son in his new family. In the most literal sense, and in the most legally binding way, he got a new father. (2) It followed that he became heir to his new father's estate. Even if other sons were afterwards born, who were real blood relations, it did not affect his rights. He was inalienably co-heir with them. (3) In law, the old life of the adopted person was completely wiped out. For instance, legally all debts were cancelled; they were wiped out as though they had never been. The adopted person was regarded as a new person entering into a new life with which the past had nothing to do. (4) In the eyes of the law the adopted person was literally and absolutely the son of the new father.

Roman history provides an outstanding case of how literally and completely this was held to be true. The Emperor Claudius adopted Nero, in order that Nero might succeed him on the throne. They were not in any sense blood relations. Claudius already had a daughter, Octavia. To cement the alliance Nero wished to marry Octavia. Now, Nero and Octavia were in no sense connected; they were in no sense blood relations; yet, in the eyes of the law, they were brother and sister; and before they could marry the Roman Senate had to pass special legislation to enable Nero to marry a girl who was legally his own sister. Nothing shows better how complete adoption in Rome was.

This is what Paul is thinking of. He uses still another picture of Roman adoption. He says that God's Spirit witnesses with our spirit that we really are children of God. The adoption ceremony was carried out in the presence of seven witnesses. Now, supposing the adopting father died, and then suppose there was some dispute about the right of the adopted son to inherit, one or more of the original seven witnesses stepped forward and swore that the adoption was genuine and true. Thus the right of the adopted person was guaranteed and he entered into his inheritance. So, Paul is saying, it is the Holy Spirit Himself who is the witness to our adoption into the family of God.

We see then that every step of Roman adoption was meaningful in the mind of Paul when he transferred the picture of our adoption into the Family of God. Once we were in the absolute possession of sin, in absolute control of our own human nature; but God, in His mercy, has brought us into absolute possession of Himself. The old life has no more right over us; we begin again a new life; a life with God. We become heirs of all the riches of God. If that is so, we become joint-heirs with Jesus Christ, God's own Son. That which Christ inherited, and inherits, we also inherit. If Christ had to suffer we also inherit that suffering, but if Christ was raised to life and glory we also inherit that life and glory.

It was Paul's picture that when a person became a Christian they entered into the Family of God. He did nothing to earn it; he did nothing to deserve it; God, the Great Father, in His amazing love and mercy, has taken the lost, helpless, poverty stricken, debt-laden sinner and adopted him into his own Family, so that the debts are cancelled and that unearned love and glory inherited! The price of adoption? The blood of Christ!

https://www.pilgrimtours.com/church_history/italy/devotionals_history/Adoption.htm

❖ **For those who disparage the Christian God for being violent, remember He gave the Amorites over 400 years to repent.**

Gen. 15: 16

He offered life to Rahab.

He offers life and blessing to any who will take up His righteousness which is freely offered at no cost. Is. 55: 1-5

But don't forget, Jesus is coming again in a space-time moment future to us. "Just as Joshua stood in judgment against the Amorites when their iniquity was full, Jesus will come in flaming judgment on the world when the iniquity of the era of the Gentiles is full. What is His name? 'King of kings and Lord of lords.'"

Rev. 19: 16

Francis Schaeffer

2 Tim. 2: 11-13

5. Joshua/Ephesians – Taking up Your Inheritance

Tribe
Clan
Households
Families

Josh. 15: 1-12

In dividing the land, God made clear that He would deal with His people, not merely on the macro-level, but more specifically on the family level. His interest was not only ensuring that Israel as a whole receive the land, but His concern was that each person have an inheritance and possess that inheritance within a family-oriented context.

God's interest is not only the Church as a whole, but the Church as a family.

We, the body of Christ, are His family. We are individually His and His great love proves the depths to which He will go for each one of us.

He also desires for us to live with one another as Family – not some huge tribal mentality prompting our love for one another. Tribes can barely know one another, but we are family and we know one another intimately. Our regard for one another is that we know each other with intention and specificity.

How can you fulfill God's plan for family living within your inheritance even today?

6. In light of **Joshua 20**, how is the Lord your refuge?

7. In light of **Joshua 21**, how has the Lord provided for you to KNOW His Word and His Ways?

Thank Him for providing both for your protection and your provision in ways you could never have cared for yourself.

8. In what ways are you living your life in Christ as a new creature, totally transformed?

How are you NOT living as a new humanity, a new creature for His glory and His kingdom? (DO NOT SKIP THIS QUESTION – IT IS LIFE AND DEATH FOR THE CHRISTIAN)

**9. Read Matt. 5: 14
How are you the light of the world today?**

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**

One way of consolidating these chapters in Joshua is to see how the Lord is presented in each chapter.

Below is one possible way of seeing the Names of God.

Names of God Found in Joshua

- **Joshua 13**

Incomplete Obedience = Disobedience

El Elyon – Most High God

We owe Him our complete Obedience.

- **Joshua 14**

He gave rest to the land.

The Lord is our Rest.

Ps. 4: 8; 62: 5-8

Ex. 33: 14

Heb. 3: 11, 18; 4: 1, 3, 4, 5, 8, 10, 11

- **Joshua 15**

El Gibhor – The Mighty God

What an inheritance Judah has!

Only a great God could do this!

Gen. 49: 8-12

- **Joshua 16**

The God of Blessings

Jacob had promised that the Lord would greatly bless the sons of Joseph.

Gen. 49: 22-26

Ps. 145: 9

Ezek. 34: 26

Eph. 1: 3

- **Joshua 17**

Approachable God Joshua 17: 3-6

Jehovah-shammah The God Who is There

We can come to Him; He is there.

Joshua 18

Jehovah-sabaoth Lord of hosts. Warrior God. God the Conqueror

1 Sam. 1: 3; Amos 4: 13; Is. 6: 3; Josh. 5: 13-15; Ps. 46: 7; Mal. 1: 10-14

This name is used 60 times in Isaiah the prophet, Jeremiah 77 times and Zechariah 53 times. The prophets knew their Lord of Hosts, their Warrior God!

Joshua 19

God the Protector. Sela = Rock Ps. 18: 2

Mahseh = refuge, shelter Ps. 46: 1

Oz = strength Ps. 46: 1

Ps. 83

Joshua 20

God, My Hiding Place sitrah = hiding place, refuge, secret place

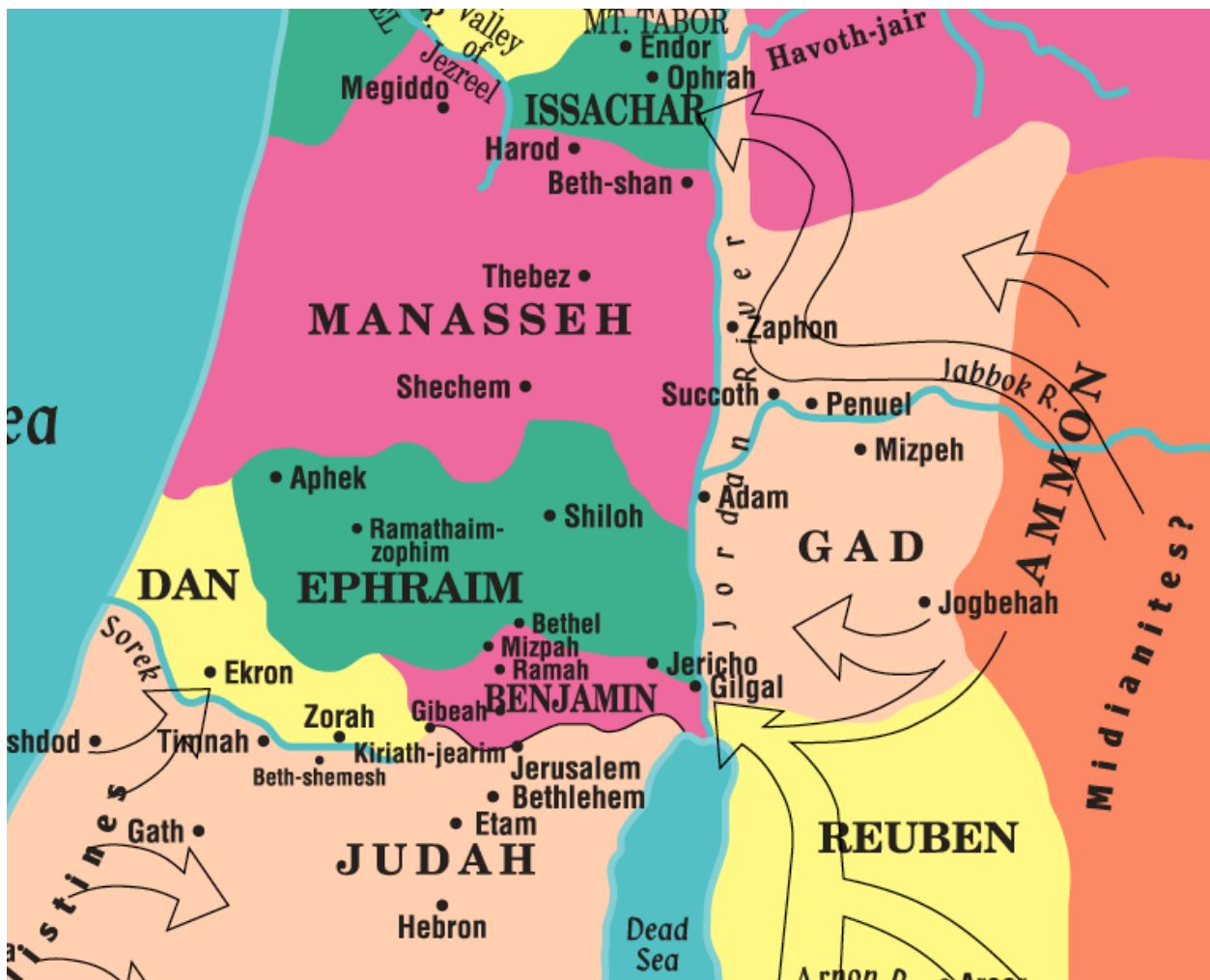
Ps. 32: 7; 17: 8; 61: 3; 64: 2; 119: 114; 143: 9

Joshua 21

God My Teacher yarah – to hurl, throw, shoot (arrow), point a finger, to teach
God is our Teacher of Truth

Ps. 32: 8; 25: 12; 71: 17 Ps. 94: 10; Is. 2: 3; 28: 26; 54: 13; Jer. 32: 33; Micah 4: 2

Shiloh Map



<https://bleon1.files.wordpress.com/2011/09/09-judges.png>



https://wwwFOUNDATIONSforfreedom.net/References/OT/Historical/Joshua/Joshua13-24/Joshua21.8-42_Special%20Service.html

LESSON 11

Josh. 22/ Eph. 6: 10-17

Doctrine: Doctrine of Discipleship

“HOLDING ON TO YOUR INHERITANCE” Through Spiritual Warfare



Basic Study

“Our battle is not against human beings. It is against spiritual powers. We are wasting our time fighting people when we ought to be fighting the devil who seeks to control people and make them oppose the work of God... A spiritual battle is going on in this world, and in the sphere of ‘the heavnlies,’ and you and I are a part of this battle. Knowing this makes ‘walking in victory’ a vitally important thing to us – and to God.”

W. Wiersbe

Read Josh. 22

➤ **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Joshua 22.**

➤ **Paragraph Summaries**

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**
- **What you learn about God's people**
- **What you learn about God's inheritance to His people**

As you record your insights make sure these three points are addressed.

- **Josh. 22:1-6**
- **Josh. 22: 7-9**
- **Josh. 22: 10-12**
- **Josh. 22:13-20**

- **Josh. 22: 21-25**

- **Josh. 22: 26-29**

- **Josh. 22: 30-31**

- **Josh. 22: 32-34**

➤ **Read Eph. 6: 10-17 and write your first impressions here.**

➤ **Do a modified Text Analysis of Eph. 6:10-17.**

Summarize this paragraph as it relates to the book of Ephesians.

- **Eph. 6: 10-17**

“True, it is in these same heavenly places, in that same unseen world that the principalities and powers are working (v. 12). But they were defeated at the cross and are now under Christ’s feet and ours. So the invisible world in which they attack us and we defend ourselves is the very world in which Christ reigns over them and we reign with Him.” John Stott

➤ **Doctrine: Discipleship**

We have come to the place in our study of Inheritance where we see the long term need for consistent application of the truths we have learned. Growing in faith/maturity is the only assured life of inheritance.

➤ **Go to the Application Questions if you are not doing Digging Deeper.**

➤ **Digging Deeper**

• **Josh. 22:1-6**

Background information:

Deut. 3: 12-20

Num. 32: 1-19

Josh. 1: 12-18

Was separating from the other Israelites a good idea?

Some feel this was an example of walking by sight and not by faith. Much like Lot, these tribes liked what they saw and settled for this land.

“By making this decision, the people of Reuben, Gad and Manasseh divided the nation and separated themselves from the blessings of the land of Canaan...The two and a half tribes portray believers who have experienced the blessings and

battles of Canaan – their inheritance in Christ – but prefer to live on the border, outside God’s appointed place of blessing.” Wiersbe

Do you agree with this statement? Why?

What does it mean in v. 5 “to hold fast to the Lord?”

List here the parting instructions Joshua gave to the departing tribes. There are six.

- **Josh. 22: 7-9**

- **Josh. 22: 10-12**

This is the eighth memorial built in Canaan. Josh. 4:9, 20-24; 7: 26; 8: 29-32 (three memorials) 10: 27

- **Josh. 22:13-20**

As you read these verses, remember these men had just spent seven years fighting side by side to gain the inheritance for their brothers.

What is the problem?

Deut. 12 (whole chapter) but especially v. 5, 8-14

Lev. 17: 8-9

“Surrounded by heathen nations and separated from their brothers and sisters across the river, these tribes quickly fell into idolatry and were eventually taken by Assyria.”

1 Chron. 5: 23-26

Were the sons of Israel right to be alarmed?

How did they handle this crisis?

What did they do right in regard to confronting a supposed error?

Were the sons of Israel being proud or maintaining a purity of worship before the Lord?

What can we learn from this interchange that would help us when we have conflicts with other believers?

“Tragedy was averted by the willingness of both sides to dialogue.” Expositor’s

Yet also very important is the fact that the sons of Israel did not compromise on the purity of the faith that the Mighty One of Israel had established.

“The holiness of the God Who exists demands that there be no compromise in the area of truth.” Schaeffer

- **V. 17**

What is the iniquity of Peor reference?

Num. 25: 1-9

Look at how earnestly the sons of Israel attempted to find a solution to what they perceived as faulty worship and rebellion against God.

- V. 19 shows that they were willing to give up part of their own inheritance, offering it to the two and one-half tribes, if they could not hold fast to the Lord on the other side of the Jordan.

“Their willingness to share the land reveals a beautifully generous spirit and is proof of the sincerity of their concern for orthodox worship.” Expositor’s

- Living in unity, living in holiness costs.

V. 28-29

“Apparently the design of an altar indicated what deity was worshiped at that altar.” Expositor’s

- Josh. 22: 21-25

The altar by the Jordan was not to be a functional altar but a reminder of the true altar at Shiloh.

What is sad is that in time, the land was taken from these tribes by surrounding enemies and the few survivors were assimilated into the remaining people of Israel.

- Josh. 22: 26-29

“Thus an altar that was intended by one group to be a witness to faithfulness and unity was seen by the others as a sign of faithlessness and disunity. Perfectly appropriate and well-intentioned acts can easily be misunderstood, with the unity of God’s people thereby put at risk...”

Understanding the unity of the people of God thus requires an effort on the part of all concerned because this unity is so easily damaged and imagined transgressions can be established in the popular tradition and so entrenched.”

Bible Speaks Today

- Josh. 22: 30-31

- **Josh. 22: 32-34**

Ps. 85: 10

“Lovingkindness and truth have met together; righteousness and peace have kissed each other.”

How does this verse describe what takes place in this chapter?

“Whenever church leaders ask us to choose between the holiness of God and the love of God, we must refuse. When the love of God becomes compromised, it is not the love of God. When the holiness of God becomes hardness and a lack of beauty, it is not the holiness of God... practice the holiness of God and the love of God with no compromise to either.” Schaeffer

“Though a single organizational structure may not be possible or even desirable for the church, the memory of a single cross is the symbol of unity that will ultimately destroy all divisiveness.” Expositor’s

Spiritual Warfare

➤ **Eph. 6: 10-17**

“The fact that Paul uses the word ‘wrestle’ indicates that we are involved in a hand-to-hand battle and are not mere spectators at a game.” Wiersbe

There are entire studies written on spiritual warfare, so we will hit only the highlights as it relates to inheritance.

Ephesians 6 relates to this chapter in Joshua as we see the physical warfare ended in the Promised Land and now the warfare will change. The follower of the Lord will ever be vigilant against the differing types of warfare.

- What instructions are you given in v. 10?
- What is repeated in v. 11, 13, 14?

What does it mean to you “to stand” as a follower of Christ?

What is the opposite of “standing?”

“This fourfold emphasis on the need to ‘stand’ shows that the apostle’s concern is for Christian stability. Wobbly Christians who have no firm foothold in Christ are an easy prey for the devil.” John Stott

“Put on the full armor of God”

***Panoplia* = the full armor of a heavy-armed soldier**

The key point here is that this equipment is ‘forged and furnished’ by God Himself.

What are the parts of battle equipment you are instructed to put on?

Why do you think Paul would write a letter about your inheritance in chapter one and then close with the need to be ready for spiritual battle?

Now that you have prepared yourself with an overview of this passage, let’s look at some particulars that will help you with your inheritance.

“Clearly the victories of the Christian life are to be achieved by a relentless and lifelong struggle against evil.” Boice

There is an invisible spiritual struggle going on between evil and God’s people. Fortunately for us, the Lord has given us victory if we will be obedient to His call each day.

For the Christian to win the battles in these struggles, he must know how to use the armor that the Lord has made available to him.

- How does Paul begin in vv. 10-11?

He tells us to be strong, to put on the armor. He is giving us the overall command in the battle.

Now he will give us the particulars of the battle plan.

- But first, he tells us something in v. 12.
What does he tell us?

Some verses to help us with this passage:

1 Cor. 9: 25

Matt. 16: 17

Eph. 2: 2; 1: 20-21

Eph. 3: 10

John 12: 31

Acts 16: 18

Col. 1: 12-14; 2: 10, 15

Some words to help us understand better:

- **All from Eph. 6: 12**

Struggle: #3823 *pale* = from a verb meaning to vibrate, to shake. A wrestling, struggle or hand-to-hand combat of soldiers both of which required deftness and speed. It denoted the struggle between individual combatants in distinction from an entire military campaign.

**Rulers: #746 *archas* = ruler, chief, prince,
1 Cor. 15: 24; Col. 2: 10, 15**

Authorities: # 1849 *exousias* = authority, permission, power, the power of one whose will and commands must be obeyed by others, this word involves ability, right and might; it can be used for the celestial and infernal powers, princes, potentates, e.g., angels, archangels

World rulers: #2888 *kosmokratoras* = ruler of this world, here we are not looking at earthly potentates, but spirit powers, who under the permissive will of God, and in consequence of human sin, exercise Satanic and therefore antagonistic authority over the world in its present condition of spiritual darkness and alienation from God

John 12: 31; 14: 30; 16: 11; 2 Cor. 4: 4

**Darkness: # 4655 *skotous* = moral and spiritual darkness
1 John 1: 5; 2: 8**

Spiritual forces: # 4152 *pneumatika* = always connotes the ideas of invisibility and of power. It does not occur in the Sept. nor in the Gospels; it is in fact an after-Pentecost word. In the N.T. it is used in some instances of the angelic hosts, lower than God but higher in the scale of being than man in his natural state, spiritual hosts

**Evil: # 4189 *ponerias* = from ponos: labor, toil, denotes evil that causes labor, pain, sorrow, malignant evil
Eph. 5: 16; Rev. 16: 2**

Heavenlies: # 2032 *epouraniois* = of those whose sphere of activity or existence is above, or in contrast to that of earth; the meaning of this word is determined according to the various meanings of heaven. Of the lower heavens, the sky or air as the seat of evil spirits Eph. 6: 12; of kingdom of heaven, see *basileia*; *en tois epouraniois*, in the heavenlies Eph. 2: 6; 3: 10.

One thing to be noted here is the repeated use of the word “against.” Paul is making a direct point that the believer is in the line of the evil that treads this world, in search of destroying God’s own.

Time to do some artwork!

Draw here a picture as the Holy Spirit reveals to you who the devil is. He is not a little guy in red with a pitchfork. You need to know who your enemy is – this is war!

Some verses to help: 2 Cor. 4: 4; 11: 14

Now more important than knowing about the devil, you must realize Who works without stopping on your behalf.

2 Kings 6: 8-20

“From a human perspective the Syrians seemed more powerful, but when the spiritual forces were taken into account, God’s servants were stronger.” Boice

- **Have a time of victory as you read these verses. Write down 3 of the most meaningful to you.**

Ps. 118: 6

John 16: 33

1 Cor. 15: 57

Rom. 8: 31

Rom. 8: 37

1 John 4: 4

1 John 5: 4-5

Now think for a minute, where was Paul? Chained to a Roman guard all day and night. So he had this representative of the greatest earthly power within inches of him at all times. The soldier would have been equipped with much of his armor.

- **Eph. 6: 14**

Paul tells us, as spiritual warriors, to be equipped with the belt of truth.

What truth does Paul mean here?

Why is truth so important that it is considered armor?

Why is the **breastplate of righteousness** absolutely necessary as a part of our armor?

Is. 11: 5

Is. 59: 17

Rom. 13: 12

1 Thes. 5: 8

- **What is the next piece of armor? V. 15**

Paul “*has in mind the caliga (half-boot) of the Roman legionary which was made of leather, left the toes free, had heavy studded soles, and was tied to the ankles and shins with more or less ornamental straps. These equipped him for long marches and for a solid stance ... While they did not impede his mobility, they prevented his foot from sliding.*” Stott

Is. 52: 7

Rom. 10: 15

- **V. 16** – What is your next necessary piece of equipment?

❖ **There were two kinds of shields for the Roman soldier.**

A small one for particular close quarter use and then the larger one used for advancing with his fellow soldiers. This larger one is the shield Paul speaks of here.

This shield was about four feet long and about two feet wide. It would cover the soldier's body. When each soldier, advancing in row upon row, locked in step together, they presented a solid wall of shields. These advancing walls of shields were called phalanxes and they were the terror of Rome.

“The edges of these shields were so constructed that an entire line of soldiers could interlock shields and march into the enemy like a solid wall.” Wiersbe

How does this piece of equipment aid you in claiming and maintaining your inheritance?

- **V. 17** What are the next two?

Relate these verses to the new weapons.

Is. 59: 17

Is. 49: 2

Is. 11: 4

Heb. 4: 12

Rev. 1: 16; 2: 12, 16

Does your sword have blood on it? Have you used it to God's glory or is it safely sheathed?

“Certainly no spiritual protection is greater than a righteous relationship with God.” Stott

- **Eph. 6: 17 THE HELMET OF SALVATION**
The helmet refers to the mind controlled by God.

THE WORD

The Greek word here is *rhema* and not *logos*.

Logos is reasoned speech, *rhema* is an utterance, the articulated expression of a thought. *Rhema* is “a saying”, a particular, specific portion of God's written revelation.

“The significance of rhema (as distinct from logos) is exemplified in the injunction to take ‘the sword of the Spirit, which is the word of God,’ here the reference is not to the whole Bible as such, but to the individual scripture which the Spirit brings to our remembrance for use in time of need, a prerequisite being the regular storing of the mind with Scripture.”

Vine's Expository Dictionary

“Satan will not flee from us simply because we tell him to. He will retreat only before the power of God as He Himself speaks His words into the midst of the temptation.” Boice

1 Sam. 17 is where the story is found. If you need to read it, go ahead, but answer these questions without reading if you are familiar with the text.

When David went out to fight Goliath, the king of Israel offered David his own armor. Did David take it?

Why not?

What does this tell you about the armor of God and how His warrior will use it?

Eph. 6: 10

“Finally, be strong in the Lord and in the strength of His might.”

When Paul tells us to draw upon the power, might and strength of the Lord, he uses exactly the same three words which he prayed in Eph. 1: 19 in regard to God’s work of raising Jesus from the dead.

Dynamis Kratos Ischus power strength might

You have these same qualities because you have Christ within you!

➤ Application Questions

- 1. How has studying this week about your inheritance as God’s heir drawn you closer to the Lord and His purpose for you?**

- 2. What is hindering you in claiming your total inheritance from the Lord?**

- 3. At this point in your journey with the Lord, why has He called you to a focus on your inheritance?**

- 4. This chapter has so much to teach believers about how we resolve a difference of opinion which grows up in our midst. Do we fight, assuming we are right and we must protect the integrity of God's reputation?
Or do we avoid rocking the boat when alarming things are done or said within the body of Christ?
How do we handle these differences in a Christlike way?**

- 5. Read 2 Cor. 6: 7 and relate to what you have seen this week about weapons of righteousness.**

- 6. On Ephesians, "the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is 'God's new society.'" Bible Speaks Today**

What did you learn this week about being "God's new society" as a follower of Jesus?

- 7. What do you do if you feel the worship experience of your church is not right?**

8. Define spiritual warfare.

Spiritual warfare occurs when Satan tries to defraud you of your spiritual inheritance. Remember Jesus clearly taught that Satan is a liar and thief. John 8: 44; 10: 10

How can you equip yourself to resist him?

9. In what ways are you living your life in Christ as a new creature, totally transformed?

How are you NOT living as a new humanity, a new creature for His glory and His kingdom? (DO NOT SKIP THIS QUESTION – IT IS LIFE AND DEATH FOR THE CHRISTIAN)

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**



Imagine an infantry formation,



Brought to you by
phalanx gang



but without spears.

Spiritual Battle

Breastplate of
righteousness

Sword of spirit

Belt of
righteousness

Shield faith



LESSON 12

Joshua 23-24/ Ephesians 6: 18-24 Doctrine: The Perseverance of the Saints

“JOSHUA AND PAUL PASS THE BATON” “Are You Ready to Take It Up?”



Basic Study

“Joshua appealed to what some of the people had seen themselves. The former generation had died, but some who heard Joshua’s farewell had been children when the Israelites crossed the Red Sea. He reminded them of the historical realities on which their faith rested. Biblical faith is rooted in what may be seen by the eye and heard by the ear. The difference between Greek and Hebrew thinking is not that the Greeks were rationalists while the Hebrews were existentialists. Quite the contrary. The Jews insisted on a tougher reality than the Greeks. They demanded not only that which was reasonable, but also that which was rooted in space and time.”

Francis Schaeffer

Josh. 23

➤ **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Joshua 23.**

➤ **Paragraph Summaries**

Remember as we study Joshua and Ephesians, we are not attempting to understand these books fully.

Our focus is on three things:

- **What you learn about God**
- **What you learn about God's people**
- **What you learn about God's inheritance to His people**

As you record your insights make sure these three points are addressed.

➤ **Paragraph Summaries**

• **Josh. 23:1-13**

• **Josh. 23: 14-16**

Read and compare this part of Joshua to Ps. 44: 1-3

“The terrible climax of this message to the nation’s leaders emphasized the fact that Israel’s greatest danger was not military – it was moral and spiritual.”

Bible Knowledge Commentary

Josh. 24

➤ **Read the chapter and record your first impressions.**

➤ **Do a modified Text Analysis of Joshua 24.**

➤ **Paragraph Summaries**

• **Josh. 24:1-13**

• **Josh. 24: 14-15**

• **Josh. 24: 16-18**

• **Josh. 24:19-28**

• **Josh. 24: 29-30**

- Josh. 24: 31
- Josh. 24: 32-33

“Whether it is Joshua’s exhortation or through the cry of John’s Gospel, the Bible claims that there are good and sufficient reasons for faith that may be considered and acted upon.” Schaeffer

➤ Ephesians 6: 18-24

- Eph. 6: 18-20

- Eph. 6: 21-22

- Eph. 6: 23-24

➤ Read the Doctrine on Perseverance of the Saints.

God’s holy ones will persevere to the end because He has enabled them.
“For I am confident of this very thing, that He Who began a good work in you will perfect it until the day of Christ Jesus.” Phil. 1: 6

“Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our

Lord Jesus Christ. Faithful is He Who calls you, and He also will bring it to pass.” 1 Thes. 5: 23, 24

➤ **Go to the Application Questions if you are not doing Digging Deeper.**

➤ **Digging Deeper**

There are three sermons in these closing chapters of Joshua.

Ch. 22 is a sermon given to the two and one-half tribes on the eastern side of the Jordan.

Ch. 23 was delivered to the leaders of Israel.

Ch. 24 was spoken to the entire assembly of the people at Shechem in their great convocation.

➤ **Joshua 23 Joshua’s Last Words**

Joshua gives his final talks to his people. In this talk, he is emphasizing Israel’s need to keep covenant fidelity – the essential theme of the Deuteronomistic history.

Much of Joshua’s content is similar to the final words of Moses.

Deuteronomy	Joshua	
4: 1-2, 6-9, 39-40	23: 6, 11	Call to obedience
4: 37-38	23: 5, 9, 14	The Lord keeping covenant
4: 15-20, 23-24	23: 7, 12-13	Warning not to follow gods of Canaan
4: 25-28	23: 15-16	Prediction Israel will be expelled

Joshua’s call for covenant loyalty relates to his address that opened the book.

Josh. 1: 7 with 23: 6/ Josh. 1: 5a with 23: 9a

The Old Testament Theology Bruce Waltke

When we drift from God’s solid Word, we are advancing on shifting sand. “Once we depart from this mentality, we are on totally shifting sand. God’s Word, the Bible, is a rock, something solid and immovable. It gives us moral absolutes rather than situation, relativistic ethics.” Schaeffer

- **Josh. 23:1-13**

“A long period of time had passed since the events of the previous chapter. At the end of the conquest, Joshua was probably about ninety years of age (forty years in Egypt, according to Josephus; forty years in the wilderness; and seven years in the conquest), and at the time of his death, recorded in Joshua 24: 29, he was one hundred and ten. So there is a twenty or twenty-three year interval between Joshua 22 and 23, and Joshua, knowing that he was soon to pass from the scene, wanted to give a final charge to his successors.” Boice

Joshua spends time encouraging the leaders, just as Moses had encouraged them.

Read Deut. 31: 1-8

- What does Joshua tell the people in **Josh. 23: 1-11**?

What does he tell them are their own obligations? Mark the verse where you find the answers.

Joshua spends much time reminding them of the book of the law.

The connection between their identity and future depends on how well they obey the written words of God.

Go back and read:

- **Josh. 22: 5** **Write it here.**

**“Rest” (Josh. 23: 1) has been key throughout the book of Joshua.
Read Ps. 95 and relate to what you have seen in Joshua this week.**

Now read Heb. 4: 3, 5-11

How is the “rest” of the Christian the same as that of Old Testament times?
How is it different?

- **Josh. 23: 8**

“Cling” here is the same word used in Gen. 2: 24, in regard to man and wife being “glued” together.

***Dabaq* #1692 = “to cling to, join with, stay with.” Used of something sticking to or clinging to something else.**

A word picture is that of things glued together, which would tear apart if they were no longer attached, thereby rendering them harmed (as in husband and wife.)

- **Josh. 23: 11**

“Love is commanded ... Ancient Near East treaties routinely commanded subject peoples to love the king who now controlled them.” Bible Speaks Today

- **Intermarrying. Josh. 23: 12**

Was the problem intermarrying?

How can you cling to and diligently love your Lord when you are entertaining other idols or gods?

Why was Rahab allowed to come into the family of God and marry an Israelite?
Matt. 1: 5; Heb. 11: 31

- **Josh. 23: 14-16**

What is Joshua doing in these verses?

Compare these verses to the words of Jesus in Matt. 6: 24

God is not only Creator, King, Sustainer, Sovereign, Faithful, Just, Holy, Merciful.

He is also Judge. He is also Righteous, full of wrath against sin.

“By transgressing covenant it (the people of God, be that Israel or the church) places itself under the judgment of God, a judgment that in Israel’s case would be carried out by the very people they were supposed to dispossess... God’s warnings of punishment for disobedience are every bit as certain” as His promises of blessing. Bible Speaks Today

“God will not allow His children to sin successfully.” C.H. Spurgeon

- **Joshua 24**

- **Josh. 24:1-13**

Why Shechem?

Gen. 12: 6-7

Gen. 33: 20

Gen. 35: 4

Josh. 8: 30-35

(Shechem was located between Mt. Ebal and Mt. Gerizim, where the people of Israel had reaffirmed their commitment to the Lord.)

“Other gods” Josh. 24: 2

***“Terah’s name may be derived from a Hebrew word meaning ‘moon.’ The moon was the patron deity of Ur.”* Expositor’s**

- **Josh. 24: 13**

This is a direct fulfillment of Deut. 6: 10-11

- **Josh. 24: 14**

Ezekiel also mentions this unfaithfulness:

Ezek. 20: 7; 23: 3, 8

- **Josh. 24: 14-15**

“Choose” is in the present tense; this is continuous action.

Choose today, right now and a little later, choose again and again and again.

Then do this tomorrow as well.

List here five times Joshua chose well throughout this book.

I will give you one to start:

Joshua chose to serve Moses and learn from him. Josh. 11: 15

“Choose” is a key word in this passage.
“Serve” is another key word used 15 times.
What does it mean to “serve” God?

- **Josh. 24: 16-18**

“Here, however, we have an appeal to those who are already God’s covenant people to make their official status their lived reality. Joshua here recognizes an issue which would plague Israel through its life, and which has continued to plague the church through the ages. This is the problem of what we might call ‘partial discipleship’, in which people are prepared to claim the benefits of life in covenant with God but not live out its demands. Most pointedly, that here means removing all other gods from among the community.” Bible Speaks Today

“Sincere worship cannot take place where other gods are present.”

- **Josh. 24:19-28**

v. 19

Why does Joshua say this?

“What is clear is that Joshua wants them to understand the demanding nature of following Yahweh alone.”

Mark 8: 34-38

1 Cor. 6: 19-20

Luke 14: 25-35

An amazing message is below.

<https://www.raystedman.org/new-testament/mark/the-way-of-the-cross>

- **Compare Josh. 24: 19-20 with Amos 3: 2.**

Num. 15: 29-30

- **v. 25**

So Joshua made a covenant with the people that day. He wrote the words in the book of the law of God. v. 26

Why was writing this covenant in the book of the law important before Joshua left the people?

“The Mosaic Covenant established at Sinai was not an everlasting covenant; hence it needed to be renewed in every generation. That renewal was now transacted in a formal and impressive ceremony.”

Bible Knowledge Commentary

Compare to:

Deut. 31: 24-27

- **v. 28**

Moses had a successor – Joshua.

Did God tell Joshua to appoint a successor?

Why do you think?

- **Josh. 24: 29-30**

Joshua is finally called “the servant of the Lord.” This had been the repeated name of Moses.

What is the significance here?

How do the three burials in **Josh. 24: 29-33** particularly emphasize the importance of the promised land?

- **Josh. 24: 31**

Express here the power of Joshua’s influence.

What will be the effect of your personal experience after you are gone?

Read Judg. 2: 10-15 and see what happens.

- **Josh. 24: 32-33**

Joseph manifested great faith in the promises of God.

Gen. 50: 24-25

Ex. 13: 19

Joseph's bones are a symbol of God's promise being fulfilled.

Heb. 11: 22

This ending began with Gen. 12 and the call of Abraham to go to a land God would provide.

What does this saga teach you about God and yourself?

Really since Genesis 3, these events have been connected to one singular event: the promise.

The entire Bible points to the Promise that would come.

What does that mean to you personally as you read and study the Bible?

➤ **Ephesians 6: 18-24**

• **Eph. 6: 18-20**

What does Paul wrap up the spiritual warfare instructions with?

Is prayer a single weapon or is prayer to pervade all our spiritual warfare?

In this verse alone, how many times is the word "all" used?

When should you pray?

We should pray when we are happy.

**We should pray when we are despondent.
We should pray when we are on vacation.
We should pray in work situations.
We should pray when we are with friends.
We should pray when we are with enemies.
We should pray at ALL times!**

1 Thes. 5: 17

“Watch and pray” is the secret of victory over the world, the flesh and the devil.

Mark 13: 33

Mark 14: 38

- **Eph. 6: 18**

- **Eph. 6: 19 Paul’s prayer**

“Make known with boldness” – *parresia* = “outspokenness, frankness, plainness of speech, that conceals nothing and passes over nothing”

“*Our secret resource is prayer.*” Boice

- **Eph. 6: 21-22**

The end of this letter points us to three actions the Christian must participate in.

Prayer

Correspondence

Visits

Paul and his fellow workers in the gospel were faithful in these three areas.

Are you?

Where can you offer the Lord service in all three of these loving actions or at least choose one?

How does practicing these disciplines assist in maintaining the inheritance you have been given?

- **Eph. 6: 23-24**

Paul closes this letter with a prayer for grace and peace.

Compare this ending with Col. 4: 7-8

Grace

So much of this letter considers grace.

Look back for a moment of where you have been on this journey of grace.

Ephesians. Read all of the following uses of “grace” in Ephesians. Record 5 of the most meaningful to you.

1: 2

1: 6

1: 7

2: 5

2: 7

2: 8

3: 2

3: 7

3: 8

4: 7

4: 29

6: 24

Grace = *charis* = this word referred to “that property in a thing which causes it to give joy to the hearers or beholders of it.”

Charis in classical Greek referred to a favor conferred freely, with no expectation of return, and finding its only motive in the bounty and free-heartedness of the giver.

Wuest

Charis is set in contrast with debt.

Vine’s Expository Dictionary

“It is a wish, a prayer, that the members of God’s new society may live in harmony as brothers and sisters in His family, at peace and in love with Him and with each other, together with a recognition that only by His grace can this dream come true.” Bible Speaks Today

Without the grace spoken of here, there is no inheritance!

➤ Application Questions

1. How has studying this week about your inheritance as God’s heir drawn you closer to the Lord and His purpose for you?

2. What is hindering you in claiming your total inheritance from the Lord?

3. At this point in your journey with the Lord, why has He called you to a focus on your inheritance?

4. On Ephesians, “the whole letter is thus a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence. And its central theme is ‘God’s new society.’” Bible Speaks Today

What did you learn this week about being “God’s new society” as a follower of Jesus?

5. In what ways are you living your life in Christ as a new creature, totally transformed?

How are you NOT living as a new humanity, a new creature for His glory and His kingdom? (DO NOT SKIP THIS QUESTION – IT IS LIFE AND DEATH FOR THE CHRISTIAN)

6. If you knew the time of your death was near, what would you want to do?

- **Record in the Appendix the most significant truth you learned regarding your Inheritance.**

- **Find a hymn or worship song that relates to your study this week.**

- **Josh. 24: 25**
Write a short covenant between you and the Lord. Include the keys of faithful service: obedience, action, loyalty and submission.

Perhaps you will want to commemorate this event with a stone memorial.
Josh. 24: 26

LESSON 13

**Summary Lesson Joshua / Ephesians
Doctrine: Worship**

**FINALLY! I AM HOME!
At Last My Inheritance is Real and It is Mine!**

Basic Study

**If you could have anything given to you as an inheritance right now, today.
What would you wish to have?**

Why is that particular thing of value to you?

What do you need from a spiritual perspective?

➤ **Joshua 1-6**

**Read the first 5 or 6 verses of each of these chapters.
Then answer the following questions as best you can.**

How prepared were the Israelites for war? Had they gone through boot camp or West Point military training?

What does that tell you about your preparation and how much training you need to claim your inheritance?

As you read these first chapters of Joshua, what are you impressed by?
Who is fighting for Israel?

AS FOR
ME AND MY
HOUSE



WE WILL
SERVE THE
LORD

How important was it to Joshua to follow the Lord's instructions to the letter?
Give examples from these first six chapters.

➤ **Read Josh. 7-12, again just read the first 5 or 6 verses of each chapter.**

Are our failures bigger problems for us or for God?

- In **Josh. 8** what crucial thing do you find out about God?
- In **Josh. 9** what can trip us up as far as claiming our inheritance?
- In **Josh. 10-12** what do you learn about following the Lord?

➤ **Joshua 13-21, again just read the first 5 or 6 verses of each chapter.**

**This is what we have been waiting for!!
Imagine how the Israelites felt as they were actually claiming their inheritance!**

As you read the first 5 or 6 verses of each chapter, write down what insights you gain regarding your inheritance.

- **Josh. 13**
- **Josh. 14**

- **Josh. 15**
- **Josh. 16**
- **Josh. 17**
- **Josh. 18**
- **Josh. 19**
- **Josh. 20**
- **Josh. 21**

Finish this amazing book by reading the remaining three chapters (22-24), again just reading the first 5 or 6 verses of each.

Ask yourself these questions as you end this time in Joshua:

Why did the Lord leave this chapter's (22) account for me?

What does this chapter (24) teach me about how God works?

What does these chapters (23, 24) teach me about leadership?

What does this chapter (24) teach me about leaving a history of where I have been?

Why is history important and why does God record history, not only in Bible times, but the Lord is continuing to use history to guide and direct us to this day?

Write a summary statement here of what studying Joshua has meant to you.

**To fully possess your inheritance is to know how to worship your King and Lord. Without proper worship, we are living like orphans and not heirs. Worship is the key to life lived in the identity to which He has called and confirmed us.
We belong to Him!**

➤ **Read the Doctrine on Worship found in the Supplemental Materials.**

Ephesians

Who were the Ephesians?

Read Acts 18: 24-19: 41; 20: 17-18

What do you learn about these people and their situation?

- Which of the riches in **Eph. 1: 1-14** have you experienced?

- **Eph. 1: 14** “Who is given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.”

What does it mean to live “to the praise of His glory?”

❖ **Read the essay in the Appendix on the Four Cups of the Seder Meal.**
Note what you learn about *arrabon*.

- **Look at: Eph. 1: 15-18. Compare this to the way you pray.**

How are your prayers similar and how are they different?

Some people feel that we need to concentrate on the here and now. We do not need to spend great amounts of time considering heaven, our inheritance and our future home with the Lord.

After reading Eph. 1, do you think you consider your heavenly home enough?

- **Read the prayer of Paul: Eph. 1: 18-23.**

Do you wish someone would pray for you like this?

Heb. 7: 25; 9: 24

Rom. 8: 34

Knowing that Christ prays for you before the Father is a tremendous blessing.
What does the fact that Jesus prays for us have to do with our inheritance?

Eph. 1 tells us of our inheritance with the Lord.
Eph. 2 tells us of our possessions “in Christ.”

- **Read Eph. 2: 1-10**

Relate here the possessions the heirs have.

- **Eph. 3-4 begins an in depth look at the Church.**

What have you learned about the Church that relates to your own inheritance?

- **Eph. 4: 1-6**

“*Christian unity arises from the unity of our God.*” Stott

From these verses explain what that quote means. Explain how that relates to your inheritance.

- **Eph. 4: 7-14**

Look over these gifts mentioned.

Which gifts does the Church need most urgently at this time, in your opinion?

Read Eph. 5 and 6. Choose a verse from each chapter that consolidates the message of that chapter.

- **Eph. 5**

- **Eph. 6**

➤ **Go to the Application Questions if you are not doing Digging Deeper.**

➤ **Digging Deeper**

Joshua

The Nine Memorials

Read each one and pick the one that summarizes for you what it means to “belong” in covenant with God, sharing in His inheritance.

- **Josh. 4: 9**

- **4: 20-24**

- **7: 26**

- **8: 29**

- **8: 30**
- **8: 32**
- **10: 27**
- **22: 10ff**
- **24: 26-28**

For review

Go back to Mounts Ebal and Gerizim

- **Josh. 8: 30-35**

Why was it necessary to go to these mounts and go through this exact procedure?

Deut. 27

Schaeffer puts it this way: *“On Mounts Ebal and Gerizim (chapter 7) a choice was set before the people: ‘Obey the propositional moral absolutes of God, and you’ll receive blessing within the covenant. If you don’t, the blessing will come to an end.’”*

This is the essence of the identity of God’s people. They belong to Him; He directs, protects, disciplines His people. He is in charge and not us. The inheritance He offers is according to His character, so we must know His character. You have been doing this as you have studied this semester. Now is the time to review what the Lord has planted into your spirit over these weeks. Do not fear, He is at work even if you don’t see it clearly at this point.

➤ **Ephesians**

Read the first three chapters and compose a summary of each chapter as it relates to inheritance.

I will get you started:

It is easy to get overwhelmed and focused on the broad message of doctrine in these chapters. Yet I sense the Lord moving me to view these special verses as a personal conversation between myself and my Father.

What I am hearing from Him is this:

He loves me.

He has known me for all time. (That one blows my mind!)

He has lavished His great riches on me.

Ephesians

• **4: 1-16**

According to these verses what is the main factor that contributes to the success of the church?

What does this one thing have to do with your inheritance?

- **Eph. 4: 17-24**

How is your “new self” (v. 24) an integral part of your new inheritance?

Eph. 4: 25-31 How do these verses both threaten your inheritance or strengthen it?

Eph. 5: 1-2

How does imitating God affect your inheritance?

Eph. 5: 1-18

How does being filled with the Holy Spirit affect your inheritance?

Eph. 5: 19-33

How do the submissive relationships with one another guide us into a fuller experience of our inheritance?

Eph. 6

Claiming the inheritance and then keeping it by Spiritual Warfare, is the call of the heir.

What do you see as your contribution in this area of the Church?

Big difference between taking the land and occupying it!

How are you going to hold on to the inheritance that has been given to you?

God gave His people REST in the land (Josh. 21: 44; 23: 1).

This would be equivalent to peace.

How do rest and peace relate to your inheritance?

By the way, throughout the history of man, peace has been hard won and easily lost.

What will you do to make this different?

➤ **Application Questions**

- 1. How has studying this week about your inheritance as God's heir drawn you closer to the Lord and His purpose for you?**

How are you NOT living as a new humanity, a new creature for His glory and His kingdom? (DO NOT SKIP THIS QUESTION – IT IS LIFE AND DEATH FOR THE CHRISTIAN)

- 6. “Ephesians is about the church. But the place it begins is with the work of the divine Trinity – Father, Son, and Holy Spirit – bringing it into being. This is what the first chapter is about.” Boice**

If Ephesians is about the Church, then why would the discussion of the Trinity take such an important position in this letter?

- Record in the Appendix the most significant truth you learned regarding your Inheritance.**

WONDERFUL WORK!!

You have done an absolutely wonderful job learning about your inheritance!

Now go out as a conqueror, fulfilling the Lord’s will for your life.

APPENDIX

Joshua Outline (ESV Study Bible)

I. Crossing into the Land (1:1-5:15)

- A. Joshua's charge (1:1-18)**
- B. Joshua, the spies, and Rahab (2:1-24)**
- C. Crossing the Jordan (3:1-4:24)**
- D. Ritual renewal and divine encounter (5:1-15)**

II. Taking the Land (6:1-12:24)

- A. Jericho's fall: firstfruits of war (6:1-27)**
- B. Israel's failure: Achan's sin; corporate guilt (7:1-26)**
- C. Israel's renewal: Ai's defeat (8:1-35)**
- D. Israel's Canaanite covenant: the Gibeonite ruse (9:1-27)**
- E. Defense of Gibeon, conquest of the south (10:1-43)**
- F. Conquest of the north and a list of defeated kings (11:1-12:24)**

III. Dividing the Land (13:1-21:45)

- A. It's yours, now take it! (13:1-33)**
- B. Western territories (14:1-19:51)**
- C. A land of justice and worship (20:1-21:45)**

IV. Serving the Lord in the Land (22:1-24:33)

- A. One nation, under God (22:1-34)**
- B. Joshua's charge to Israel's leaders (23:1-16)**
- C. Covenant renewal at Shechem (24:1-33)**

Ephesians Outline

- I. Salutation (1: 1, 2)**
- II. Doctrine: The Implications of Christian Faith (1: 3- 3: 21)**
 - 1. An Act of Praise (1: 3-14)**
 - 2. A Prayer of Intercession (1: 15-23)**
 - 3. Life from Death (2: 1-10)**
 - 4. Jews and Gentiles Reconciled (2: 11-22)**
 - 5. Grace and Apostleship (3: 1-13)**
 - 6. Knowledge and Fullness (3: 14-21)**
- III. Practice: The Application to Christian Life (4:1- 6: 20)**
 - 1. The Unity of the Church (4: 1-16)**
 - 2. The Changed Life (4: 17-24)**
 - 3. Christian Behavior Patterns (4: 25- 5: 2)**
 - 4. Light in the Lord (5: 3- 20)**
 - 5. Christian Relationships: Marriage (5: 21-33)**
 - 6. Christian Relationships: Parenthood (6: 1-4)**
 - 7. Christian Relationships: Employment (6: 5-9)**
 - 8. Into Battle (6: 10-20)**
- IV. Conclusion (6: 21-24)**

MY INHERITANCE

Twelve Tribes Joshua 13-22 1400 BC

6 City-State Empires in 1406 BC

Amorite 15 city state Basham empire
King Jabin at Hazor
Hazor, Madon, Shimron, Achshaph, Dor:
Joshua 11:1-3,10; Judges 4:2

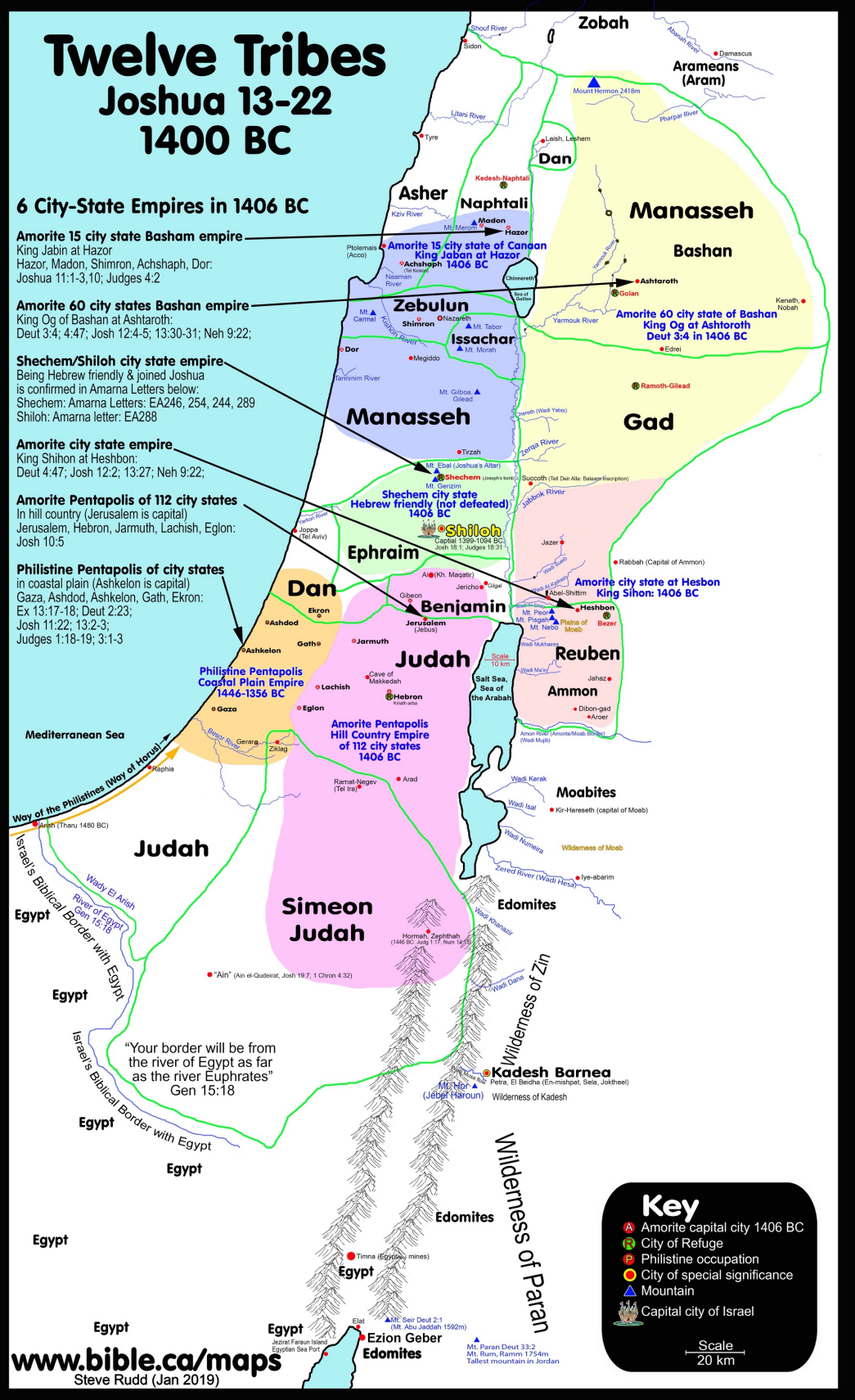
Amorite 60 city states Bashan empire
King Og of Bashan at Ashtaroth:
Deut 3:4; 4:47; Josh 12:4-5; 13:30-31; Neh 9:22;

Shechem/Shiloh city state empire
Being Hebrew friendly & joined Joshua
is confirmed in Amarna Letters below:
Shechem: Amarna Letters: EA246, 254, 244, 289
Shiloh: Amarna letter: EA288

Amorite city state empire
King Shihon at Heshbon:
Deut 4:47; Josh 12:2; 13:27; Neh 9:22;

Amorite Pentapolis of 112 city states
In hill country (Jerusalem is capital)
Jerusalem, Hebron, Jarmuth, Lachish, Eglon:
Ex 13:17-18; Deut 2:23;
Josh 11:22; 13:2-3;
Judges 1:18-19; 3:1-3

Philistine Pentapolis of city states
in coastal plain (Ashkelon is capital)
Gaza, Ashdod, Ashkelon, Gath, Ekron:
Ex 13:17-18; Deut 2:23;
Josh 11:22; 13:2-3;
Judges 1:18-19; 3:1-3



Key

- Amorite capital city 1406 BC
- City of Refuge
- Philistine occupation
- City of special significance
- Mountain
- Capital city of Israel

Scale
20 km

www.bible.ca/maps
Steve Rudd (Jan 2019)



The Distribution of Levitical cities

Joshua 20-21

Mediterranean Sea
(Great Sea)

(21:9-19) 13 KEBATHITE CITIES
(21:20-26) 10 KEBATHITE CITIES (OTHER)
(21:27-33) 13 GERSHONITE CITIES
(21:34-40) 12 MERARITE CITIES
A TOTAL OF 48 LEVITICAL CITIES.

- CITIES OF REFUGE
 - OTHER LEVITICAL CITIES
- EXACT LOCATION OF MANY NOT KNOWN

"I will disperse them in Jacob, And scatter them in Israel" (Genesis 49:7).



SATAN'S EFFORTS TO DESTROY ISRAEL/MESSIAH

Why does Satan believe he must destroy Israel from off the face of the earth? For thousands of years Satan has demonstrated an insane and insatiable drive to wipe out the Jewish people, but so far has not been able to fully accomplish his goal. Let's review some of his major attempts:

When Abraham went to Egypt and lied about Sarah, nearly causing Pharaoh to violate her.

When Abraham had Ishmael with Hagar, bypassing Sarah.

When Ishmael ridiculed Isaac, attempting to usurp Isaac's position.

When Esau attempted to gain Jacob's blessing from Isaac.

When Pharaoh ordered all male Hebrew infants to be murdered.

When Pharaoh attempted to destroy Israel backed up against the Red Sea.

When Israel decided to worship the Golden Calf at Mt. Sinai.

When Israel decided to stay in the wilderness rather than go into Canaan.

When Moab tried to destroy Israel and stop them from entering Canaan.

When the Canaanites amassed all their armies to destroy the invading Israelites.

When the surrounding nations tried to destroy Israel during the time of the Judges.

When the surrounding nations tried to destroy Israel during the time of the kings.

When the Assyrian army destroyed Israel and much of Judah.

When the Babylonian army destroyed the Temple and Jerusalem.

When the refugees from Babylon and Persia were restoring the Temple and Jerusalem

When Haman attempted to destroy all the Jews throughout the Persian Empire.

When the Greco-Syrian forces tried to Hellenize Judea under Antiochus Epiphanes

When the Roman army destroyed Judea and Jerusalem twice (70 AD and 135 AD)

When the Jewish people were scattered and persecuted throughout the world for 2,000 years.

When Hitler organized the Holocaust and destroyed over Six million Jews.

When the Jews attempted to return to Israel against extensive international opposition.

When Israel declared its independence in 1947 and was invaded by Egypt, Jordan, and Syria.

When Israel was invaded in 1967 and 1973 by its surrounding neighbors

When Israel was disrupted by numerous intifadas from Palestinians and Jihadists.

When Hamas hurled thousands of rockets from Gaza into Israel in 2014.

So we see, for 4,000 years the Jewish people have faced relentless persecution, opposition and attempts to annihilate and destroy them. If it were any of other people, it would seem totally irrational and insane. However, with Israel, there appears to be a certain rational, though Satanic, strategy behind this animosity.

Satan Tried To Stop Messiah From Arriving

As we celebrate the coming of our Lord Jesus Christ to this earth it is important that we become aware of the intense heavenly struggles that took place to block His arrival. Satan has made many attempts to stop our Lord from arriving on earth as a man to accomplish His task. Christ delivered us from Satan's slavery to living freedom when we believe in Him as our savior. The measure of the wealth of God's unmerited favor to every believer is the cost of Christ's blood. It was accomplished not "out of" but "according to" the wealth of His grace. We are redeemed through His blood from our sin. Christ prevailed and, because of this, today we can celebrate His birth. When Lucifer fell he became Satan ("adversary" in Hebrew) and polluted the heavenly realm with the sin he brought in to God's presence (Isaiah 14:13-14). He then entered the Garden of Eden, and through lying, enticed Eve to defy God. In this manner Satan became "the father of lies" because he originated lying (John 8:44). This single act brought sin into the earthly realm and into the heavenly realm as well. Eventually Satan convinced one-third of the angels to follow him and rebel against God Almighty (Revelation 12:4). Jehovah God sent Himself, in the body of a man, to atone for the sins of the world. As a suffering servant, His suffering reached a level of pain before and during the crucifixion that we couldn't imagine as He bore the sins of the world and the spiritual realm as well (Isaiah 49-57). In the cosmic realm Satan tried all he could to prevent Christ's crucifixion. But Christ battled with the powers of darkness, and won the war (Luke 22: 53). The death He experienced cleansed the heavenly tabernacle, which Lucifer polluted with his sin and fall, as well as providing for the salvation of all who would believe the gospel of Christ (Hebrews 9: 23-26; II Corinthians 5: 21). This is why the Lord Jesus had to come to earth. He had to go to the cross and provide the cleansing of the heavenly and earthly realms. Satan has not given up and we see many instances in Scripture where he tried to stop the Messiah from arriving to accomplish His task. Satan's tactics would include lying about what God says, and polluting the Messianic family line with occultism if he could not kill them. Satan would also use the lust for political power to destroy the Jews as well as turn rulers and members of the chosen seed family against each other in another attempt to kill off the seed line of the Messiah. It is some of these efforts by Satan that we will examine and see how the Christ prevailed. We must remember that Satan is the force behind all evil in this world.

Selected Scriptural Accounts of Satan's Attempts to stop God's Plan

The corruption of Adam's line (Genesis 6)

The apostle Paul, who recognized that demonic warfare was taking place in the spirit world, warned us that we were the objects of their wrath (Ephesians 6: 10-13). After Satan's success in the Garden of Eden, the next attack by Satan to prevent the coming of the Messiah was the series of events recorded in Genesis 6:1-5. Jewish scholars clearly understood this passage to be a union of angels and humans, which produced a corrupt line of humans known as the Nephilim. This was the cause of the Great Flood, to eliminate these monsters and restart the human line through which Jesus would come. The Lord Jesus warned His disciples that similar events would transpire when He

was about to make His second coming to the earth and told them, and us, not to be deceived (Matthew 24: 4. 37).

Abraham's seed (Genesis 12, 20)

Attempts to eliminate the family line that would produce the Messiah centered on Abraham, the patriarch of the Jews. Abraham foolishly endangered the Messianic line by lying twice about his relationship to Sarah his wife. At two different times, once in Egypt (where he went against God's direction), and a second time in Gerar of Canaan, the kings of these realms had taken her into their harem unaware that she was already married to Abraham. Twice both of them could have been killed when the truth was found out, but the Lord provided the means of escape both times.

The populating of Canaan (Genesis 12:6)

Abraham sojourned in Canaan at the Oaks of Terebinth, which was a well- established place of intense pagan worship and occultic practices. Although Abraham was in close physical proximity to this center of pagan worship, he did not participate with them. Instead God came to him and made the everlasting Abrahamic Covenant with him. This revelation and intervention preserved the purity of the Messianic line.

Famine (Genesis 42)

Famine came into the world and again threatened to terminate the family line of Abraham's grandson, Jacob, in Canaan. They would have died out had the Lord not intervened and caused the events that brought Joseph and then the rest of the family down to Egypt to survive and then thrive.

Destruction of male line (Exodus 1)

Satan, through Pharaoh Thutmose II, enslaved the Jews to stop the Messianic line from developing. Enslavement was only partially effective so Pharaoh decided to enact a more aggressive policy of infanticide. The king's instructions were explicit to the midwives: male babies were to be killed and female infants kept alive. The midwives, who feared God, disobeyed Pharaoh and under threat of death delivered the male babies alive to preserve the seed line.

Pharaoh's pursuit (Exodus 14)

As the Hebrews left Egypt in the Exodus following a series of miracles brought on by God, Pharaoh chased them with his army. As Pharaoh's armed troops approached, the Jews became fearful because they were trapped between the Red Sea and a vicious foe behind them. Then the angel of God, who guided them, moved from the front of the Israelites to the rear to protect them from the charging Egyptians. The angel shifted from guide to guardian! All through that night the pillar of cloud, which also had moved to the rear to be between the two camps, brought such darkness that military advance was impossible for the Egyptians. That night God performed another miracle by splitting the sea by a strong east wind and drying the sea floor. While the wind kept the sea floor dry and the sea split, the Israelites walked through the sea bed to dry land on the other side. However when the Egyptians came after them, God commanded the sea to return

to its original state and drowned the entire Egyptian army. Again the Messianic line was preserved.

Against David's line (II Samuel 7)

King David decided on his own that he would build the Lord a temple. It is clear from the context that this refers to a literal house and not a dynasty. This was premature in the Lord's timing; in fact it was not God's will for David to build Him a temple at all. If David forged ahead with Nathan, the prophet's, authorization it would have been contrary to God's plan. Satan had obviously tricked Nathan into thinking that this was the Lord's will. Nathan initially had a favorable response to David's desire but this was changed by the Lord's visit to him. Because the Lord Himself intervened, Nathan rescinded his words to David. David was instructed not to build the temple at this time, but his son after him would have the honor of doing so. David was of the family of Judah, the great-grandson of Abraham who was given the pledge that the Messiah would come through him (Genesis 49:10). Instead of David building a Temple, God would build a royal house, which would be a dynasty of kings that originated with David. It would be a kingdom that would never end; the kingdom and its throne would be permanent, a realm over which the Son of David (The Lord Jesus) would reign forever. So again Satan attempts to lead God's people astray, but the Lord intervenes to make sure the Messianic line is preserved for the kingdom reign.

Jehoram kills his brothers (II Chronicles 21)

As King Jehoram of Judah came to power, he killed his brothers along with others of the royal family, perhaps because of his close ties with the wicked rulers of the northern Israel. He too would suffer a cruel death after a brief reign of only eight years. Despite Jehoram's personal evil, however, the Lord did not destroy the nation, for he remembered his everlasting covenant with David, that David's line would continue forever. Satan tried again to stop the family line by causing Jehoram to kill his brothers, but not the entire Messianic line. God intervened and killed Jehoram and allowed Jehoram's sons to remain alive.

Arabians slew all but Ahaziah (II Chronicles 22)

Satan sent a group of Arabians to Jerusalem to kill the sons of the King Jehoram to break the Messianic line, and only Ahaziah the youngest survived. As a king he was wicked and died in battle with Jehu's army, the king of the Northern kingdom. The king's servants buried him in Jerusalem (2 Kings 9:28). In addition to murdering the two kings, Jehu almost annihilated the royal families of both Israel and Judah (2 Chron. 22:8; 2 Kings 10:1-14). The Lord preserved another Satanic attempt to destroy the seed line by preserving the life of Ahaziah's youngest son Joash.

Athaliah kills all but Joash (II Chronicles 22)

Jehu was in power in the north; and there was no male survivor in the Davidic dynasty except Joash, an infant son of Ahaziah back in Jerusalem. Ahaziah's wicked mother Athaliah took the throne and started a bloody massacre to exterminate the royal family,

which would have ended the Messianic line. Then Jehosheba, Ahaziah's sister, hid her baby nephew from the queen, and spared the infant Joash's life, Ahaziah's son. He was kept in safety until the six years of Athaliah's reign ended (841-835 B.C.).

Blood Curse on Jeconiah

The kings of the southern kingdom had declined in morality, and one of the most interesting enigmas in Scripture emerges from the blood curse that God pronounced on Jeconiah (also known as Coniah): Jeremiah 22:28-30 *28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? 29 O earth, earth, earth, hear the word of the Lord. 30 Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah (KJV).* The Messiah was prophesied to come from the royal line of David, but with a blood curse on the royal line of Jeconiah this could not happen. God always keeps His word. How can the Messiah come from the royal line that is now subject to a blood curse? God gives us the answer through the differing genealogies of Christ recorded in the gospels of Matthew and Luke. Matthew, as a member of the Tribe of Levi, focuses his gospel on the Messiahship of Jesus and presents Him as the Lion of the Tribe of Judah. Thus, Matthew traces the legal line from Abraham through David, then through Solomon to Jacob the father of Joseph, the legal stepfather of Jesus. On the other hand, Luke traces the bloodline from Adam (the first Man) through to David and his genealogy from Abraham through David is identical to Matthew's. But after David, Luke departs from the path taken by Matthew and traces the family tree through *another* son of David (the second surviving son of Bathsheba), Nathan, down through Heli, the father of Mary, the mother of Jesus. Mary was a virgin and therefore not subject to the blood curse. Even though the text of our Bibles in Luke chapter three say Joseph is the son of Heli, he clearly can't have two fathers; Heli is Mary's father. Scriptural evidence to explain the substitution is given in Numbers 27:1-11 and 36:1-12. Normally inheritance came through the sons. The daughters of Zelophehad had petitioned Moses for a special exception to the inheritance law since they were the only surviving relatives in their family. This was granted to them when they entered the land under Joshua. The one exception to the law in which inheritance is permitted through the daughter is if no sons are available, and she married within her tribe. The pure blood of Christ relies upon this peculiar exception granted to the family of Zelophehad in Numbers chapters 27 and 36. Heli, Mary's father, apparently had no sons, and Mary married within the tribe of Judah. Jesus was born of the Virgin Mary, of the house and lineage of David and carrying legal title to the line, but without the blood curse of Jeconiah. The Greek text of the Luke passage is marked to indicate that Heli is Mary's father. Joseph clearly cannot have two fathers.

Haman's attempts (Esther 3)

Mordecai was the single Jew in the Persian King Xerxes' court. Mordecai's job was to represent the Jews and translate the king's orders for the Jewish community. Haman, also close to the king, wanted to kill Mordecai for not bowing to him when ordered to do so, because Mordecai said that he, a Jew, does not bow to Haman. In the story, Haman

and his wife Zeresh instigate a plot to kill all of the Jews of ancient Persia. Haman attempts to convince King Xerxes to order the killing of Mordecai and all the Jews of the lands he ruled. Killing Mordecai would not solve Haman's problem because a new Jewish representative will take his place and will also not bow to him. So Haman decided to kill the whole nation of Mordecai, including Mordecai himself, and then there will be no need for a new Jewish representative, who might not bow to him. The plot is foiled by Queen Esther, the king's recent wife, who herself is a Jew. Haman is hanged from the gallows that had originally been built to hang Mordecai. The Lord used Esther to intervene and save the entire Jewish nation and thereby preserve the Messianic line to Jesus.

Joseph's fears (Matthew 1)

In the ancient days of the Jewish marriage practices, the engagement was considered to be an integral part of the marriage. So much so that any sexual activity during or outside of the engagement period was considered adultery, which could be punishable by death. When Joseph heard that Mary was pregnant by the Holy Spirit he wanted to privately and quickly break the engagement. This would have given Jesus the status of bastard and therefore disqualified her baby from a Jewish legal perspective as the Messiah. Satan had obviously convinced him that Mary's story of being visited by the angel Gabriel and pregnant with the Holy Spirit was unbelievable. It was only through God's intervention that Joseph believed the story and stayed with Mary, which gave Jesus a Jewish legal mother and father in an earthly sense. Satan's plot was again foiled.

Herod's attempts (Matthew 2)

King Herod was an insecure man. He was also not Jewish. He was from Edom and was a half-Jew at best. The occupying Romans put him on the throne. One of the worst persecutions that Herod orchestrated was the killing of the young male children as recorded by Matthew chapter 2. Herod was threatened that a true King of the Jews would replace him when the Magi met with him to locate the baby Jesus so that they could worship Him. Scripture explains that Herod was troubled and all Jerusalem with him over the Magi's visit. This is not grammatical hyperbole. The ancient Magi were a hereditary priesthood of the Medes credited with profound and extraordinary religious knowledge. Herod consulted his chief priests and scribes to find out what the Scriptures said about the location of the birth of the Messiah. He relayed the Bethlehem location (Micah 5:2) to the Magi then followed that with a request for them to come back to him to verify the Messiah's location. This was under the guise of Herod "worshipping" Him too. When the Magi were warned in a dream not to return to Herod, he realized that he had been tricked and ordered all male children less than two years of age in Bethlehem and its environs to be slain. Joseph, Jesus' stepfather was also warned in a dream and went to Egypt for safety.

Conclusion

There are many more attempts that could be demonstrated from Scripture where Satan tried to stop the birth of the Messiah. He was not able to prevail and we are clearly shown that the Lord God will *always* prevail and His enemies will not. Our Lord was born on exactly the day the Lord prophesied in Daniel 9:27. Here the Bible predicts that the Messiah will be on earth in 483 years from the time of the decree to rebuild Jerusalem after the last siege of the Babylonians in 586 B.C. King Artaxerxes issued that decree to Nehemiah in about 444 B.C. Some believe that this decree was made at an earlier date. In any event, counting out the exact timetable of the 183,880 days described in Daniel chapter 9 puts the timing of the appearance of the Messiah within Jesus' lifetime. Satan could not stop Jesus from coming and nobody will stop Him from coming back. Daniel E. Woodhead Ph.D.

THE FOUR CUPS

There are 4 cups in the traditional seder meal: the meal that Jesus our Lord participated in the night before His death.

These 4 cups are taken from Ex. 6:6, 7.

1. The first cup is the cup of Sanctification.

With each cup the priest would say, "Blessed be the Lord God, King of the universe."
"Baruch atah adonai eloheinu melech ha olam..."

2. The second cup is the cup of affliction.
Our Lord was willing to drink the cup of affliction in order to redeem us (cup three). This bitter cup was on the mind of our Lord. Matt. 26: 20-30
"Lord, let this cup pass from Me ... nevertheless, let Your will be done."
3. The third, the one our Lord drank before He went to Gethsemane, was the cup of Redemption. "I will redeem you."
4. We are told in the gospel accounts that He refrained from the last cup, saying that He would not drink of the fruit of the vine until we are with Him in His Father's kingdom.

Our Lord's first miracle was at a wedding in Cana, turning the water to wine.
The next time our Lord will drink wine will be at His own Wedding: the wedding feast of the Lamb!

In John 14, Jesus told His disciples that He was leaving to go and prepare a place for them in His Father's kingdom. (The King of the Universe, Eloheinu Melech Ha Olam)

When a bridegroom leaves to go and prepare the home for his new bride, he typically leaves her a gift.

Our Lord is no mean Bridegroom. He left a gift for those who love Him. He left the gift of His Spirit.

This Spirit is Who will sanctify and ready us for His return and our Wedding.

O dear follower of Christ, dear Bride of Christ, he is coming back for a sanctified Church, not a blemished, unholy, impure, unready Bride. But one adorned with *beauty, purity, wisdom and truth*.

He has left us His bridegroom's gift, the Holy Spirit of God.

Do not let the Law, sin, idols, the world, children, family, jobs, the tyranny of the urgent rob you of being prepared for our Lord and Husband.

Sanctification is not so that you can grow in the Lord; while that is a wonderful benefit, it is not the purpose of **Sanctification**. We are sanctified because He deserves nothing but the best and His Father is committed to delivering us to Him on that Wedding Day as nothing short of perfection.

Now we must prepare to meet our Beloved.

Are you walking in the Spirit, living the life of Sanctification which He provided for you?

This is why the Spirit is so crucial in the book of Acts, as He is throughout the entire Bible.

We are told in Acts 1:5 that the baptism of the Spirit is coming.

Acts 1:8 tells us more: you will receive power to be His witnesses with the coming of the Spirit. **Acts 2:3, 4** ushers in the fulfillment of the Scriptures as God pours out His Spirit on man.

Acts 2:11 reveals the voice of the Spirit to enable man to speak of the wonders of God.

The Holy Spirit speaks of our Lord, our Bridegroom ... “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.” **Acts 2:33**

This is our wedding gift.

Eph. 1:13, 14 sheds even more light on this truth.

“In Him, you also, after listening to the message of truth, the gospel of your salvation – having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a *pledge* of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.”

The word “pledge” in Greek (*arrabon*) means engagement ring!

Be faithful, be pure, be singleminded for the coming of your King, Lord and Bridegroom.

When we gather together for that wedding feast, He will drink from the fourth cup of the Passover meal, *the cup of Praise*. Ex. 6:7, “Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, Who brought you out from under the burdens of the Egyptians.” He has bought us from the marketplace of slavery, He has purified us by the washing of the word, He has ascended to heaven to intercede on our behalf as we are being made ready. He has waited for His Bride.

“*For the joy* set before Him, He endured the cross.” Heb. 12:2b

Joshua 1 New American Standard Bible (NASB)

1 Now it came about after the death of Moses the servant of the Lord, that the Lord spoke to Joshua the son of Nun, Moses' ^[a]servant, saying,

²“Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel.

³Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses.

⁴From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory.

⁵No man will *be able to* stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you.

⁶Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them.

⁷Only be strong and very courageous; ^[a]be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may ^[a]have success wherever you go.

⁸This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may ^[a]be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will ^[a]have success.

⁹Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go.”

¹⁰Then Joshua commanded the officers of the people, saying,

¹¹ “Pass through the midst of the camp and command the people, saying, ‘Prepare provisions for yourselves, for within three days you are to cross this Jordan, to go in to possess the land which the Lord your God is giving you, to possess it.’”

¹² To the Reubenites and to the Gadites and to the half-tribe of Manasseh, Joshua ^asaid,

¹³ “Remember the word which Moses the servant of the Lord commanded you, saying, ‘The Lord your God gives you rest and will give you this land.’

¹⁴ Your wives, your little ones, and your cattle shall remain in the land which Moses gave you beyond the Jordan, but you shall cross before your brothers in battle array, all your valiant warriors, and shall help them,

¹⁵ until the Lord gives your brothers rest, as *He gives* you, and they also possess the land which the Lord your God is giving them. Then you shall return to ^byour own land, and possess ^cthat which Moses the servant of the Lord gave you beyond the Jordan toward the sunrise.”

¹⁶ They answered Joshua, saying, “All that you have commanded us we will do, and wherever you send us we will go. ¹⁷ Just as we obeyed Moses in all things, so we will obey you; only may the Lord your God be with you as He was with Moses. ¹⁸ Anyone who rebels against your ^dcommand and does not obey your words in all that you command him, shall be put to death; only be strong and courageous.”

- a. [Joshua 1:1](#) Or *minister*
- b. [Joshua 1:7](#) Lit *observe*
- c. [Joshua 1:7](#) Or *act wisely*
- d. [Joshua 1:8](#) Lit *observe*
- e. [Joshua 1:8](#) Or *act wisely*
- f. [Joshua 1:12](#) Lit *said, saying*
- g. [Joshua 1:15](#) Lit *the land of your possession*
- h. [Joshua 1:15](#) Lit *it*
- i. [Joshua 1:18](#) Lit *mouth*

Joshua 2 New American Standard Bible (NASB)

2 Then Joshua the son of Nun sent two men as spies secretly from Shittim, saying, “Go, view the land, especially Jericho.” So they went and came into the house of a harlot whose name was Rahab, and ^{1a}lodged there.

²It was told the king of Jericho, saying, “Behold, men from the sons of Israel have come here tonight to search out the land.”

³And the king of Jericho sent *word* to Rahab, saying, “Bring out the men who have come to you, who have entered your house, for they have come to search out all the land.”

⁴But the woman had taken the two men and hidden them, and she said, “Yes, the men came to me, but I did not know where they were from.

⁵It came about when *it was time* to shut the gate at dark, that the men went out; I do not know where the men went. Pursue them quickly, for you will overtake them.”

⁶But she had brought them up to the roof and hidden them in the stalks of flax which she had laid in order on the roof.

⁷So the men pursued them on the road to the Jordan to the fords; and as soon as those who were pursuing them had gone out, they shut the gate.

⁸Now before they lay down, ^{1b}she came up to them on the roof,

⁹and said to the men, “I know that the Lord has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have ^{1c}melted away before you.

¹⁰For we have heard how the Lord dried up the water of the ^{1d}Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you ^{1e}utterly destroyed.

¹¹When we heard *it*, our hearts melted and no courage remained in any man any longer because of you; for the Lord your God, He is God in heaven above and on earth beneath.

¹²Now therefore, please swear to me by the Lord, since I have dealt kindly with you, that you also will deal kindly with my father's household, and give me a pledge of truth,

¹³and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death."

¹⁴So the men said to her, "Our life for yours if you do not tell this business of ours; and it shall come about when the Lord gives us the land that we will deal kindly and faithfully with you."

¹⁵Then she let them down by a rope through the window, for her house was on the city wall, so that she was living on the wall.

¹⁶She said to them, "Go to the hill country, so that the pursuers will not happen upon you, and hide yourselves there for three days until the pursuers return. Then afterward you may go on your way."

¹⁷The men said to her, "We shall be free from this oath to you which you have made us swear,

¹⁸unless, when we come into the land, you tie this cord of scarlet thread in the window through which you let us down, and gather to yourself into the house your father and your mother and your brothers and all your father's household.

¹⁹It shall come about that anyone who goes out of the doors of your house into the street, his blood shall be on his own head, and we shall be free; but anyone who is with you in the house, his blood shall be on our head if a hand is laid on him.

²⁰But if you tell this business of ours, then we shall be free from the oath which you have made us swear."

²¹She said, "According to your words, so be it." So she sent them away, and they departed; and she tied the scarlet cord in the window.

²² They departed and came to the hill country and remained there for three days until the pursuers returned. Now the pursuers had sought *them* ^{le}all along the road, but had not found *them*.

²³ Then the two men returned and came down from the hill country and crossed over and came to Joshua the son of Nun, and they related to him all that had happened to them.

²⁴ They said to Joshua, “Surely the Lord has given all the land into our hands; moreover, all the inhabitants of the land have ^{me}melted away before us.”

Footnotes:

- a. [Joshua 2:1](#) Lit *lay down*
- b. [Joshua 2:8](#) Lit *then she*
- c. [Joshua 2:9](#) Or *become demoralized*
- d. [Joshua 2:10](#) Lit *Sea of Reeds*
- e. [Joshua 2:10](#) Or *put under the ban*
- f. [Joshua 2:11](#) Lit *spirit arose*
- g. [Joshua 2:12](#) Or *faithfulness*
- h. [Joshua 2:13](#) Lit *let live*
- i. [Joshua 2:13](#) Lit *souls*
- j. [Joshua 2:14](#) Lit *soul*
- k. [Joshua 2:14](#) Lit *instead of you to die*
- l. [Joshua 2:14](#) Or *truly*
- m. [Joshua 2:17](#) Lit *of yours*
- n. [Joshua 2:18](#) Lit *behold*
- o. [Joshua 2:22](#) Lit *through all the road*
- p. [Joshua 2:24](#) Or *become demoralized*

Joshua 3 New American Standard Bible (NASB)

3 Then Joshua rose early in the morning; and he and all the sons of Israel set out from Shittim and came to the Jordan, and they lodged there before they crossed.

²At the end of three days the officers went through the midst of the camp;

³and they commanded the people, saying, “When you see the ark of the covenant of the Lord your God with the Levitical priests carrying it, then you shall set out from your place and go after it.

⁴However, there shall be between you and it a distance of about 2,000 cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before.”

⁵Then Joshua said to the people, “Consecrate yourselves, for tomorrow the Lord will do wonders among you.”

⁶And Joshua spoke to the priests, saying, “Take up the ark of the covenant and cross over ahead of the people.” So they took up the ark of the covenant and went ahead of the people.

⁷Now the Lord said to Joshua, “This day I will begin to exalt you in the sight of all Israel, that they may know that just as I have been with Moses, I will be with you.

⁸You shall, moreover, command the priests who are carrying the ark of the covenant, saying, ‘When you come to the edge of the waters of the Jordan, you shall stand *still* in the Jordan.’”

⁹Then Joshua said to the sons of Israel, “Come here, and hear the words of the Lord your God.”

¹⁰ Joshua said, “By this you shall know that the living God is among you, and that He will assuredly dispossess from before you the Canaanite, the Hittite, the Hivite, the Perizzite, the Girgashite, the Amorite, and the Jebusite.

¹¹ Behold, the ark of the covenant of the Lord of all the earth is crossing over ahead of you into the Jordan.

¹² Now then, take for yourselves twelve men from the tribes of Israel, one man for each tribe.

¹³ It shall come about when the soles of the feet of the priests who carry the ark of the Lord, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan will be cut off, *and* the waters which are ^aflowing down from above ^bwill stand in one heap.”

¹⁴ So when the people set out from their tents to cross the Jordan with the priests carrying the ark of the covenant before the people,

¹⁵ and when those who carried the ark came into the Jordan, and the feet of the priests carrying the ark were dipped in the edge of the water (for the Jordan overflows all its banks all the days of harvest),

¹⁶ the waters which were ^cflowing down from above stood *and* rose up in one heap, a great distance away at Adam, the city that is beside Zarethan; and those which were ^dflowing down toward the sea of the Arabah, the Salt Sea, were completely cut off. So the people crossed opposite Jericho.

¹⁷ And the priests who carried the ark of the covenant of the Lord stood firm on dry ground in the middle of the Jordan while all Israel crossed on dry ground, until all the nation had finished crossing the Jordan.

Footnotes:

- a. [Joshua 3:4](#) I.e. One cubit equals approx 18 in.
- b. [Joshua 3:13](#) Lit *going*
- c. [Joshua 3:13](#) Lit *and they will*
- d. [Joshua 3:16](#) Lit *going*
- e. [Joshua 3:16](#) Lit *goin*

Joshua 4 New American Standard Bible (NASB)

4 Now when all the nation had finished crossing the Jordan, the Lord spoke to Joshua, saying,

²“Take for yourselves twelve men from the people, one man from each tribe,

³and command them, saying, ‘Take up for yourselves twelve stones from here out of the middle of the Jordan, from the place where the priests’ feet are standing firm, and carry them over with you and lay them down in the lodging place where you will lodge tonight.’”

⁴So Joshua called the twelve men whom he had appointed from the sons of Israel, one man from each tribe;

⁵and Joshua said to them, “^{5a}Cross again to the ark of the Lord your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel.

⁶^{6a}Let this be a sign among you, so that when your children ask ^{6b}later, saying, ‘What do these stones mean to you?’

⁷then you shall say to them, ‘Because the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it crossed the Jordan, the waters of the Jordan were cut off.’ So these stones shall become a memorial to the sons of Israel forever.”

⁸Thus the sons of Israel did as Joshua commanded, and took up twelve stones from the middle of the Jordan, just as the Lord spoke to Joshua, according to the number of the tribes of the sons of Israel; and they carried them over with them to the lodging place and put them down there.

⁹ Then Joshua set up twelve stones in the middle of the Jordan at the place where the feet of the priests who carried the ark of the covenant were standing, and they are there to this day.

¹⁰ For the priests who carried the ark were standing in the middle of the Jordan until everything was completed that the Lord had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed;

¹¹ and when all the people had finished crossing, the ark of the Lord and the priests crossed before the people.

¹² The sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the sons of Israel, just as Moses had spoken to them;

¹³ about 40,000 equipped for war, crossed for battle before the Lord to the desert plains of Jericho.

¹⁴ On that day the Lord exalted Joshua in the sight of all Israel; so that they ^{re}vered him, just as they had ^{re}vered Moses all the days of his life.

¹⁵ Now the Lord said to ^{the} Joshua,

¹⁶ “Command the priests who carry the ark of the testimony that they come up from the Jordan.”

¹⁷ So Joshua commanded the priests, saying, “Come up from the Jordan.”

¹⁸ It came about when the priests who carried the ark of the covenant of the Lord had come up from the middle of the Jordan, and the soles of the priests’ feet were ^{re}lifted up to the dry ground, that the waters of the Jordan returned to their place, and went over all its banks as before.

¹⁹ Now the people came up from the Jordan on the tenth of the first month and camped at Gilgal on the eastern edge of Jericho.

²⁰ ^hThose twelve stones which they had taken from the Jordan, Joshua set up at Gilgal.

²¹ He said to the sons of ^hIsrael, “When your children ask their fathers in time to come, saying, ‘What are these stones?’

²² then you shall inform your children, saying, ‘Israel crossed this Jordan on dry ground.’

²³ For the Lord your God dried up the waters of the Jordan before you until you had crossed, just as the Lord your God had done to the ^hRed Sea, which He dried up before us until we had crossed;

²⁴ that all the peoples of the earth may know that the hand of the Lord is mighty, so that you may ^hfear the Lord your God ^hforever.”

Footnotes:

- a. [Joshua 4:5](#) Lit *Cross before the ark*
- b. [Joshua 4:6](#) Lit *That this may be*
- c. [Joshua 4:6](#) Lit *tomorrow*
- d. [Joshua 4:14](#) Or *feared*
- e. [Joshua 4:14](#) Or *feared*
- f. [Joshua 4:15](#) Lit *Joshua, saying*
- g. [Joshua 4:18](#) Lit *drawn out*
- h. [Joshua 4:20](#) Lit *these*
- i. [Joshua 4:21](#) Lit *Israel, saying,*
- j. [Joshua 4:23](#) Lit *Sea of Reeds*
- k. [Joshua 4:24](#) Or *reverence*
- l. [Joshua 4:24](#) Lit *all the days*

Joshua 5 New American Standard Bible (NASB)

5 Now it came about when all the kings of the Amorites who *were* beyond the Jordan to the west, and all the kings of the Canaanites who *were* by the sea, heard how the Lord had dried up the waters of the Jordan before the sons of Israel until [Ⓜ]they had crossed, that their hearts melted, and there was no spirit in them any longer because of the sons of Israel.

²At that time the Lord said to Joshua, “Make for yourself flint knives and circumcise again the sons of Israel the second time.”

³So Joshua made himself flint knives and circumcised the sons of Israel at [Ⓜ]Gibeath-haaraloth.

⁴This is the reason why Joshua circumcised them: all the people who came out of Egypt who were males, all the men of war, died in the wilderness along the way after they came out of Egypt.

⁵For all the people who came out were circumcised, but all the people who were born in the wilderness along the way as they came out of Egypt had not been circumcised.

⁶For the sons of Israel walked forty years in the wilderness, until all the nation, *that is*, the men of war who came out of Egypt, [Ⓜ]perished because they did not listen to the voice of the Lord, to whom the Lord had sworn that He would not let them see the land which the Lord had sworn to their fathers to give us, a land flowing with milk and honey.

⁷Their children whom He raised up in their place, Joshua [Ⓜ]circumcised; for they were uncircumcised, because they had not circumcised them along the way.

⁸Now when they had finished circumcising all the nation, they remained in their places in the camp until they were [Ⓜ]healed.

⁹Then the Lord said to Joshua, “Today I have rolled away the reproach of Egypt from you.” So the name of that place is called ^hGilgal to this day.

¹⁰While the sons of Israel camped at Gilgal they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho.

¹¹On the ^hday after the Passover, on ^hthat very day, they ate some of the produce of the land, unleavened cakes and parched *grain*.

¹²The manna ceased on the ^hday after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year.

¹³Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, “Are you for us or for our adversaries?” ¹⁴He said, “No; rather I indeed come now as captain of the host of the Lord.” And Joshua fell on his face to the earth, and bowed down, and said to him, “What has my lord to say to his servant?” ¹⁵The captain of the Lord’s host said to Joshua, “Remove your sandals from your feet, for the place where you are standing is holy.” And Joshua did so.

Footnotes:

- a. [Joshua 5:1](#) Other mss read *we*
- b. [Joshua 5:3](#) I.e. the hill of the foreskins
- c. [Joshua 5:6](#) Lit *were finished*
- d. [Joshua 5:7](#) Lit *circumcised them*
- e. [Joshua 5:8](#) Lit *revived*
- f. [Joshua 5:9](#) I.e. rolling
- g. [Joshua 5:11](#) Lit *morrow*
- h. [Joshua 5:11](#) Lit *this*
- i. [Joshua 5:12](#) Lit *morrow*

Joshua 6 New American Standard Bible (NASB)

6 Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in.

²The Lord said to Joshua, “See, I have given Jericho into your hand, with its king *and* the valiant warriors.

³You shall march around the city, all the men of war circling the city once. You shall do so for six days.

⁴Also seven priests shall carry seven trumpets of rams’ horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.

⁵It shall be that when they make a long blast with the ram’s horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down **▯**flat, and the people will go up every man **▯**straight ahead.”

⁶So Joshua the son of Nun called the priests and said to them, “Take up the ark of the covenant, and let seven priests carry seven trumpets of rams’ horns before the ark of the Lord.”

⁷Then **▯**he said to the people, “Go forward, and march around the city, and let the armed men go on before the ark of the Lord.”

⁸And it was so, that when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams’ horns before the Lord went forward and blew the trumpets; and the ark of the covenant of the Lord followed them.

⁹The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while they continued to blow the trumpets.

¹⁰ But Joshua commanded the people, saying, “You shall not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you, ‘Shout!’ Then you shall shout!”

¹¹ So he had the ark of the Lord ¹⁰ taken around the city, circling *it* once; then they came into the camp and spent the night in the camp.

¹² Now Joshua rose early in the morning, and the priests took up the ark of the Lord.

¹³ The seven priests carrying the seven trumpets of rams’ horns before the ark of the Lord went on continually and blew the trumpets; and the armed men went before them and the rear guard came after the ark of the Lord, while they continued to blow the trumpets.

¹⁴ Thus the second day they marched around the city once and returned to the camp; they did so for six days.

¹⁵ Then on the seventh day they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times.

¹⁶ At the seventh time, when the priests blew the trumpets, Joshua said to the people, “Shout! For the Lord has given you the city.

¹⁷ The city shall be under the ban, it and all that is in it belongs to the Lord; only Rahab the harlot ¹⁰ and all who are with her in the house shall live, because she hid the messengers whom we sent.

¹⁸ But as for you, only keep yourselves from the things under the ban, so that you do not ¹⁰ covet *them* and take some of the things under the ban, and make the camp of Israel accursed and bring trouble on it.

¹⁹ But all the silver and gold and articles of bronze and iron are holy to the Lord; they shall go into the treasury of the Lord.”

²⁰ So the people shouted, and ^apriests blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout and the wall fell down ^bflat, so that the people went up into the city, every man straight ^cahead, and they took the city.

²¹ They ^dutterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

²² Joshua said to the two men who had spied out the land, “Go into the harlot’s house and bring the woman and all she has out of there, as you have sworn to her.”

²³ So the young men who were spies went in and brought out Rahab and her father and her mother and her brothers and all she had; they also brought out all her relatives and placed them outside the camp of Israel.

²⁴ They burned the city with fire, and all that was in it. Only the silver and gold, and articles of bronze and iron, they put into the treasury of the ^ehouse of the Lord.

²⁵ However, Rahab the harlot and her father’s household and all she had, Joshua ^fspared; and she has lived in the midst of Israel to this day, for she hid the messengers whom Joshua sent to spy out Jericho.

²⁶ Then Joshua made them take an oath at that time, saying, “Cursed before the Lord is the man who rises up and builds this city Jericho; with *the loss of* his firstborn he shall lay its foundation, and with *the loss of* his youngest son he shall set up its gates.”

²⁷ So the Lord was with Joshua, and his fame was in all the land.

Footnotes:

- a. [Joshua 6:5](#) Lit *in its place*
- b. [Joshua 6:5](#) Lit *before himself*
- c. [Joshua 6:7](#) Or *they*
- d. [Joshua 6:11](#) Lit *to go around*
- e. [Joshua 6:17](#) Lit *she and all*
- f. [Joshua 6:18](#) Lit *devote*

- g. [Joshua 6:20](#) Or *they*
- h. [Joshua 6:20](#) Lit *in its place*
- i. [Joshua 6:20](#) Lit *before himself*
- j. [Joshua 6:21](#) Or *put under the ban*
- k. [Joshua 6:24](#) I.e. *tabernacle*
- l. [Joshua 6:25](#) Lit *let live*

7 But the sons of Israel acted unfaithfully in regard to the things under the ban, for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, took some of the things under the ban, therefore the anger of the Lord burned against the sons of Israel.

² Now Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, “Go up and spy out the land.” So the men went up and spied out Ai.

³ They returned to Joshua and said to him, “Do not let all the people go up; *only* about two or three thousand men need go up to Ai; do not make all the people toil up there, for they are few.”

⁴ So about three thousand men from the people went up there, but they fled from the men of Ai.

⁵ The men of Ai struck down about thirty-six of their men, and pursued them from the gate as far as Shebarim and struck them down on the descent, so the hearts of the people melted and became as water.

⁶ Then Joshua tore his clothes and fell to the earth on his face before the ark of the Lord until the evening, *both* he and the elders of Israel; and they put dust on their heads.

⁷ Joshua said, “Alas, O Lord God, why did You ever bring this people over the Jordan, *only* to deliver us into the hand of the Amorites, to destroy us? If only we had been willing to dwell beyond the Jordan!

⁸ O Lord, what can I say since Israel has turned *their* backs before their enemies?

⁹ For the Canaanites and all the inhabitants of the land will hear of it, and they will surround us and cut off our name from the earth. And what will You do for Your great name?"

¹⁰ So the Lord said to Joshua, "Rise up! Why is it that you have fallen on your face?

¹¹ Israel has sinned, and they have also transgressed My covenant which I commanded them. And they have even taken some of the things under the ban and have both stolen and deceived. Moreover, they have also put *them* among their own things.

¹² Therefore the sons of Israel cannot stand before their enemies; they turn *their* backs before their enemies, for they have become accursed. I will not be with you anymore unless you destroy the things under the ban from your midst.

¹³ Rise up! Consecrate the people and say, 'Consecrate yourselves for tomorrow, for thus the Lord, the God of Israel, has said, "There are things under the ban in your midst, O Israel. You cannot stand before your enemies until you have removed the things under the ban from your midst."

¹⁴ In the morning then you shall come near by your tribes. And it shall be that the tribe which the Lord takes *by lot* shall come near by families, and the family which the Lord takes shall come near by households, and the household which the Lord takes shall come near man by man.

¹⁵ It shall be that the one who is taken with the things under the ban shall be burned with fire, he and all that belongs to him, because he has transgressed the covenant of the Lord, and because he has committed a disgraceful thing in Israel."

¹⁶ So Joshua arose early in the morning and brought Israel near by tribes, and the tribe of Judah was taken.

¹⁷ He brought the family of Judah near, and he took the family of the Zerahites; and he brought the family of the Zerahites near man by man, and Zabdi was taken.

¹⁸ He brought his household near man by man; and Achan, son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah, was taken.

¹⁹ Then Joshua said to Achan, “My son, I implore you, give glory to the Lord, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me.”

²⁰ So Achan answered Joshua and said, “Truly, I have sinned against the Lord, the God of Israel, and [Ⓜ]this is what I did:

²¹ when I saw among the spoil a beautiful mantle from Shinar and two hundred shekels of silver and a bar of gold fifty shekels in weight, then I coveted them and took them; and behold, they are concealed in the earth inside my tent with the silver underneath it.”

²² So Joshua sent messengers, and they ran to the tent; and behold, it was concealed in his tent with the silver underneath it.

²³ They took them from inside the tent and brought them to Joshua and to all the sons of Israel, and they poured them out before the Lord.

²⁴ Then Joshua and all Israel with him, took Achan the son of Zerah, the silver, the mantle, the bar of gold, his sons, his daughters, his [Ⓜ]oxen, his donkeys, his sheep, his tent and all that belonged to him; and they brought them up to the valley of [Ⓜ]Achor.

²⁵ Joshua said, “Why have you troubled us? The Lord will trouble you this day.” And all Israel stoned [Ⓜ]them with stones; and they burned them with fire [Ⓜ]after they had stoned them with stones.

²⁶ They raised over him a great heap of stones that stands to this day, and the Lord turned from the fierceness of His anger. Therefore the name of that place has been called the valley of [Ⓜ]Achor to this day.

- a. [Joshua 7:2](#) Lit *saying, Go*
- b. [Joshua 7:3](#) Lit *and smite*
- c. [Joshua 7:4](#) Lit *before*
- d. [Joshua 7:5](#) Or *before*
- e. [Joshua 7:7](#) Heb *YHWH*, usually rendered *Lord*
- f. [Joshua 7:7](#) Lit *and had dwelt*
- g. [Joshua 7:8](#) Lit *neck*

- h. [Joshua 7:12](#) Lit *necks*
- i. [Joshua 7:16](#) Lit *its tribes*
- j. [Joshua 7:20](#) Lit *thus and thus I did*
- k. [Joshua 7:24](#) Or *cattle*
- l. [Joshua 7:24](#) I.e. *trouble*
- m. [Joshua 7:25](#) Lit *him*
- n. [Joshua 7:25](#) Lit *and they stoned*
- o. [Joshua 7:26](#) I.e. *trouble*

Joshua 8 New American Standard Bible (NASB)

8 Now the Lord said to Joshua, “Do not fear or 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.

²You shall do to Ai and its king just as you did to Jericho and its king; you shall take only its spoil and its cattle as plunder for yourselves. ³Set an ambush for the city behind it.”

³So Joshua rose with all the people of war to go up to Ai; and Joshua chose 30,000 men, valiant warriors, and sent them out at night.

⁴He commanded them, saying, “See, you are going to ambush the city from behind ^{4a}it. Do not go very far from the city, but all of you be ready.

⁵Then I and all the people who are with me will approach the city. And when they come out to meet us as at the first, we will flee before them.

⁶They will come out after us until we have drawn them away from the city, for they will say, ‘*They* are fleeing before us as at the first.’ So we will flee before them.

⁷And you shall rise from *your* ambush and take possession of the city, for the Lord your God will deliver it into your hand.

⁸Then it will be when you have seized the city, that you shall set the city on fire. You shall do *it* according to the word of the Lord. See, I have commanded you.”

⁹So Joshua sent them away, and they went to the place of ambush and remained between Bethel and Ai, on the west side of Ai; but Joshua spent that night among the people.

¹⁰ Now Joshua rose early in the morning and mustered the people, and he went up with the elders of Israel before the people to Ai.

¹¹ Then all the people of war who *were* with him went up and drew near and arrived in front of the city and camped on the north side of Ai. Now *there was* a valley between him and Ai.

¹² And he took about 5,000 men and set them in ambush between Bethel and Ai, on the west side of the ¹⁰city.

¹³ So they stationed the people, all the army that was on the north side of the city, and its rear guard on the west side of the city, and Joshua spent that night in the midst of the valley.

¹⁴ It came about when the king of Ai saw *it*, that the men of the city hurried and rose up early and went out to meet Israel in battle, he and all his people at the appointed place before the desert plain. But he did not know that *there was* an ambush against him behind the city.

¹⁵ Joshua and all Israel pretended to be beaten before them, and fled by the way of the wilderness.

¹⁶ And all the people who were in the city were called together to pursue them, and they pursued Joshua and were drawn away from the city.

¹⁷ So not a man was left in Ai or Bethel who had not gone out after Israel, and they left the city ¹⁰unguarded and pursued Israel.

¹⁸ Then the Lord said to Joshua, "Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand." So Joshua stretched out the javelin that was in his hand toward the city.

¹⁹ The *men in* ambush rose quickly from their place, and when he had stretched out his hand, they ran and entered the city and captured it, and they quickly set the city on fire.

²⁰ When the men of Ai turned ¹⁰back and looked, behold, the smoke of the city ascended to the sky, and they had no place to flee this way or that, for the people who had been fleeing to the wilderness turned against the pursuers.

²¹When Joshua and all Israel saw that the *men in* ambush had captured the city and that the smoke of the city ascended, they turned back and ²¹slew the men of Ai.

²²²²The others came out from the city to encounter them, so that they were *trapped* in the midst of Israel, ²²some on this side and some on that side; and they ²²slew them until no one was left ²²of those who survived or escaped.

²³But they took alive the king of Ai and brought him to Joshua.

²⁴Now when Israel had finished killing all the inhabitants of Ai in the field in the wilderness where they pursued them, and all of them were fallen by the edge of the sword until they were destroyed, then all Israel returned to Ai and struck it with the edge of the sword.

²⁵All who fell that day, both men and women, were 12,000—all the ²⁵people of Ai.

²⁶For Joshua did not withdraw his hand with which he stretched out the javelin until he had ²⁶utterly destroyed all the inhabitants of Ai.

²⁷Israel took only the cattle and the spoil of that city as plunder for themselves, according to the word of the Lord which He had commanded Joshua.

²⁸So Joshua burned Ai and made it a heap forever, a desolation until this day.

²⁹He hanged the king of Ai on a tree until evening; and at sunset Joshua gave command and they took his body down from the tree and threw it at the entrance of the city gate, and raised over it a great heap of stones *that stands* to this day.

³⁰Then Joshua built an altar to the Lord, the God of Israel, in Mount Ebal,

³¹just as Moses the servant of the Lord had commanded the sons of Israel, as it is written in the book of the law of Moses, an altar of uncut stones on which no man had wielded an iron *tool*; and they offered burnt offerings on it to the Lord, and sacrificed peace offerings.

³² He wrote there on the stones a copy of the law of Moses, which ¹⁴ he had written, in the presence of the sons of Israel.

³³ All Israel with their elders and officers and their judges were standing on both sides of the ark before the Levitical priests who carried the ark of the covenant of the Lord, the stranger as well as the native. Half of them *stood* in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the Lord had given command at first to bless the people of Israel.

³⁴ Then afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.

³⁵ There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel with the women and the little ones and the strangers who were ¹⁴ living among them.

Footnotes:

- a. [Joshua 8:2](#) Lit *Set for yourself*
- b. [Joshua 8:4](#) Lit *the city*
- c. [Joshua 8:12](#) I.e. Ai
- d. [Joshua 8:17](#) Lit *open*
- e. [Joshua 8:20](#) Lit *behind them*
- f. [Joshua 8:21](#) Lit *smote*
- g. [Joshua 8:22](#) Lit *These came*
- h. [Joshua 8:22](#) Lit *these...those*
- i. [Joshua 8:22](#) Lit *smote*
- j. [Joshua 8:22](#) Lit *for it*
- k. [Joshua 8:25](#) Lit *men*
- l. [Joshua 8:26](#) Or *put under the ban*
- m. [Joshua 8:32](#) I.e. Moses
- n. [Joshua 8:35](#) Lit *walking*

Joshua 9 New American Standard Bible (NASB)

9 Now it came about when all the kings who were beyond the Jordan, in the hill country and in the lowland and on all the coast of the Great Sea toward Lebanon, the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite, heard of it,

² that they gathered themselves together with ⁱⁿone accord to fight with Joshua and with Israel.

³ When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,

⁴ they also acted craftily and ⁱⁿset out as envoys, and took worn-out sacks on their donkeys, and wineskins worn-out and torn and ⁱⁿmended,

⁵ and worn-out and patched sandals on their feet, and worn-out clothes on themselves; and all the bread of their provision was dry *and* had become crumbled.

⁶ They went to Joshua to the camp at Gilgal and said to him and to the men of Israel, “We have come from a far country; now therefore, make a covenant with us.”

⁷ The men of Israel said to the Hivites, “Perhaps you are living ⁱⁿwithin our land; how then shall we make a covenant with you?”

⁸ But they said to Joshua, “We are your servants.” Then Joshua said to them, “Who are you and where do you come from?”

⁹ They said to him, “Your servants have come from a very far country because of the ⁱⁿfame of the Lord your God; for we have heard the report of Him and all that He did in Egypt,

¹⁰ and all that He did to the two kings of the Amorites who were beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan who was at Ashtaroth.

¹¹ So our elders and all the inhabitants of our country spoke to us, saying, ‘Take provisions in your hand for the journey, and go to meet them and say to them, “We are your servants; now then, make a covenant with us.”’

¹² This our bread *was warm when* we took it for our provisions out of our houses on the day that we left to come to you; but now behold, it is dry and has become crumbled.

¹³ These wineskins which we filled were new, and behold, they are torn; and these our clothes and our sandals are worn out because of the very long journey.”

¹⁴ So the men *of Israel* took some of their provisions, and did not ask for the counsel of the Lord.

¹⁵ Joshua made peace with them and made a covenant with them, to let them live; and the leaders of the congregation swore *an oath* to them.

¹⁶ It came about at the end of three days after they had made a covenant with them, that they heard that they were neighbors and that they were living *within* their land.

¹⁷ Then the sons of Israel set out and came to their cities on the third day. Now their cities *were* Gibeon and Chephirah and Beeroth and Kiriath-jearim.

¹⁸ The sons of Israel did not strike them because the leaders of the congregation had sworn to them by the Lord the God of Israel. And the whole congregation grumbled against the leaders.

¹⁹ But all the leaders said to the whole congregation, “We have sworn to them by the Lord, the God of Israel, and now we cannot touch them.

²⁰ This we will do to them, even let them live, so that wrath will not be upon us for the oath which we swore to them.”

²¹ The leaders said to them, “Let them live.” So they became hewers of wood and drawers of water for the whole congregation, just as the leaders had spoken to them.

²² Then Joshua called for them and spoke to them, saying, “Why have you deceived us, saying, ‘We are very far from you,’ when you are living ^awithin our land?”

²³ Now therefore, you are cursed, and ^byou shall never cease being slaves, both hewers of wood and drawers of water for the house of my God.”

²⁴ So they answered Joshua and said, “Because it was certainly told your servants that the Lord your God had commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land before you; therefore we feared greatly for our lives because of you, and have done this thing.

²⁵ Now behold, we are in your hands; do as it seems good and right in your sight to do to us.”

²⁶ Thus he did to them, and delivered them from the hands of the sons of Israel, and they did not kill them.

²⁷ But Joshua made them that day hewers of wood and drawers of water for the congregation and for the altar of the Lord, to this day, in the place which He would choose.

Footnotes:

- a. [Joshua 9:2](#) Lit *one mouth*
- b. [Joshua 9:4](#) Lit *went and traveled as envoys*
- c. [Joshua 9:4](#) Lit *tied up*
- d. [Joshua 9:7](#) Lit *among us*
- e. [Joshua 9:9](#) Or *name*
- f. [Joshua 9:14](#) Lit *mouth*
- g. [Joshua 9:16](#) Lit *among them*
- h. [Joshua 9:22](#) Lit *among us*
- i. [Joshua 9:23](#) Lit *a servant shall not be cut off from you*

Joshua 10 New American Standard Bible (NASB)

10 Now it came about when Adoni-zedek king of Jerusalem heard that Joshua had captured Ai, and had utterly destroyed it (just as he had done to Jericho and its king, so he had done to Ai and its king), and that the inhabitants of Gibeon had made peace with Israel and were within their land,

²that he 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.

³Therefore Adoni-zedek king of Jerusalem sent word to Hoham king of Hebron and to Piram king of Jarmuth and to Japhia king of Lachish and to Debir king of Eglon, saying,

⁴“Come up to me and help me, and let us attack Gibeon, for it has made peace with Joshua and with the sons of Israel.”

⁵So 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 with all their armies, and camped by Gibeon and fought against it.

⁶Then the men of Gibeon sent word to Joshua to the camp at Gilgal, saying, “Do not abandon your servants; come up to us quickly and save us and help us, for all the kings of the Amorites that live in the hill country have assembled against us.”

⁷So Joshua went up from Gilgal, he and all the people of war with him and all the valiant warriors.

⁸The Lord said to Joshua, “Do not fear them, for I have given them into your hands; not one of them shall stand before you.”

⁹So Joshua came upon them suddenly by marching all night from Gilgal.

¹⁰And the Lord confounded them before Israel, and He ¹⁰slew them with a great slaughter at Gibeon, and pursued them by the way of the ascent of Beth-horon and struck them as far as Azekah and Makkedah.

¹¹As they fled from before Israel, *while* they were at the descent of Beth-horon, the Lord threw large stones from heaven on them as far as Azekah, and they died; *there were* more who died ¹¹from the hailstones than those whom the sons of Israel killed with the sword.

¹²Then Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the sons of Israel, and he said in the sight of Israel,

“O sun, stand still at Gibeon,
And O moon in the valley of Aijalon.”

¹³So the sun stood still, and the moon stopped,
Until the nation avenged themselves of their enemies.
Is it not written in the book of Jashar? And the sun stopped in the middle of the sky and did not hasten to go *down* for about a whole day.

¹⁴There was no day like that before it or after it, when the Lord listened to the voice of a man; for the Lord fought for Israel.

¹⁵Then Joshua and all Israel with him returned to the camp to Gilgal.

¹⁶Now these five kings had fled and hidden themselves in the cave at Makkedah.

¹⁷It was told Joshua, saying, “The five kings have been found hidden in the cave at Makkedah.”

¹⁸Joshua said, “Roll large stones against the mouth of the cave, and assign men by it to guard them,

¹⁹ but do not stay *there* yourselves; pursue your enemies and \square attack them in the rear. Do not allow them to enter their cities, for the Lord your God has delivered them into your hand.”

²⁰ It came about when Joshua and the sons of Israel had finished \square slaying them with a very great slaughter, until they were destroyed, and the survivors *who* remained of them \square had entered the fortified cities,

²¹ that all the people returned to the camp to Joshua at Makkedah in peace. No one \square uttered a word against any of the sons of Israel.

²² Then Joshua said, “Open the mouth of the cave and bring these five kings out to me from the cave.”

²³ They did so, and brought these five kings out 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.

²⁴ When they brought these kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, “Come near, put your feet on the necks of these kings.” So they came near and put their feet on their necks.

²⁵ Joshua then said to them, “Do not fear or be dismayed! Be strong and courageous, for thus the Lord will do to all your enemies with whom you fight.”

²⁶ So afterward Joshua struck them and put them to death, and he hanged them on five trees; and they hung on the trees until evening.

²⁷ It came about at \square sunset that Joshua gave a command, and they took them down from the trees and threw them into the cave where they had hidden themselves, and put large stones over the mouth of the cave, to this very day.

²⁸ Now Joshua captured Makkedah on that day, and struck it and its king with the edge of the sword; he \square utterly destroyed \square it and every \square person who was in it. He left no

survivor. Thus he did to the king of Makkedah just as he had done to the king of Jericho.

²⁹ Then Joshua and all Israel with him passed on from Makkedah to Libnah, and fought against Libnah.

³⁰ The Lord gave it also with its king into the hands of Israel, and he struck it and every person who was in it with the edge of the sword. He left no survivor in it. Thus he did to its king just as he had done to the king of Jericho.

³¹ And Joshua and all Israel with him passed on from Libnah to Lachish, and they camped by it and fought against it.

³² The Lord gave Lachish into the hands of Israel; and he captured it on the second day, and struck it and every person who was in it with the edge of the sword, according to all that he had done to Libnah.

³³ Then Horam king of Gezer came up to help Lachish, and Joshua ¹⁴defeated him and his people until he had left him no survivor.

³⁴ And Joshua and all Israel with him passed on from Lachish to Eglon, and they camped by it and fought against it.

³⁵ They captured it on that day and struck it with the edge of the sword; and he ¹⁵utterly destroyed that day every person who was in it, according to all that he had done to Lachish.

³⁶ Then Joshua and all Israel with him went up from Eglon to Hebron, and they fought against it.

³⁷ They captured it and struck it and its king and all its cities and all the persons who were in it with the edge of the sword. He left no survivor, according to all that he had done to Eglon. And he utterly destroyed it and every person who was in it.

³⁸ Then Joshua and all Israel with him returned to Debir, and they fought against it.

³⁹ He captured it and its king and all its cities, and they struck them with the edge of the sword, and utterly destroyed every person who was in it. He left no survivor. Just as he had done to Hebron, so he did to Debir and its king, as he had also done to Libnah and its king.

⁴⁰ Thus Joshua struck all the land, the hill country and the Negev and the lowland and the slopes and all their kings. He left no survivor, but he utterly destroyed all who breathed, just as the Lord, the God of Israel, had commanded.

⁴¹ Joshua struck them from Kadesh-barnea even as far as Gaza, and all the country of Goshen even as far as Gibeon.

⁴² Joshua captured all these kings and their lands at one time, because the Lord, the God of Israel, fought for Israel. ⁴³ So Joshua and all Israel with him returned to the camp at Gilgal.

Footnotes:

- a. [Joshua 10:1](#) Or *put under the ban*
- b. [Joshua 10:1](#) Lit *among them*
- c. [Joshua 10:2](#) Lit *they*
- d. [Joshua 10:4](#) Lit *smite*
- e. [Joshua 10:6](#) Lit *slacken your hands from*
- f. [Joshua 10:8](#) Lit *a man*
- g. [Joshua 10:9](#) Lit *he went up*
- h. [Joshua 10:10](#) Lit *struck*
- i. [Joshua 10:11](#) Lit *with*
- j. [Joshua 10:19](#) Lit *smite their tail*
- k. [Joshua 10:20](#) Lit *striking*
- l. [Joshua 10:20](#) Lit *and had*
- m. [Joshua 10:21](#) Lit *sharpened his tongue*

- n. [Joshua 10:27](#) Lit *the time of the going of the sun*
- o. [Joshua 10:28](#) Or *put under the ban*
- p. [Joshua 10:28](#) Some mss read *them*
- q. [Joshua 10:28](#) Lit *soul*, and so throughout the ch
- r. [Joshua 10:33](#) Lit *smote*
- s. [Joshua 10:35](#) Or *put under the ban*
- t. [Joshua 10:37](#) Or *put it under the ban*
- u. [Joshua 10:39](#) Or *put it under the ban*
- v. [Joshua 10:40](#) I.e. South country
- w. [Joshua 10:40](#) Or *put it under the ban*

Joshua 11 New American Standard Bible (NASB)

11 Then it came about, when Jabin king of Hazor heard *of it*, that he sent to Jobab king of Madon and to the king of Shimron and to the king of Achshaph,

²and to the kings who were of the north in the hill country, and in the Arabah—south of [Ⓜ]Chinneroth and in the lowland and on the [Ⓜ]heights of Dor on the west—

³to the Canaanite on the east and on the west, and the Amorite and the Hittite and the Perizzite and the Jebusite in the hill country, and the Hivite [Ⓜ]at the foot of Hermon in the land of Mizpeh.

⁴They came out, they and all their armies with them, as many people as the sand that is on the seashore, with very many horses and chariots.

⁵So all of these kings having agreed to meet, came and encamped together at the waters of Merom, to fight against Israel.

⁶Then the Lord said to Joshua, “Do not be afraid because of them, for tomorrow at this time I will deliver all of them slain before Israel; you shall hamstring their horses and burn their chariots with fire.”

⁷So Joshua and all the people of war with him came upon them suddenly by the waters of Merom, and attacked them.

⁸The Lord delivered them into the hand of Israel, so that they [Ⓜ]defeated them, and pursued them as far as Great Sidon and Misrephoth-maim and the valley of Mizpeh to the east; and they struck them until no survivor was left to them.

⁹Joshua did to them as the Lord had told him; he hamstrung their horses and burned their chariots with fire.

¹⁰ Then Joshua turned back at that time, and captured Hazor and struck its king with the sword; for Hazor formerly was the head of all these kingdoms.

¹¹ They struck every person who was in it with the edge of the sword, ^{and} utterly destroying *them*; there was no one left who breathed. And he burned Hazor with fire.

¹² Joshua captured all the cities of these kings, and all their kings, and he struck them with the edge of the sword, *and* utterly destroyed them; just as Moses the servant of the Lord had commanded.

¹³ However, Israel did not burn any cities that stood on their mounds, except Hazor alone, *which* Joshua burned.

¹⁴ All the spoil of these cities and the cattle, the sons of Israel took as their plunder; but they struck every man with the edge of the sword, until they had destroyed them. They left no one who breathed. ¹⁵ Just as the Lord had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that the Lord had commanded Moses.

¹⁶ Thus Joshua took all that land: the hill country and all the ^{and} Negev, all that land of Goshen, the lowland, the Arabah, the hill country of Israel and its lowland

¹⁷ from Mount Halak, that rises toward Seir, even as far as Baal-gad in the valley of Lebanon ^{and} at the foot of Mount Hermon. And he captured all their kings and struck them down and put them to death.

¹⁸ Joshua waged war a long time with all these kings.

¹⁹ There was not a city which made peace with the sons of Israel except the Hivites living in Gibeon; they took them all in battle.

²⁰ For it was of the Lord to ^{and} harden their hearts, to meet Israel in battle in order that he might utterly destroy them, that they might ^{and} receive no mercy, but that he might destroy them, just as the Lord had commanded Moses.

²¹ Then Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities.

²² There were no Anakim left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod some remained.

²³ So Joshua took the whole land, according to all that the Lord had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Thus the land had rest from war.

Footnotes:

- a. [Joshua 11:2](#) I.e. Sea of Galilee
- b. [Joshua 11:2](#) Or *Naphoth-dor*
- c. [Joshua 11:3](#) Lit *under*
- d. [Joshua 11:8](#) Lit *smote*
- e. [Joshua 11:11](#) Or *putting them under the ban*, and so throughout the ch
- f. [Joshua 11:16](#) I.e. South country
- g. [Joshua 11:17](#) Lit *under*
- h. [Joshua 11:20](#) Lit *make strong*
- i. [Joshua 11:20](#) Lit *have*

Joshua 12 New American Standard Bible (NASB)

12 Now these are the kings of the land whom the sons of Israel ¹defeated, and whose land they possessed beyond the Jordan toward the sunrise, from the valley of the Arnon as far as Mount Hermon, and all the Arabah to the east:

²Sihon king of the Amorites, who lived in Heshbon, *and* ruled from Aroer, which is on the edge of the valley of the Arnon, both the middle of the valley and half of Gilead, even as far as the brook Jabbok, the border of the sons of Ammon;

³and the Arabah as far as the Sea of ²Chinneroth toward the east, and as far as the sea of the Arabah, *even* the Salt Sea, eastward ³toward Beth-jeshimoth, and on the south, ⁴at the foot of the slopes of Pisgah;

⁴and the territory of Og king of Bashan, one of the remnant of Rephaim, who lived at Ashtaroth and at Edrei,

⁵and ruled over Mount Hermon and Salecah and all Bashan, as far as the border of the Geshurites and the Maacathites, and half of Gilead, *as far as* the border of Sihon king of Heshbon.

⁶Moses the servant of the Lord and the sons of Israel ¹defeated them; and Moses the servant of the Lord gave it to the Reubenites and the Gadites and the half-tribe of Manasseh as a possession.

⁷Now these are the kings of the land whom Joshua and the sons of Israel ¹defeated beyond the Jordan toward the west, from Baal-gad in the valley of Lebanon even as far as Mount Halak, which rises toward Seir; and Joshua gave it to the tribes of Israel as a possession according to their divisions,

⁸in the hill country, in the lowland, in the Arabah, on the slopes, and in the wilderness, and in the ²Negev; the Hittite, the Amorite and the Canaanite, the Perizzite, the Hivite and the Jebusite:

⁹ the king of Jericho, one; the king of Ai, which is beside Bethel, one;
¹⁰ the king of Jerusalem, one; the king of Hebron, one;
¹¹ the king of Jarmuth, one; the king of Lachish, one;
¹² the king of Eglon, one; the king of Gezer, one;
¹³ the king of Debir, one; the king of Geder, one;
¹⁴ the king of Hormah, one; the king of Arad, one;
¹⁵ the king of Libnah, one; the king of Adullam, one;
¹⁶ the king of Makkedah, one; the king of Bethel, one;
¹⁷ the king of Tappuah, one; the king of Hephher, one;
¹⁸ the king of Aphek, one; the king of Lasharon, one;
¹⁹ the king of Madon, one; the king of Hazor, one;
²⁰ the king of Shimron-meron, one; the king of Achshaph, one;
²¹ the king of Taanach, one; the king of Megiddo, one;
²² the king of Kedesh, one; the king of Jokneam in Carmel, one;
²³ the king of Dor in the ^aheights of Dor, one; the king of Goiim in Gilgal, one;
²⁴ the king of Tirzah, one: in all, thirty-one kings.

Footnotes:

- a. [Joshua 12:1](#) Lit *smote*
- b. [Joshua 12:3](#) I.e. Galilee
- c. [Joshua 12:3](#) Lit *the way of*
- d. [Joshua 12:3](#) Lit *under*
- e. [Joshua 12:6](#) Lit *smote*
- f. [Joshua 12:7](#) Lit *smote*
- g. [Joshua 12:8](#) I.e. South country
- h. [Joshua 12:23](#) Or *Naphath-dor*

Joshua 13 New American Standard Bible (NASB)

13 Now Joshua was old *and* advanced in years when the Lord said to him, “You are old *and* advanced in years, and very much of the land remains to be possessed.²This is the land that remains: all the regions *of* the Philistines and all *those of* the Geshurites;

³from the Shihor which is [Ⓜ]east of Egypt, even as far as the border of Ekron to the north (it is counted as Canaanite); the five lords of the Philistines: the Gazite, the Ashdodite, the Ashkelonite, the Gittite, the Ekronite; and the Avvite

⁴[Ⓜ]to the south, all the land of the Canaanite, and Mearah that belongs to the Sidonians, as far as Aphek, to the border of the Amorite;

⁵and the land of the Gebalite, and all of Lebanon, toward the [Ⓜ]east, from Baal-gad below Mount Hermon as far as [Ⓜ]Lebo-hamath.

⁶All the inhabitants of the hill country from Lebanon as far as Misrephoth-maim, all the Sidonians, I will [Ⓜ]drive them out from before the sons of Israel; only allot it to Israel for an inheritance as I have commanded you.

⁷Now therefore, apportion this land for an inheritance to the nine tribes and the half-tribe of Manasseh.”

⁸With [Ⓜ]the other half-tribe, the Reubenites and the Gadites received their inheritance which Moses gave them beyond the Jordan to the east, just as Moses the servant of the Lord gave to them;

⁹from Aroer, which is on the edge of the valley of the Arnon, with the city which is in the middle of the valley, and all the plain of Medeba, as far as Dibon;

¹⁰and all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the border of the sons of Ammon;

¹¹ and Gilead, and the ^{11a}territory of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan as far as Salecah;

¹² all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he alone was left of the remnant of the Rephaim); for Moses struck them and dispossessed them.

¹³ But the sons of Israel did not dispossess the Geshurites or the Maacathites; for Geshur and Maacath live among Israel until this day.

¹⁴ Only to the tribe of Levi he did not give an inheritance; the offerings by fire to the Lord, the God of Israel, are ^{14a}their inheritance, as He spoke to him.

¹⁵ So Moses gave *an inheritance* to the tribe of the sons of Reuben according to their families.

¹⁶ Their ^{16a}territory was from Aroer, which is on the edge of the valley of the Arnon, with the city which is in the middle of the valley and all the plain by Medeba;

¹⁷ Heshbon, and all its cities which are on the plain: Dibon and Bamoth-baal and Beth-baal-meon,

¹⁸ and Jahaz and Kedemoth and Mephaath,

¹⁹ and Kiriathaim and Sibmah and Zereth-shahar on the hill of the valley,

²⁰ and Beth-peor and the slopes of Pisgah and Beth-jeshimoth,

²¹ even all the cities of the plain and all the kingdom of Sihon king of the Amorites who reigned in Heshbon, whom Moses struck with the chiefs of Midian, Evi and Rekem and Zur and Hur and Reba, the princes of Sihon, who lived in the land.

²² The sons of Israel also killed Balaam the son of Beor, the diviner, with the sword among *the rest of* their slain.

²³ The border of the sons of Reuben was the ^{23a}Jordan. This was the inheritance of the sons of Reuben according to their families, the cities and their villages.

²⁴ Moses also gave *an inheritance* to the tribe of Gad, to the sons of Gad, according to their families.

²⁵ Their territory was Jazer, and all the cities of Gilead, and half the land of the sons of Ammon, as far as Aroer which is before Rabbah;

²⁶ and from Heshbon as far as Ramath-mizpeh and Betonim, and from Mahanaim as far as the border of [Ⓜ]Debir;

²⁷ and in the valley, Beth-haram and Beth-nimrah and Succoth and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan [Ⓜ]as a border, as far as the *lower* end of the Sea of [Ⓜ]Chinnereth beyond the Jordan to the east.

²⁸ This is the inheritance of the sons of Gad according to their families, the cities and their villages.

²⁹ Moses also gave *an inheritance* to the half-tribe of Manasseh; and it was for the half-tribe of the sons of Manasseh according to their families.

³⁰ 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;

³¹ also half of Gilead, with Ashtaroth and Edrei, the cities of the kingdom of Og in Bashan, *were* for the sons of Machir the son of Manasseh, for half of the sons of Machir according to their families.

³² These are *the territories* which Moses apportioned for an inheritance in the plains of Moab, beyond the Jordan at Jericho to the east.

³³ But to the tribe of Levi, Moses did not give an inheritance; the Lord, the God of Israel, is their inheritance, as He had [Ⓜ]promised to them.

Footnotes:

- a. [Joshua 13:3](#) Lit on the face of
- b. [Joshua 13:4](#) Or from the Teman

- c. [Joshua 13:5](#) Lit sunrise
- d. [Joshua 13:5](#) Or the entrance of Hamath
- e. [Joshua 13:6](#) Or dispossess
- f. [Joshua 13:8](#) Lit it, the
- g. [Joshua 13:11](#) Or border
- h. [Joshua 13:14](#) Lit his
- i. [Joshua 13:16](#) Or border
- j. [Joshua 13:23](#) Lit Jordan and border
- k. [Joshua 13:26](#) Or Lidebir
- l. [Joshua 13:27](#) Lit and border
- m. [Joshua 13:27](#) I.e. Galilee
- n. [Joshua 13:30](#) Lit tent villages
- o. [Joshua 13:33](#) Lit spoken to

Joshua 14 New American Standard Bible (NASB)

14 Now these are *the territories* which the sons of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the ^{1a}households of the tribes of the sons of Israel apportioned to them for an inheritance,

² by the lot of their inheritance, as the Lord commanded ^{2a}through Moses, for the nine tribes and the half-tribe.

³ For Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan; but he did not give an inheritance to the Levites among them.

⁴ For the sons of Joseph were two tribes, Manasseh and Ephraim, and they did not give a portion to the Levites in the land, except cities to live in, with their pasture lands for their livestock and for their property.

⁵ Thus the sons of Israel did just as the Lord had commanded Moses, and they divided the land.

⁶ Then the sons of Judah drew near to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, “You know the word which the Lord spoke to Moses the man of God concerning ^{6a}you and me in Kadesh-barnea.

⁷ I was forty years old when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land, and I brought word back to him as *it was* in my heart.

⁸ Nevertheless my brethren who went up with me made the heart of the people ^{8a}melt with fear; but I followed the Lord my God fully.

⁹ So Moses swore on that day, saying, ‘Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, because you have followed the Lord my God fully.’

¹⁰ Now behold, the Lord has let me live, just as He spoke, these forty-five years, from the time that the Lord spoke this word to Moses, when Israel walked in the wilderness; and now behold, I am eighty-five years old today.

¹¹ I am still as strong today as I was in the day Moses sent me; as my strength was then, so my strength is now, for war and for going out and coming in.

¹² Now then, give me this hill country about which the Lord spoke on that day, for you heard on that day that Anakim *were* there, with great fortified cities; perhaps the Lord will be with me, and I will ^adrive them out as the Lord has spoken.”

¹³ So Joshua blessed him and gave Hebron to Caleb the son of Jephunneh for an inheritance.

¹⁴ Therefore, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the Lord God of Israel fully.

¹⁵ Now the name of Hebron was formerly ^bKiriath-arba; *for Arba* was the greatest man among the Anakim. Then the land had rest from war.

Footnotes:

- a. [Joshua 14:1](#) Lit *fathers'*
- b. [Joshua 14:2](#) Lit *by the hand of*
- c. [Joshua 14:6](#) Lit *me and concerning you*
- d. [Joshua 14:8](#) Lit *become demoralized*
- e. [Joshua 14:12](#) Or *dispossess*
- f. [Joshua 14:15](#) I.e. the city of Arba

Joshua 15 New American Standard Bible (NASB)

15 Now the lot for the tribe of the sons of Judah according to their families reached the border of Edom, southward to the wilderness of Zin at the extreme south.

²Their south border was from the lower end of the Salt Sea, from the bay that turns to the south.

³Then it proceeded southward to the ascent of Akrabbim and continued to Zin, then went up by the south of Kadesh-barnea and continued to Hezron, and went up to Addar and turned about to Karka.

⁴It continued to Azmon and proceeded to the brook of Egypt, and the border ended at the sea. This shall be your south border.

⁵The east border was the Salt Sea, as far as the mouth of the Jordan. And the border of the north side was from the bay of the sea at the mouth of the Jordan.

⁶Then the border went up to Beth-hoglah, and continued on the north of Beth-arabah, and the border went up to the stone of Bohan the son of Reuben.

⁷The border went up to Debir from the valley of Achor, and turned northward toward Gilgal which is opposite the ascent of Adummim, which is on the south of the valley; and the border continued to the waters of En-shemesh and it ended at En-rogel.

⁸Then the border went up the valley of Ben-hinnom to the slope of the Jebusite on the south (that is, Jerusalem); and the border went up to the top of the mountain which is before the valley of Hinnom to the west, which is at the end of the valley of Rephaim toward the north.

⁹From the top of the mountain the border curved to the spring of the waters of Nephtoah and proceeded to the cities of Mount Ephron, then the border curved to Baalah (that is, Kiriath-jearim).

¹⁰The border turned about from Baalah westward to Mount Seir, and continued to the slope of Mount Jearim on the north (that is, Chesalon), and went down to Beth-shemesh and continued through Timnah.

¹¹ The border proceeded to the side of Ekron northward. Then the border curved to Shikkeron and continued to Mount Baalah and proceeded to Jabneel, and the ^{11a}border ended at the sea.

¹² The west border was at the Great Sea, even *its* ^{12a}coastline. This is the border around the sons of Judah according to their families.

¹³ Now he gave to Caleb the son of Jephunneh a portion among the sons of Judah, according to the ^{13a}command of the Lord to Joshua, *namely*, ^{13b}Kiriath-arba, *Arba being* the father of Anak (that is, Hebron).

¹⁴ Caleb ^{14a}drove out from there the three sons of Anak: Sheshai and Ahiman and Talmai, the children of Anak.

¹⁵ Then he went up from there against the inhabitants of Debir; now the name of Debir formerly was Kiriath-sepher.

¹⁶ And Caleb said, “The one who ^{16a}attacks Kiriath-sepher and captures it, ^{16b}I will give him Achsah my daughter as a wife.”

¹⁷ Othniel the son of Kenaz, the brother of Caleb, captured it; so he gave him Achsah his daughter as a wife.

¹⁸ It came about that when she came *to him*, she persuaded him to ask her father for a field. So she alighted from the donkey, and Caleb said to her, “What do you want?”

¹⁹ Then she said, “Give me a blessing; since you have given me the land of the ^{19a}Negev, give me also springs of water.” So he gave her the upper springs and the lower springs.

²⁰ This is the inheritance of the tribe of the sons of Judah according to their families.

²¹ Now the cities at the extremity of the tribe of the sons of Judah toward the border of Edom in the south were Kabzeel and Eder and Jagur,
²² and Kinah and Dimonah and Adadah,
²³ and Kedesh and Hazor and Ithnan,
²⁴ Ziph and Telem and Bealoth,
²⁵ and Hazor-hadattah and Kerioth-hezron (that is, Hazor),
²⁶ Amam and Shema and Moladah,
²⁷ and Hazar-gaddah and Heshmon and Beth-pelet,
²⁸ and Hazar-shual and Beersheba and Biziothiah, ²⁹ Baalah and Iim and Ezem,
³⁰ and Eltolad and Chesil and Hormah,
³¹ and Ziklag and Madmannah and Sansannah,
³² and Lebaoth and Shilhim and Ain and Rimmon; in all, twenty-nine cities with their villages.

³³ In the lowland: Eshtaol and Zorah and Ashnah,
³⁴ and Zanoah and En-gannim, Tappuah and Enam,
³⁵ Jarmuth and Adullam, Socoh and Azekah,
³⁶ and Shaaraim and Adithaim and Gederah and Gederothaim; fourteen cities with their villages.

³⁷ Zenan and Hadashah and Migdal-gad,
³⁸ and Dilean and Mizpeh and Joktheel,
³⁹ Lachish and Bozkath and Eglon,
⁴⁰ and Cabbon and Lahmas and Chitlish,

⁴¹ and Gederoth, Beth-dagon and Naamah and Makkedah; sixteen cities with their villages.

⁴² Libnah and Ether and Ashan,

⁴³ and Iphtah and Ashnah and Nezib,

⁴⁴ and Keilah and Achzib and Mareshah; nine cities with their villages.

⁴⁵ Ekron, with its towns and its villages;

⁴⁶ from Ekron even to the sea, all that were by the ⁴⁶side of Ashdod, with their villages.

⁴⁷ Ashdod, its towns and its villages; Gaza, its towns and its villages; as far as the ⁴⁷brook of Egypt and the Great Sea, even *its* ⁴⁷coastline.

⁴⁸ In the hill country: Shamir and Jattir and Socoh,

⁴⁹ and Dannah and Kiriath-sannah (that is, Debir),

⁵⁰ and Anab and Eshtemoh and Anim,

⁵¹ and Goshen and Holon and Giloh; eleven cities with their villages.

⁵² Arab and Dumah and Eshan,

⁵³ and Janum and Beth-tappuah and Aphekah,

⁵⁴ and Humtah and Kiriath-arba (that is, Hebron), and Zior; nine cities with their villages.

⁵⁵ Maon, Carmel and Ziph and Juttah,

⁵⁶ and Jezreel and Jokdeam and Zanoah,

⁵⁷ Kain, Gibeah and Timnah; ten cities with their villages.

⁵⁸ Halhul, Beth-zur and Gedor,

⁵⁹ and Maarath and Beth-anoth and Eltekon; six cities with their villages.

⁶⁰ Kiriath-baal (that is, Kiriath-jearim), and Rabbah; two cities with their villages.

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

⁶² and Nibshan and the City of Salt and Engedi; six cities with their villages.

⁶³ Now as for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out; so the Jebusites live with the sons of Judah at Jerusalem until this day.

Footnotes:

- a. [Joshua 15:1](#) Lit was to
- b. [Joshua 15:4](#) Or wadi
- c. [Joshua 15:4](#) Lit goings out of the border were
- d. [Joshua 15:5](#) Lit end
- e. [Joshua 15:5](#) Lit end
- f. [Joshua 15:7](#) Lit the goings out of it were
- g. [Joshua 15:11](#) Lit goings out...were
- h. [Joshua 15:12](#) Lit border
- i. [Joshua 15:13](#) Lit mouth

- j. [Joshua 15:13](#) I.e. the city of Arba
- k. [Joshua 15:14](#) Or *dispossessed*
- l. [Joshua 15:16](#) Lit *smites*
- m. [Joshua 15:16](#) Lit *and I*
- n. [Joshua 15:19](#) I.e. South country
- o. [Joshua 15:46](#) Lit *hand*
- p. [Joshua 15:47](#) Or *wadi*
- q. [Joshua 15:47](#) Lit *border*
- r. [Joshua 15:63](#) Or *dispossess them*

Joshua 16 New American Standard Bible (NASB)

16 Then the lot for the sons of Joseph went from the Jordan at Jericho to the waters of Jericho on the east into the wilderness, going up from Jericho through the hill country to Bethel.

² It went from Bethel to Luz, and continued to the border of the Archites at Ataroth.

³ It went down westward to the territory of the Japhletites, as far as the territory of lower Beth-horon even to Gezer, and ⁴ it ended at the sea.

⁴ The sons of Joseph, Manasseh and Ephraim, received their inheritance.

⁵ Now *this* was the territory of the sons of Ephraim according to their families: the border of their inheritance eastward was Ataroth-addar, as far as upper Beth-horon.

⁶ Then the border went westward at Michmethath on the north, and the border turned about eastward to Taanath-shiloh and continued *beyond* it to the east of Janoah.

⁷ It went down from Janoah to Ataroth and to Naarah, then reached Jericho and came out at the Jordan.

⁸ From Tappuah the border continued westward to the ⁹ brook of Kanah, and ¹⁰ it ended at the sea. This is the inheritance of the tribe of the sons of Ephraim according to their families,

⁹ *together* with the cities which were set apart for the sons of Ephraim in the midst of the inheritance of the sons of Manasseh, all the cities with their villages.

¹⁰ But they did not ¹¹ drive out the Canaanites who lived in Gezer, so the Canaanites live in the midst of Ephraim to this day, and they became forced laborers.

Footnotes:

- a. [Joshua 16:3](#) Lit *the goings out of it were*
- b. [Joshua 16:8](#) Or *wadi*
- c. [Joshua 16:8](#) Lit *the goings out of it were*
- d. [Joshua 16:10](#) Or *dispossess*

Joshua 17 New American Standard Bible (NASB)

17 Now *this* was the lot for the tribe of Manasseh, for he was the firstborn of Joseph. To Machir the firstborn of Manasseh, the father of Gilead, ^{1a}were allotted Gilead and Bashan, because he was a man of war.

²So *the lot was made* for the rest of the sons of Manasseh according to their families: for the sons of Abiezer and for the sons of Helek and for the sons of Asriel and for the sons of Shechem and for the sons of Hephher and for the sons of Shemida; these *were* the male ^{2a}descendants of Manasseh the son of Joseph according to their families.

³However, Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters; and these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah.

⁴They came near before Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, “The Lord commanded Moses to give us an inheritance among our brothers.” So according to the ^{4a}command of the Lord he gave them an inheritance among their father’s brothers.

⁵Thus there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which is beyond the Jordan,

⁶because the daughters of Manasseh received an inheritance among his sons. And the land of Gilead belonged to the rest of the sons of Manasseh.

⁷The border of Manasseh ^{7a}ran from Asher to Michmethath which was east of Shechem; then the border went ^{7b}southward to the inhabitants of En-tappuah.

⁸ The land of Tappuah belonged to Manasseh, but Tappuah on the border of Manasseh *belonged* to the sons of Ephraim.

⁹ The border went down to the brook of Kanah, southward of the brook (these cities *belonged* to Ephraim among the cities of Manasseh), and the border of Manasseh *was* on the north side of the brook and it ended at the sea.

¹⁰ The south side *belonged* to Ephraim and the north side to Manasseh, and the sea was their border; and they reached to Asher on the north and to Issachar on the east.

¹¹ In Issachar and in Asher, Manasseh had Beth-shean and its towns and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, the third is Napheth.

¹² But the sons of Manasseh could not take possession of these cities, because the Canaanites persisted in living in that land.

¹³ It came about when the sons of Israel became strong, they put the Canaanites to forced labor, but they did not drive them out completely.

¹⁴ Then the sons of Joseph spoke to Joshua, saying, “Why have you given me only one lot and one portion for an inheritance, since I am a numerous people whom the Lord has thus far blessed?”

¹⁵ Joshua said to them, “If you are a numerous people, go up to the forest and clear a place for yourself there in the land of the Perizzites and of the Rephaim, since the hill country of Ephraim is too narrow for you.”

¹⁶ The sons of Joseph said, “The hill country is not enough for us, and all the Canaanites who live in the valley land have chariots of iron, both those who are in Beth-shean and its towns and those who are in the valley of Jezreel.”

¹⁷ Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, “You are a numerous people and have great power; you shall not have one lot *only*,

¹⁸ but the hill country shall be yours. For though it is a forest, you shall clear it, and to its farthest borders it shall be yours; for you shall drive out the Canaanites, even though they have chariots of iron *and* though they are strong.”

Footnotes:

- a. [Joshua 17:1](#) Lit *and there was to him*
- b. [Joshua 17:2](#) Lit *sons*
- c. [Joshua 17:4](#) Lit *mouth*
- d. [Joshua 17:7](#) Lit *was*
- e. [Joshua 17:7](#) Lit *to the right hand*
- f. [Joshua 17:9](#) Or *wadi*
- g. [Joshua 17:9](#) Or *wadi*
- h. [Joshua 17:9](#) Or *wadi*
- i. [Joshua 17:9](#) Lit *goings out of it were*
- j. [Joshua 17:10](#) Lit *its*
- k. [Joshua 17:13](#) Or *dispossess*
- l. [Joshua 17:15](#) Lit *up for yourself*
- m. [Joshua 17:15](#) Lit *cut down*
- n. [Joshua 17:18](#) Lit *cut it down*
- o. [Joshua 17:18](#) Lit *goings out*
- p. [Joshua 17:18](#) Or *dispossess*

Joshua 18 New American Standard Bible (NASB)

18 Then the whole congregation of the sons of Israel assembled themselves at Shiloh, and set up the tent of meeting there; and the land was subdued before them.

²There remained among the sons of Israel seven tribes who had not divided their inheritance.

³So Joshua said to the sons of Israel, “How long will you put off entering to take possession of the land which the Lord, the God of your fathers, has given you?

⁴Provide for yourselves three men from [Ⓜ]each tribe that I may send them, and that they may arise and walk through the land and write a description of it according to their inheritance; then they shall [Ⓜ]return to me.

⁵They shall divide it into seven portions; Judah shall stay in its territory on the south, and the house of Joseph shall stay in their territory on the north.

⁶You shall describe the land in seven divisions, and bring *the description* here to me. I will cast lots for you here before the Lord our God.

⁷For the Levites have no portion among you, because the priesthood of the Lord is [Ⓜ]their inheritance. Gad and Reuben and the half-tribe of Manasseh also have received their inheritance eastward beyond the Jordan, which Moses the servant of the Lord gave them.”

⁸Then the men arose and went, and Joshua commanded those who went to describe the land, saying, “Go and walk through the land and describe it, and return to me; then I will cast lots for you here before the Lord in Shiloh.”

⁹So the men went and passed through the land, and described it by cities in seven divisions in a book; and they came to Joshua to the camp at Shiloh.

¹⁰ And Joshua cast lots for them in Shiloh before the Lord, and there Joshua divided the land to the sons of Israel according to their divisions.

¹¹ Now the lot of the tribe of the sons of Benjamin came up according to their families, and the territory of their lot ^{lay} between the sons of Judah and the sons of Joseph.

¹² Their border on the north side was from the Jordan, then the border went up to the side of Jericho on the north, and went up through the hill country westward, and ^{it} ended at the wilderness of Beth-aven.

¹³ From there the border continued to Luz, to the side of Luz (that is, Bethel) southward; and the border went down to Ataroth-addar, near the hill which *lies* on the south of lower Beth-horon.

¹⁴ The border extended *from there* and turned round on the west side southward, from the hill which *lies* before Beth-horon southward; and ^{it} ended at Kiriath-baal (that is, Kiriath-jearim), a city of the sons of Judah. This *was* the west side.

¹⁵ Then the south side *was* from the edge of Kiriath-jearim, and the border went westward and went to the fountain of the waters of Nephtoah.

¹⁶ The border went down to the edge of the hill which is in the valley of Ben-hinnom, which is in the valley of Rephaim northward; and it went down to the valley of Hinnom, to the slope of the Jebusite southward, and went down to En-rogel.

¹⁷ It extended northward and went to En-shemesh and went to Geliloth, which is opposite the ascent of Adummim, and it went down to the stone of Bohan the son of Reuben.

¹⁸ It continued to the side in front of the Arabah northward and went down to the Arabah.

¹⁹ The border continued to the side of Beth-hoglah northward; and the ^{border} ended at the north bay of the Salt Sea, at the south end of the Jordan. This *was* the south border.

²⁰ Moreover, the Jordan was its border on the east side. This *was* the inheritance of the sons of Benjamin, according to their families *and* according to its borders all around.

²¹ Now the cities of the tribe of the sons of Benjamin according to their families were Jericho and Beth-hoglah and Emek-keziz,
²² and Beth-arabah and Zemaraim and Bethel,
²³ and Avvim and Parah and Ophrah,
²⁴ and Chephar-ammoni and Ophni and Geba; twelve cities with their villages.
²⁵ Gibeon and Ramah and Beeroth,
²⁶ and Mizpeh and Chephirah and Mozah,
²⁷ and Rekem and Irpeel and Taralah,
²⁸ and Zelah, Haeleph and the Jebusite (that is, Jerusalem), Gibeah, Kiriath; fourteen cities with their villages. This is the inheritance of the sons of Benjamin according to their families.

Footnotes:

- a. [Joshua 18:4](#) Lit *the*
- b. [Joshua 18:4](#) Lit *come*
- c. [Joshua 18:7](#) Lit *his*
- d. [Joshua 18:11](#) Lit *went out*
- e. [Joshua 18:12](#) Lit *the goings out of it were*
- f. [Joshua 18:14](#) Lit *the goings out of it were*
- g. [Joshua 18:19](#) Lit *goings out of the border were*

Joshua 19 New American Standard Bible (NASB)

19 Then the second lot ¹fell to Simeon, to the tribe of the sons of Simeon according to their families, and their inheritance was in the midst of the inheritance of the sons of Judah.

²So they had as their inheritance Beersheba or ²Sheba and Moladah,

³and Hazar-shual and Balah and Ezem,

⁴and Eltolad and Bethul and Hormah,

⁵and Ziklag and Beth-marcaboth and Hazar-susah,

⁶and Beth-lebaoth and Sharuhem; thirteen cities with their villages;

⁷Ain, Rimmon and Ether and Ashan; four cities with their villages;

⁸and all the villages which *were* around these cities as far as Baalath-beer, Ramah of the ⁸Negev. This *was* the inheritance of the tribe of the sons of Simeon according to their families.

⁹The inheritance of the sons of Simeon *was taken* from the portion of the sons of Judah, for the share of the sons of Judah was too large for them; so the sons of Simeon received *an* inheritance in the midst of ⁹Judah's inheritance.

¹⁰Now the third lot came up for the sons of Zebulun according to their families. And the territory of their inheritance was as far as Sarid.

¹¹Then their border went up to the west and to Maralah, it then ¹¹touched Dabbesheth and reached to the ¹¹brook that is before Jokneam.

¹²Then it turned from Sarid to the east toward the sunrise as far as the border of Chisloth-tabor, and it proceeded to Daberath and ¹²up to Japhia.

¹³From there it continued eastward toward the sunrise to Gath-hepher, to Eth-kazin, and it proceeded to Rimmon ¹³which stretches to Neah.

¹⁴The border circled around it on the north to Hannathon, and ¹⁴it ended at the valley of Iphtahel.

¹⁵*Included* also were Kattah and Nahalal and Shimron and Idalah and Bethlehem; twelve cities with their villages.

¹⁶This was the inheritance of the sons of Zebulun according to their families, these cities with their villages.

¹⁷The fourth lot ¹⁷fell to Issachar, to the sons of Issachar according to their families.

¹⁸Their territory was to Jezreel and *included* Chesulloth and Shunem,

¹⁹and Hapharaim and Shion and Anaharath,

²⁰and Rabbith and Kishion and Ebez,

²¹and Remeth and En-gannim and En-haddah and Beth-pazzez.

²²The border reached to Tabor and Shahazumah and Beth-shemesh, and ²²their border ended at the Jordan; sixteen cities with their villages.

²³This was the inheritance of the tribe of the sons of Issachar according to their families, the cities with their villages.

²⁴Now the fifth lot ²⁴fell to the tribe of the sons of Asher according to their families.

²⁵Their territory was Helkath and Hali and Beten and Achshaph,

²⁶and Allammelech and Amad and Mishal; and it reached to Carmel on the west and to Shihor-libnath.

²⁷It turned toward the ²⁷east to Beth-dagon and reached to Zebulun, and to the valley of Iphtahel northward to Beth-emek and Neiel; then it proceeded on ²⁷north to Cabul,

²⁸and Ebron and Rehob and Hammon and Kanah, as far as Great Sidon.

²⁹The border turned to Ramah and to the fortified city of Tyre; then the border turned to Hosah, and ²⁹it ended at the sea by the region of Achzib.

³⁰ *Included also were* Ummah, and Aphek and Rehob; twenty-two cities with their villages.

³¹ This was the inheritance of the tribe of the sons of Asher according to their families, these cities with their villages.

³² The sixth lot ¹⁰fell to the sons of Naphtali; to the sons of Naphtali according to their families.

³³ Their border was from Heleph, from the oak in Zaananim and Adami-nekeb and Jabneel, as far as Lakkum, and ¹⁰it ended at the Jordan.

³⁴ Then the border turned westward to Aznoth-tabor and proceeded from there to Hukkok; and it reached to Zebulun on the south and ¹⁰touched Asher on the west, and to Judah at the Jordan toward the ¹⁰east.

³⁵ The fortified cities *were* Ziddim, Zer and Hammath, Rakkath and Chinnereth,

³⁶ and Adamah and Ramah and Hazor,

³⁷ and Kedesh and Edrei and En-hazor,

³⁸ and Yiron and Migdal-el, Horem and Beth-anath and Beth-shemesh; nineteen cities with their villages.

³⁹ This was the inheritance of the tribe of the sons of Naphtali according to their families, the cities with their villages.

⁴⁰ The seventh lot ¹⁰fell to the tribe of the sons of Dan according to their families.

⁴¹ The territory of their inheritance was Zorah and Eshtaol and Ir-shemesh,

⁴² and Shaalabbin and Aijalon and Ithlah,

⁴³ and Elon and Timnah and Ekron,

⁴⁴ and Eltekeh and Gibbethon and Baalath,

⁴⁵ and Jehud and Bene-berak and Gath-rimmon,

⁴⁶ and Me-jarkon and Rakkon, with the territory over against [Ⓜ]Joppa.

⁴⁷ The territory of the sons of Dan proceeded [Ⓜ]beyond them; for the sons of Dan went up and fought with Leshem and captured it. Then they struck it with the edge of the sword and possessed it and [Ⓜ]settled in it; and they called [Ⓜ]Leshem Dan after the name of Dan their father.

⁴⁸ This was the inheritance of the tribe of the sons of Dan according to their families, these cities with their villages.

⁴⁹ When they finished apportioning the land for inheritance by its borders, the sons of Israel gave an inheritance in their midst to Joshua the son of Nun.

⁵⁰ In accordance with the [Ⓜ]command of the Lord they gave him the city for which he asked, Timnath-serah in the hill country of Ephraim. So he built the city and [Ⓜ]settled in it.

⁵¹ These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the ^{ⓂⓂ}households of the tribes of the sons of Israel distributed by lot in Shiloh before the Lord at the doorway of the tent of meeting. So they finished dividing the land.

Footnotes:

- a. [Joshua 19:1](#) Lit came out
- b. [Joshua 19:2](#) In Josh 15:26, *Shema*
- c. [Joshua 19:8](#) I.e. South country
- d. [Joshua 19:9](#) Lit *their*
- e. [Joshua 19:11](#) Or *reached to*
- f. [Joshua 19:11](#) Or *wadi*
- g. [Joshua 19:12](#) Lit *went up*
- h. [Joshua 19:13](#) Or *and is marked off*
- i. [Joshua 19:14](#) Lit *the goings out of it were*
- j. [Joshua 19:17](#) Lit *came out*
- k. [Joshua 19:22](#) Lit *the goings out of their border were*
- l. [Joshua 19:24](#) Lit *came out*
- m. [Joshua 19:27](#) Lit *sunrise*
- n. [Joshua 19:27](#) Lit *from the left hand*
- o. [Joshua 19:29](#) Lit *the goings out of it were*

- p. [Joshua 19:32](#) Lit *came out*
- q. [Joshua 19:33](#) Lit *the goings out of it were*
- r. [Joshua 19:34](#) Or *reached to*
- s. [Joshua 19:34](#) Lit *sunrise*
- t. [Joshua 19:40](#) Lit *came out*
- u. [Joshua 19:46](#) Heb *Japho*
- v. [Joshua 19:47](#) Lit *from*
- w. [Joshua 19:47](#) Lit *dwelt*
- x. [Joshua 19:47](#) I.e. *Laish*
- y. [Joshua 19:50](#) Lit *mouth*
- z. [Joshua 19:50](#) Lit *dwelt*
- aa. [Joshua 19:51](#) Lit *fathers*

Joshua 20 New American Standard Bible (NASB)

20 Then the Lord spoke to Joshua, saying,

² “Speak to the sons of Israel, saying, ‘^{2a} Designate the cities of refuge, of which I spoke to you ^{2b}through Moses,

³ that the manslayer who ^{3a}kills any person unintentionally, without premeditation, may flee there, and they shall become your refuge from the avenger of blood.

⁴ He shall flee to one of these cities, and shall stand at the entrance of the gate of the city and state his case in the hearing of the elders of that city; and they shall ^{4a}take him into the city to them and give him a place, so that he may dwell among them.

⁵ Now if the avenger of blood pursues him, then they shall not deliver the manslayer into his hand, because he struck his neighbor without premeditation and did not hate him beforehand.

⁶ He shall dwell in that city until he stands before the congregation for judgment, until the death of the one who is high priest in those days. Then the manslayer shall ^{6a}return to his own city and to his own house, to the city from which he fled.’”

⁷ So they ^{7a}set apart Kedesh in ^{7b}Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah.

⁸ Beyond the Jordan east of Jericho, they ^{8a}designated Bezer in the wilderness on the plain from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh.

⁹ These were the appointed cities for all the sons of Israel and for the stranger who sojourns among them, that whoever ^{9a}kills any person unintentionally may flee there, and not die by the hand of the avenger of blood until he stands before the congregation.

Footnotes:

- a. [Joshua 20:2](#) Lit *Set for yourselves*
- b. [Joshua 20:2](#) Lit *by the hand of*
- c. [Joshua 20:3](#) Lit *smites*
- d. [Joshua 20:4](#) Lit *gather*
- e. [Joshua 20:6](#) Lit *return and come*
- f. [Joshua 20:7](#) Lit *sanctified*
- g. [Joshua 20:7](#) Heb *Galil*
- h. [Joshua 20:8](#) Lit *set*
- i. [Joshua 20:9](#) Lit *smites*

Joshua 21 New American Standard Bible (NASB)

21 Then the heads of ¹households of the Levites approached Eleazar the priest, and Joshua the son of Nun, and the heads of ¹households of the tribes of the sons of Israel.

²They spoke to them at Shiloh in the land of Canaan, saying, “The Lord commanded ¹through Moses to give us cities to live in, with their pasture lands for our cattle.”

³So the sons of Israel gave the Levites from their inheritance these cities with their pasture lands, according to the ¹command of the Lord.

⁴Then the lot came out for the families of the Kohathites. And the sons of Aaron the priest, who were of the Levites, ¹received thirteen cities by lot from the tribe of Judah and from the tribe of the Simeonites and from the tribe of Benjamin.

⁵The rest of the sons of Kohath ¹received ten cities by lot from the families of the tribe of Ephraim and from the tribe of Dan and from the half-tribe of Manasseh.

⁶The sons of Gershon ¹received thirteen cities by lot from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half-tribe of Manasseh in Bashan.

⁷The sons of Merari according to their families ¹received twelve cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun.

⁸ Now the sons of Israel gave by lot to the Levites these cities with their pasture lands, as the Lord had commanded [¶]through Moses.

⁹ They gave these cities which are *here* mentioned by name from the tribe of the sons of Judah and from the tribe of the sons of Simeon;

¹⁰ and they were for the sons of Aaron, one of the families of the Kohathites, of the sons of Levi, for the lot was theirs first.

¹¹ Thus they gave them Kiriath-arba, *Arba being* the father of Anak (that is, Hebron), in the hill country of Judah, with its surrounding pasture lands.

¹² But the fields of the city and its villages they gave to Caleb the son of Jephunneh as his possession.

¹³ So to the sons of Aaron the priest they gave Hebron, the city of refuge for the manslayer, with its pasture lands, and Libnah with its pasture lands,

¹⁴ and Jattir with its pasture lands and Eshtemoa with its pasture lands,

¹⁵ and [¶]Holon with its pasture lands and Debir with its pasture lands,

¹⁶ and [¶]Ain with its pasture lands and Juttah with its pasture lands *and* Beth-shemesh with its pasture lands; nine cities from these two tribes.

¹⁷ From the tribe of Benjamin, Gibeon with its pasture lands, Geba with its pasture lands,

¹⁸ Anathoth with its pasture lands and [¶]Almon with its pasture lands; four cities.

¹⁹ All the cities of the sons of Aaron, the priests, were thirteen cities with their pasture lands.

²⁰ Then the cities from the tribe of Ephraim were allotted to the families of the sons of Kohath, the Levites, *even to* the rest of the sons of Kohath.

²¹ They gave them Shechem, the city of refuge for the manslayer, with its pasture lands, in the hill country of Ephraim, and Gezer with its pasture lands,

²² and Kibzaim with its pasture lands and Beth-horon with its pasture lands; four cities.

²³ From the tribe of Dan, Elteke with its pasture lands, Gibbethon with its pasture lands,

²⁴ Aijalon with its pasture lands, Gath-rimmon with its pasture lands; four cities.

²⁵ From the half-tribe of Manasseh, *they allotted* Taanach with its pasture lands and Gath-rimmon with its pasture lands; two cities.

²⁶ All the cities with their pasture lands for the families of the rest of the sons of Kohath were ten.

²⁷ To the sons of Gershon, one of the families of the Levites, from the half-tribe of Manasseh, *they gave* Golan in Bashan, the city of refuge for the manslayer, with its pasture lands, and Be-eshterah with its pasture lands; two cities.

²⁸ From the tribe of Issachar, *they gave* Kishion with its pasture lands, Daberath with its pasture lands,

²⁹ Jarmuth with its pasture lands, En-gannim with its pasture lands; four cities.

³⁰ From the tribe of Asher, *they gave* Mishal with its pasture lands, Abdon with its pasture lands,

³¹ Helkath with its pasture lands and Rehob with its pasture lands; four cities.

³² From the tribe of Naphtali, *they gave* Kedesh in Galilee, the city of refuge for the manslayer, with its pasture lands and Hammoth-dor with its pasture lands and Kartan with its pasture lands; three cities.

³³ All the cities of the Gershonites according to their families were thirteen cities with their pasture lands.

³⁴To the families of the sons of Merari, the rest of the Levites, *they gave* from the tribe of Zebulun, Jokneam with its pasture lands and Kartah with its pasture lands.

³⁵Dimnah with its pasture lands, Nahalal with its pasture lands; four cities.

³⁶From the tribe of Reuben, *they gave* Bezer with its pasture lands and Jahaz with its pasture lands,

³⁷Kedemoth with its pasture lands and Mephaath with its pasture lands; four cities.

³⁸From the tribe of Gad, *they gave* Ramoth in Gilead, the city of refuge for the manslayer, with its pasture lands and Mahanaim with its pasture lands,

³⁹Heshbon with its pasture lands, Jazer with its pasture lands; four cities in all.

⁴⁰All *these were* the cities of the sons of Merari according to their families, the rest of the families of the Levites; and their lot was twelve cities.

⁴¹All the cities of the Levites in the midst of the possession of the sons of Israel were forty-eight cities with their pasture lands.

⁴²These cities each had its surrounding pasture lands; thus *it was* with all these cities.

⁴³So the Lord gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.

⁴⁴And the Lord gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; the Lord gave all their enemies into their hand.

⁴⁵Not □one of the good promises which the Lord had □made to the house of Israel failed; all came to pass.

Footnotes:

- a. [Joshua 21:1](#) Lit *fathers*
- b. [Joshua 21:1](#) Lit *fathers*
- c. [Joshua 21:2](#) Lit *by the hand of*
- d. [Joshua 21:3](#) Lit *mouth*
- e. [Joshua 21:4](#) Lit *had*
- f. [Joshua 21:5](#) Lit *had*
- g. [Joshua 21:6](#) Lit *had*
- h. [Joshua 21:7](#) Lit *had*
- i. [Joshua 21:8](#) Lit *by the hand of*
- j. [Joshua 21:15](#) In 1 Chr 6:58, *Hilen*
- k. [Joshua 21:16](#) In 1 Chr 6:59, *Ashan*
- l. [Joshua 21:18](#) In 1 Chr 6:60, *Allemeth*
- m. [Joshua 21:45](#) Lit *a word from every good word*
- n. [Joshua 21:45](#) Lit *spoken*

Joshua 22 New American Standard Bible (NASB)

22 Then Joshua summoned the Reubenites and the Gadites and the half-tribe of Manasseh,

²and said to them, “You have kept all that Moses the servant of the Lord commanded you, and have listened to my voice in all that I commanded you.

³You have not forsaken your brothers these many days to this day, but have kept the charge of the commandment of the Lord your God.

⁴And now the Lord your God has given rest to your brothers, as He spoke to them; therefore turn now and go to your tents, to the land of your possession, which Moses the servant of the Lord gave you beyond the Jordan.

⁵Only be very careful to observe the commandment and the law which Moses the servant of the Lord commanded you, to love the Lord your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all your heart and with all your soul.”

⁶So Joshua blessed them and sent them away, and they went to their tents.

⁷Now to the one half-tribe of Manasseh Moses had given *a possession* in Bashan, but to the other half Joshua gave *a possession* among their brothers westward beyond the Jordan. So when Joshua sent them away to their tents, he blessed them,

⁸and said to [Ⓜ]them, “Return to your tents with great riches and with very much livestock, with silver, gold, bronze, iron, and with very many clothes; divide the spoil of your enemies with your brothers.”

⁹The sons of Reuben and the sons of Gad and the half-tribe of Manasseh returned *home* and departed from the sons of Israel at Shiloh which is in the land of Canaan, to go to the land of Gilead, to the land of their possession which they had possessed, according to the [Ⓜ]command of the Lord [Ⓜ]through Moses.

¹⁰When they came to the region of the Jordan which is in the land of Canaan, the sons of Reuben and the sons of Gad and the half-tribe of Manasseh built an altar there by the Jordan, a large altar in appearance.

¹¹And the sons of Israel heard *it* said, “Behold, the sons of Reuben and the sons of Gad and the half-tribe of Manasseh have built an altar at the *frontier* of the land of Canaan, in the region of the Jordan, on the side *belonging to* the sons of Israel.”

¹²When the sons of Israel heard *of it*, the whole congregation of the sons of Israel gathered themselves at Shiloh to go up against them in war.

¹³Then the sons of Israel sent to the sons of Reuben and to the sons of Gad and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, ¹⁴and with him ten chiefs, one chief for each father’s household from each of the tribes of Israel; and each one of them *was* the head of his father’s household among the *thousands* of Israel.

¹⁵They came to the sons of Reuben and to the sons of Gad and to the half-tribe of Manasseh, to the land of Gilead, and they spoke with them saying,

¹⁶“Thus says the whole congregation of the Lord, ‘What is this unfaithful act which you have committed against the God of Israel, turning away from following the Lord this day, by building yourselves an altar, to rebel against the Lord this day?’

¹⁷Is not the iniquity of Peor *enough* for us, from which we have not cleansed ourselves to this day, although a plague came on the congregation of the Lord,

¹⁸that you must turn away this day from following the Lord? If you rebel against the Lord today, He will be angry with the whole congregation of Israel tomorrow.

¹⁹If, however, the land of your possession is unclean, then *cross* into the land of the possession of the Lord, where the Lord’s tabernacle *stands*, and take possession among us. Only do not rebel against the Lord, or rebel against us by building an altar for yourselves, besides the altar of the Lord our God.

²⁰Did not Achan the son of Zerah act unfaithfully in the things under the ban, and wrath fall on all the congregation of Israel? And that man did not perish alone in his iniquity.’”

²¹ Then the sons of Reuben and the sons of Gad and the half-tribe of Manasseh answered and spoke to the heads of the families of Israel.

²² “The Mighty One, God, the Lord, the Mighty One, God, the Lord! He knows, and may Israel itself know. If *it* was in rebellion, or if in an unfaithful act against the Lord do not save us this day!

²³ If we have built us an altar to turn away from following the Lord, or if to offer a burnt offering or grain offering on it, or if to offer sacrifices of peace offerings on it, may the Lord Himself require it.

²⁴ But truly we have done this out of concern, for a reason, saying, ‘In time to come your sons may say to our sons, “What have you to do with the Lord, the God of Israel?’

²⁵ For the Lord has made the Jordan a border between us and you, *you* sons of Reuben and sons of Gad; you have no portion in the Lord.” So your sons may make our sons stop fearing the Lord.’

²⁶ “Therefore we said, ‘Let us build an altar, not for burnt offering or for sacrifice;

²⁷ rather it shall be a witness between us and you and between our generations after us, that we are to perform the service of the Lord before Him with our burnt offerings, and with our sacrifices and with our peace offerings, so that your sons will not say to our sons in time to come, “You have no portion in the Lord.”’

²⁸ Therefore we said, ‘It shall also come about if they say *this* to us or to our generations in time to come, then we shall say, “See the copy of the altar of the Lord which our fathers made, not for burnt offering or for sacrifice; rather it is a witness between us and you.”’

²⁹ Far be it from us that we should rebel against the Lord and turn away from following the Lord this day, by building an altar for burnt offering, for grain offering or for sacrifice, besides the altar of the Lord our God which is before His tabernacle.”

³⁰ So when Phinehas the priest and the leaders of the congregation, even the heads of the families of Israel who were with him, heard the words which the sons of Reuben and the sons of Gad and the sons of Manasseh spoke, it pleased them.

³¹ And Phinehas the son of Eleazar the priest said to the sons of Reuben and to the sons of Gad and to the sons of Manasseh, “Today we know that the Lord is in our midst, because you have not committed this unfaithful act against the Lord; now you have delivered the sons of Israel from the hand of the Lord.”

³² Then Phinehas the son of Eleazar the priest and the leaders returned from the sons of Reuben and from the sons of Gad, from the land of Gilead to the land of Canaan, to the sons of Israel, and brought back word to them.

³³ The word pleased the sons of Israel, and the sons of Israel blessed God; and they did not speak of going up against them in war to destroy the land in which the sons of Reuben and the sons of Gad were living.

³⁴ The sons of Reuben and the sons of Gad called the altar *Witness*; “For,” they said, “it is a witness between us that the Lord is God.”

- a. [Joshua 22:8](#) Lit *them, saying, “Return*
- b. [Joshua 22:9](#) Lit *mouth*
- c. [Joshua 22:9](#) Lit *by the hand of*
- d. [Joshua 22:11](#) Lit *saying*
- e. [Joshua 22:11](#) Lit *front*
- f. [Joshua 22:14](#) Or *families*
- g. [Joshua 22:17](#) Lit *little for us*
- h. [Joshua 22:19](#) Lit *cross for yourselves*
- i. [Joshua 22:19](#) Lit *abides*
- j. [Joshua 22:21](#) Lit *thousands*
- k. [Joshua 22:24](#) Lit *from*
- l. [Joshua 22:24](#) Lit *sons, saying*
- m. [Joshua 22:26](#) Lit *prepare to build for ourselves*
- n. [Joshua 22:29](#) Lit *dwelling place*
- o. [Joshua 22:30](#) Lit *thousands*

Joshua 23 New American Standard Bible (NASB)

23 Now it came about after many days, when the Lord had given rest to Israel from all their enemies ¹on every side, and Joshua was old, advanced in years,

²that Joshua called for all Israel, for their elders and their heads and their judges and their officers, and said to them, “I am old, advanced in years.

³And you have seen all that the Lord your God has done to all these nations because of you, for the Lord your God is He who has been fighting for you.

⁴See, I have apportioned to you these nations which remain as an inheritance for your tribes, with all the nations which I have cut off, from the Jordan even to the Great Sea toward the setting of the sun.

⁵The Lord your God, He will thrust them out from before you and ⁵drive them from before you; and you will possess their land, just as the Lord your God ⁵promised you.

⁶Be very firm, then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left,

⁷so that you will not ⁷associate with these nations, these which remain among you, or mention the name of their gods, or make *anyone* swear *by them*, or serve them, or bow down to them.

⁸But you are to cling to the Lord your God, as you have done to this day.

⁹For the Lord has ⁹driven out great and strong nations from before you; and as for you, no man has stood before you to this day.

¹⁰One of your men puts to flight a thousand, for the Lord your God is He who fights for you, just as He ¹⁰promised you.

¹¹So take diligent heed to yourselves to love the Lord your God.

¹²For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you ^aassociate with them and they with you,

¹³know with certainty that the Lord your God will not continue to ^bdrive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the Lord your God has given you.

¹⁴“Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that not one word of all the good words which the Lord your God spoke concerning you has failed; all have ^cbeen fulfilled for you, not ^done of them has failed.

¹⁵It shall come about that just as all the good words which the Lord your God spoke to you have come upon you, so the Lord will bring upon you all the threats, until He has destroyed you from off this good land which the Lord your God has given you.

¹⁶When you transgress the covenant of the Lord your God, which He commanded you, and go and serve other gods and bow down to them, then the anger of the Lord will burn against you, and you will perish quickly from off the good land which He has given you.”

Footnotes:

- a. [Joshua 23:1](#) Lit *from round about*
- b. [Joshua 23:5](#) Or *dispossess*
- c. [Joshua 23:5](#) Lit *spoke to*
- d. [Joshua 23:7](#) Lit *go among*
- e. [Joshua 23:9](#) Or *dispossessed*
- f. [Joshua 23:10](#) Lit *spoke to*
- g. [Joshua 23:12](#) Lit *go among*
- h. [Joshua 23:13](#) Or *dispossess*
- i. [Joshua 23:14](#) Lit *come*
- j. [Joshua 23:14](#) Lit *one word*

Joshua 24 New American Standard Bible (NASB)

24 Then Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and their judges and their officers; and they presented themselves before God.

² Joshua said to all the people, “Thus says the Lord, the God of Israel, ‘From ancient times your fathers lived beyond the [Ⓜ]River, *namely*, Terah, the father of Abraham and the father of Nahor, and they served other gods.

³ Then I took your father Abraham from beyond the [Ⓜ]River, and led him through all the land of Canaan, and multiplied his [Ⓜ]descendants and gave him Isaac.

⁴ To Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir to possess it; but Jacob and his sons went down to Egypt.

⁵ Then I sent Moses and Aaron, and I plagued Egypt [Ⓜ]by what I did in its midst; and afterward I brought you out.

⁶ I brought your fathers out of Egypt, and you came to the sea; and Egypt pursued your fathers with chariots and horsemen to the [Ⓜ]Red Sea.

⁷ But when they cried out to the Lord, He put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your own eyes saw what I did in Egypt. And you lived in the wilderness for a long time.

⁸ Then I brought you into the land of the Amorites who lived beyond the Jordan, and they fought with you; and I gave them into your hand, and you took possession of their land when I destroyed them before you.

⁹ Then Balak the son of Zippor, king of Moab, arose and fought against Israel, and he sent and summoned Balaam the son of Beor to curse you.

¹⁰ But I was not willing to listen to Balaam. So he had to bless you, and I delivered you from his hand.

¹¹You crossed the Jordan and came to Jericho; and the citizens of Jericho fought against you, *and* the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite. Thus I gave them into your hand.

¹²Then I sent the hornet before you and it ⌘ drove out the two kings of the Amorites from before you, *but* not by your sword or your bow.

¹³I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.’

¹⁴“Now, therefore, ⌘ fear the Lord and serve Him in sincerity and ⌘ truth; and put away the gods which your fathers served beyond the ⌘ River and in Egypt, and serve the Lord.

¹⁵If it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the Lord.”

¹⁶The people answered and said, “Far be it from us that we should forsake the Lord to serve other gods;

¹⁷for the Lord our God is He who brought us and our fathers up out of the land of Egypt, from the house of ⌘ bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed.

¹⁸The Lorddrove out from before us all the peoples, even the Amorites who lived in the land. We also will serve the Lord, for He is our God.”

¹⁹ Then Joshua said to the people, “You will not be able to serve the Lord, for He is a holy God. He is a jealous God; He will not forgive your transgression or your sins.

²⁰ If you forsake the Lord and serve foreign gods, then He will turn and do you harm and consume you after He has done good to you.”

²¹ The people said to Joshua, “No, but we will serve the Lord.”

²² Joshua said to the people, “You are witnesses against yourselves that you have chosen for yourselves the Lord, to serve Him.” And they said, “We are witnesses.”

²³ “Now therefore, put away the foreign gods which are in your midst, and incline your hearts to the Lord, the God of Israel.”

²⁴ The people said to Joshua, “We will serve the Lord our God and we will obey His voice.”

²⁵ So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem.

²⁶ And Joshua wrote these words in the book of the law of God; and he took a large stone and set it up there under the oak that was by the sanctuary of the Lord.

²⁷ Joshua said to all the people, “Behold, this stone shall be for a witness against us, for it has heard all the words of the Lord which He spoke to us; thus it shall be for a witness against you, so that you do not deny your God.”

²⁸ Then Joshua dismissed the people, each to his inheritance.

²⁹ It came about after these things that Joshua the son of Nun, the servant of the Lord, died, being one hundred and ten years old.

³⁰ And they buried him in the territory of his inheritance in Timnath-serah, which is in the hill country of Ephraim, on the north of Mount Gaash.

³¹ Israel served the Lord all the days of Joshua and all the days of the elders who ^lsurvived Joshua, and had known all the deeds of the Lord which He had done for Israel.

³² Now they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred ^lpieces of money; and they became the inheritance of Joseph's sons.

³³ And Eleazar the son of Aaron died; and they buried him ^lat Gibeah of Phinehas his son, which was given him in the hill country of Ephraim.

Footnotes:

- a. [Joshua 24:2](#) I.e. Euphrates
- b. [Joshua 24:3](#) I.e. Euphrates
- c. [Joshua 24:3](#) Lit *seed*
- d. [Joshua 24:5](#) Lit *according to*
- e. [Joshua 24:6](#) Lit *Sea of Reeds*
- f. [Joshua 24:12](#) Lit *drove them out*
- g. [Joshua 24:14](#) Or *reverence*
- h. [Joshua 24:14](#) Or *faithfulness*
- i. [Joshua 24:14](#) I.e. Euphrates
- j. [Joshua 24:17](#) Lit *bondmen*
- k. [Joshua 24:24](#) Lit *listen to*
- l. [Joshua 24:27](#) Lit *with*
- m. [Joshua 24:31](#) Lit *prolonged days after*
- n. [Joshua 24:32](#) Heb *qesitah*
- o. [Joshua 24:33](#) Or *on the hill*

The Blessings of Redemption

1 Paul, an apostle of Christ Jesus ^{by} the will of God,

To the ^{saints} who are ^{at} Ephesus and *who are* faithful in Christ Jesus:

² Grace to you and peace from God our Father and the Lord Jesus Christ.

³ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before ^{Him}. In love

⁵ ^{He} predestined us to adoption as sons through Jesus Christ to Himself, according to the ^{kind} intention of His will,

⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

⁷ In ^{Him} we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

⁸ which He ^{lavished} on ^{us}. In all wisdom and insight

⁹ He ^{made} known to us the mystery of His will, according to His ^{kind} intention which He purposed in Him

¹⁰ with a view to an administration ^{suitable} to the fullness of the times, *that is*, the summing up of all things in Christ, things ⁱⁿ the heavens and things on the earth. In Him

¹¹ ^{also} we ^{have} obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

¹²to the end that we who were the first to hope in ^aChrist would be to the praise of His glory.

¹³In ^aHim, you also, after listening to the message of truth, the gospel of your salvation—having also ^abelieved, you were sealed in ^aHim with the Holy Spirit of promise,

¹⁴who is ^agiven as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory.

¹⁵For this reason I too, having heard of the faith in the Lord Jesus which *exists* among you and ^ayour love for all the ^bsaints,

¹⁶do not cease giving thanks for you, while making mention *of you* in my prayers;

¹⁷that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the ^cknowledge of Him.

¹⁸*I pray that* the eyes of your heart ^dmay be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the ^bsaints,

¹⁹and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might

²⁰which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly *places*,

²¹far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.

²²And He put all things in subjection under His feet, and gave Him as head over all things to the church,

²³which is His body, the fullness of Him who fills all in all.

Footnotes:

- a. [Ephesians 1:1](#) Lit *through*
- b. [Ephesians 1:1](#) Or *holy ones*
- c. [Ephesians 1:1](#) Three early mss do not contain *at Ephesus*
- d. [Ephesians 1:4](#) Or *Him, in love*

- e. [Ephesians 1:5](#) Lit *having predestined*
- f. [Ephesians 1:5](#) Lit *good pleasure*
- g. [Ephesians 1:7](#) Lit *whom*
- h. [Ephesians 1:8](#) Lit *made abundant toward*
- i. [Ephesians 1:8](#) Or *us, in all wisdom and insight*
- j. [Ephesians 1:9](#) Lit *making known*
- k. [Ephesians 1:9](#) Lit *good pleasure*
- l. [Ephesians 1:10](#) Lit *of*
- m. [Ephesians 1:10](#) Lit *upon*
- n. [Ephesians 1:11](#) Lit *in whom also*
- o. [Ephesians 1:11](#) Or *were made a heritage*
- p. [Ephesians 1:12](#) I.e. the Messiah
- q. [Ephesians 1:13](#) Lit *whom*
- r. [Ephesians 1:13](#) Or *believed in Him, you were sealed*
- s. [Ephesians 1:13](#) Lit *whom*
- t. [Ephesians 1:14](#) Or *a down payment*
- u. [Ephesians 1:15](#) Three early mss do not contain *your love*
- v. [Ephesians 1:15](#) V 1, note 2
- w. [Ephesians 1:17](#) Or *true knowledge*
- x. [Ephesians 1:18](#) Lit *being*
- y. [Ephesians 1:18](#) Or *holy ones*

Ephesians 2 New American Standard Bible (NASB)

2 And you [Ⓜ]were dead [Ⓜ]in your trespasses and sins,

² in which you formerly walked according to the [Ⓜ]course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

³ Among them we too all formerly lived in the lusts of our flesh, [Ⓜ]indulging the desires of the flesh and of the [Ⓜ]mind, and were by nature children of wrath, even as the rest.

⁴ But God, being rich in mercy, because of His great love with which He loved us,

⁵ even when we were dead [Ⓜ]in our transgressions, made us alive together [Ⓜ]with Christ (by grace you have been saved),

⁶ and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus,

⁷ so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

⁸ For by grace you have been saved through faith; and [Ⓜ]that not of yourselves, *it is* the gift of God;

⁹ not as a result of works, so that no one may boast.

¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

¹¹ Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” *which is* performed in the flesh by human hands—

¹² *remember* that you were at that time separate from Christ, [Ⓜ]excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

¹³ But now in Christ Jesus you who formerly were far off ^{13a} have been brought near ^{13b} by the blood of Christ.

¹⁴ For He Himself is our peace, who made both *groups into* one and broke down the ^{14a} barrier of the dividing wall,

¹⁵ ^{15a} by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might ^{15b} make the two into one new man, *thus* establishing peace,

¹⁶ and might reconcile them both in one body to God through the cross, ^{16a} by it having put to death the enmity.

¹⁷ And He came and preached peace to you who were far away, and peace to those who were near;

¹⁸ for through Him we both have our access in one Spirit to the Father.

¹⁹ So then you are no longer strangers and aliens, but you are fellow citizens with the ^{19a} saints, and are of God's household,

²⁰ having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*,

²¹ in whom the whole building, being fitted together, is growing into a holy ^{21a} temple in the Lord,

²² in whom you also are being built together into a dwelling of God in the Spirit.

Footnotes:

- a. [Ephesians 2:1](#) Lit *being*
- b. [Ephesians 2:1](#) Or *by reason of*
- c. [Ephesians 2:2](#) Lit *age*
- d. [Ephesians 2:3](#) Lit *doing*
- e. [Ephesians 2:3](#) Lit *thoughts*
- f. [Ephesians 2:5](#) Or *by reason of*
- g. [Ephesians 2:5](#) Two early mss read *in Christ*
- h. [Ephesians 2:8](#) I.e. that salvation
- i. [Ephesians 2:12](#) Or *alienated*
- j. [Ephesians 2:13](#) Lit *became*; or *were made*
- k. [Ephesians 2:13](#) Or *in*
- l. [Ephesians 2:14](#) Lit *the dividing wall of the barrier*
- m. [Ephesians 2:15](#) Or *the enmity, by abolishing in His flesh the Law*

- n. [Ephesians 2:15](#) Lit *create*
- o. [Ephesians 2:16](#) Or *in Himself*
- p. [Ephesians 2:19](#) Or *holy ones*
- q. [Ephesians 2:21](#) Or *sanctuary*

Ephesians 3 New American Standard Bible (NASB)

3 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—

² if indeed you have heard of the stewardship of God's grace which was given to me for you;

³ that by revelation there was made known to me the mystery, as I wrote before in brief.

⁴ ^aBy referring to this, when you read you can understand my insight ^binto the mystery of Christ,

⁵ which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets ^cin the Spirit;

⁶ *to be specific*, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,

⁷ of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.

⁸ To me, the very least of all ^dsaints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,

⁹ and to ^ebring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

¹⁰ so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*.

¹¹ *This was* in accordance with the ^feternal purpose which He ^gcarried out in Christ Jesus our Lord,

¹² in whom we have boldness and ^hconfident access through faith ⁱin Him.

¹³ Therefore I ask ^jyou not to lose heart at my tribulations on your behalf, ^kfor they are your glory.

¹⁴For this reason I bow my knees before the Father,
¹⁵from whom every family in heaven and on earth derives its name,
¹⁶that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,
¹⁷so that Christ may dwell in your hearts through faith; *and* that you, being rooted and grounded in love,
¹⁸may be able to comprehend with all the saints what is the breadth and length and height and depth,
¹⁹and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

²⁰Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,
²¹to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Footnotes:

- a. [Ephesians 3:4](#) Lit *To which, when you read*
- b. [Ephesians 3:4](#) Lit *in*
- c. [Ephesians 3:5](#) Or *by*
- d. [Ephesians 3:8](#) Or *holy ones*
- e. [Ephesians 3:9](#) Two early mss read *make all know*
- f. [Ephesians 3:11](#) Lit *purpose of the ages*
- g. [Ephesians 3:11](#) Or *formed*
- h. [Ephesians 3:12](#) Lit *access in confidence*
- i. [Ephesians 3:12](#) Lit *of Him*
- j. [Ephesians 3:13](#) Or *that I may not lose*
- k. [Ephesians 3:13](#) Lit *which are*
- l. [Ephesians 3:15](#) Or *the whole*
- m. [Ephesians 3:18](#) V 8, note 1
- n. [Ephesians 3:21](#) Lit *of the age of the age*

Ephesians 4 New American Standard Bible (NASB)

4 Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called,

² with all humility and gentleness, with patience, showing tolerance for one another in love,

³ being diligent to preserve the unity of the Spirit in the bond of peace.

⁴ *There is one body and one Spirit, just as also you were called in one hope of your calling;*

⁵ one Lord, one faith, one baptism,

⁶ one God and Father of all who is over all and through all and in all.

⁷ But to each one of us grace was given according to the measure of Christ's gift.

⁸ Therefore [Ⓜ]it says,

“When He ascended on high,
He led captive a host of captives,
And He gave gifts to men.”

⁹ (Now this *expression*, “He ascended,” what [Ⓜ]does it mean except that He also [Ⓜ]had descended into the lower parts of the earth?

¹⁰ He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)

¹¹ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

¹² for the equipping of the [Ⓜ]saints for the work of service, to the building up of the body of Christ;

¹³ until we all attain to the unity of the faith, and of the ^{13a} knowledge of the Son of God, to a mature man, to the measure of the stature ^{13b} which belongs to the fullness of Christ.

¹⁴ ^{14a} As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness ^{14b} in deceitful scheming;

¹⁵ but ^{15a} speaking the truth in love, ^{15b} we are to grow up in all *aspects* into Him who is the head, *even* Christ,

¹⁶ from whom the whole body, being fitted and held together ^{16a} by what every joint supplies, according to the ^{16b} proper working of each individual part, causes the growth of the body for the building up of itself in love.

¹⁷ So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,

¹⁸ being darkened in their understanding, ^{18a} excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart;

¹⁹ and they, having become callous, have given themselves over to sensuality ^{19a} for the practice of every kind of impurity with greediness.

²⁰ But you did not learn ^{20a} Christ in this way,

²¹ if indeed you have heard Him and have been taught in Him, just as truth is in Jesus,

²² that, in reference to your former manner of life, you lay aside the old ^{22a} self, which is being corrupted in accordance with the lusts of deceit,

²³ and that you be renewed in the spirit of your mind,

²⁴ and put on the new ^{24a} self, which ^{24b} in *the likeness of* God has been created in righteousness and holiness of the truth.

²⁵ Therefore, laying aside falsehood, speak truth each one *of you* with his neighbor, for we are members of one another.

²⁶ Be angry, and yet do not sin; do not let the sun go down on your anger,

²⁷ and do not give the devil ^{an} opportunity.

²⁸ He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have *something* to share with ^{one} who has need.

²⁹ Let no ^{un}wholesome word proceed from your mouth, but only such a *word* as is good for edification ^{according} to the need of *the moment*, so that it will give grace to those who hear.

³⁰ Do not grieve the Holy Spirit of God, ^{by} whom you were sealed for the day of redemption.

³¹ Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

³² Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven ^{you}.

Footnotes:

- a. [Ephesians 4:8](#) Or *He*
- b. [Ephesians 4:9](#) Lit *is it except*
- c. [Ephesians 4:9](#) One early ms reads *had first descended*
- d. [Ephesians 4:12](#) Or *holy ones*
- e. [Ephesians 4:13](#) Or *true knowledge*
- f. [Ephesians 4:13](#) Lit *of the fullness*
- g. [Ephesians 4:14](#) Lit *So that we will no longer be*
- h. [Ephesians 4:14](#) Lit *with regard to the scheming of deceit*
- i. [Ephesians 4:15](#) Or *holding to or being truthful in*
- j. [Ephesians 4:15](#) Or *let us grow up*
- k. [Ephesians 4:16](#) Lit *through every joint of the supply*
- l. [Ephesians 4:16](#) Lit *working in measure*
- m. [Ephesians 4:18](#) Or *alienated*
- n. [Ephesians 4:19](#) Or *greedy for the practice of every kind of impurity*
- o. [Ephesians 4:20](#) I.e. the Messiah
- p. [Ephesians 4:22](#) Lit *man*
- q. [Ephesians 4:24](#) Lit *man*
- r. [Ephesians 4:24](#) Lit *according to God*
- s. [Ephesians 4:27](#) Lit *a place*
- t. [Ephesians 4:28](#) Lit *the one*
- u. [Ephesians 4:29](#) Lit *rotten*
- v. [Ephesians 4:29](#) Lit *of the need*
- w. [Ephesians 4:30](#) Lit *in*
- x. [Ephesians 4:32](#) Two early mss read *us*

Ephesians 5 New American Standard Bible (NASB)

5 Therefore be imitators of God, as beloved children;

² and walk in love, just as Christ also loved ^{2a}you and gave Himself up for us, an offering and a sacrifice to God ^{2b}as a fragrant aroma.

³ But immorality ^{3a}or any impurity or greed must not even be named among you, as is proper among ^{3b}saints;

⁴ and *there must be no* filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.

⁵ For this you know with certainty, that no ^{5a}immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

⁷ Therefore do not be partakers with them;

⁸ for you were formerly darkness, but now you are Light in the Lord; walk as children of Light

⁹ (for the fruit of the Light *consists* in all goodness and righteousness and truth),

¹⁰ ^{10a}trying to learn what is pleasing to the Lord.

¹¹ Do not participate in the unfruitful deeds of darkness, but instead even ^{11a}expose them;

¹² for it is disgraceful even to speak of the things which are done by them in secret.

¹³ But all things become visible when they are [Ⓜ]exposed by the light, for everything that becomes visible is light.

¹⁴ For this reason [Ⓜ]it says,

“Awake, sleeper,
And arise from the dead,
And Christ will shine on you.”

¹⁵ Therefore [Ⓜ]be careful how you walk, not as unwise men but as wise,

¹⁶ [Ⓜ]making the most of your time, because the days are evil.

¹⁷ So then do not be foolish, but understand what the will of the Lord is.

¹⁸ And do not get drunk with wine, [Ⓜ]for that is dissipation, but be filled with the Spirit, ¹

¹⁹ speaking to [Ⓜ]one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

²⁰ always giving thanks for all things in the name of our Lord Jesus Christ to [Ⓜ]God, even the Father;

²¹ [Ⓜ]and be subject to one another in the [Ⓜ]fear of Christ.

²² Wives, *be subject* to your own husbands, as to the Lord.

²³ For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body.

²⁴ But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything.

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

²⁶ so that He might sanctify her, having cleansed her by the washing of water with the word,

²⁷ that He might present to Himself the church ⁱⁿ in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

²⁸ So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

²⁹ for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church,

³⁰ because we are members of His body.

³¹ For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh.

³² This mystery is great; but I am speaking with reference to Christ and the church.

³³ Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see *to it* that she ^{or} respects her husband.

Footnotes:

- a. [Ephesians 5:2](#) One early ms reads *us*
- b. [Ephesians 5:2](#) Lit *for an odor of fragrance*
- c. [Ephesians 5:3](#) Lit *and all*
- d. [Ephesians 5:3](#) Or *holy ones*
- e. [Ephesians 5:5](#) I.e. one who commits sexual immorality
- f. [Ephesians 5:10](#) Lit *proving what*
- g. [Ephesians 5:11](#) Or *reprove*
- h. [Ephesians 5:13](#) Or *reproved*
- i. [Ephesians 5:14](#) Or *He*
- j. [Ephesians 5:15](#) Lit *look carefully*
- k. [Ephesians 5:16](#) Lit *redeeming the time*
- l. [Ephesians 5:18](#) Lit *in which is*
- m. [Ephesians 5:19](#) Or *yourselves*
- n. [Ephesians 5:20](#) Lit *the God and Father*
- o. [Ephesians 5:21](#) Lit *being subject*
- p. [Ephesians 5:21](#) Or *reverence*
- q. [Ephesians 5:27](#) Lit *glorious*
- r. [Ephesians 5:33](#) Lit *fear*

Ephesians 6 New American Standard Bible (NASB)

6 Children, obey your parents in the Lord, for this is right.

²Honor your father and mother (which is the first commandment with a promise),

³so that it may be well with you, and that you may live long on the earth.

⁴Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

⁵Slaves, be obedient to those who are your ^{5a}masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;

⁶not ^{6a}by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the ^{6b}heart.

⁷With good will ^{7a}render service, as to the Lord, and not to men,

⁸knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

⁹And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

¹⁰Finally, be strong in the Lord and in the strength of His might.

¹¹ Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil.

¹² For our struggle is not against *☐* flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*.

¹³ Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm.

¹⁴ Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

¹⁵ and having shod your feet with the preparation of the gospel of peace;

¹⁶ *☐* in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil *one*.

¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

¹⁸ *☐* With all prayer and petition *☐* pray at all times in the Spirit, and with this in view, *☐* be on the alert with all perseverance and petition for all the saints,

¹⁹ and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,

²⁰ for which I am an ambassador in *☐* chains; that *☐* in *proclaiming* it I may speak boldly, as I ought to speak.

²¹ But that you also may know about my circumstances, *☐* how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you.

²² *☐* I have sent him to you for this very purpose, so that you may know *☐* about us, and that he may comfort your hearts.

²³Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

²⁴Grace be with all those who love our Lord Jesus Christ ⁱⁿwith incorruptible *love*.

Footnotes:

- a. [Ephesians 6:5](#) I.e. earthly masters, with fear
- b. [Ephesians 6:6](#) Lit *according to*
- c. [Ephesians 6:6](#) Lit *soul*
- d. [Ephesians 6:7](#) Lit *rendering*
- e. [Ephesians 6:12](#) Lit *blood and flesh*
- f. [Ephesians 6:16](#) Lit *in all*
- g. [Ephesians 6:18](#) Lit *Through*
- h. [Ephesians 6:18](#) Lit *praying*
- i. [Ephesians 6:18](#) Lit *being*
- j. [Ephesians 6:20](#) Lit *a chain*
- k. [Ephesians 6:20](#) Two early mss read *I may speak it boldly*
- l. [Ephesians 6:21](#) Lit *what*
- m. [Ephesians 6:22](#) Lit *Whom I have sent to you*
- n. [Ephesians 6:22](#) Lit *the things about us*
- o. [Ephesians 6:24](#) Lit *in incorruption*