

Book of Joshua Commentary

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Introduction

1. Joshua is a Hebrew word meaning "YHWH is salvation" or "God is Savior" or "God will save," and so Moses named him as a prophecy about his coming work as a tool for the people to enter into rest. His name before that was Hoshea, which means "saviour" or "salvation" (Numbers 13: 8).
2. The name Joshua is the same as the name of Jesus in Hebrew (the letter Shin in Hebrew is pronounced Sin in Greek).
3. He is from the tribe of Ephraim. He was born in Egypt, went out with Moses, and became a disciple at his hands. The first thing we heard about Joshua was that he is a man of war, as Moses appointed him as the leader of the people in the first battle, which is the battle of Rephidim against the Amalekites (Exodus 17: 9), and he was then about 44 years old. The Amalekites came to strike at the back of the group, that is, the weak and the women who could not walk. Joshua conquered and became the victorious leader.
4. Joshua was also known for his role as a spy in the land of Canaan. He represented his tribe, and his faith appeared in his report on the mission.
5. Joshua was an assistant to the prophet Moses (Exodus 24: 13). Then he succeeded him as the leader of the people. His discipleship and service to Moses were a reason for his greatness, as he learned the Law at Moses' hands. He also saw the glory of God repeatedly with Moses, when Moses saw the glory of God (Exodus 24: 12). While the priests were standing at the bottom of the mountain, Moses and Joshua were going up to receive the Law.
6. Joshua's main task was to cross the Jordan River with the people and divide the Promised Land among them. The people at the hands of Joshua had rested in the land that the Lord promised them, but that was after a series of wars and struggle.
7. Joshua crossed the Jordan River at the age of 84, and he lived for 110 years (Joshua 24: 29), that is, he lived 26 years after crossing, which he spent as a judge for the people, and there is not a mention of a single mistake in his life.
8. Joshua is the author of this book, except for the last five phrases, which were probably added by Phinehas, son of Eleazar, son of Aaron, or Ezra, the scribe. The Jewish Talmud and most Christian scholars confirm this. This is also confirmed by the author being an eyewitness (Joshua 5: 1, 6). Joshua is a disciple of Moses, and just as Moses wrote everything that happened to him and the people, so did his disciple, so he wrote down everything and attached it to what Moses wrote. This is evident from the conjunction "After" at the beginning of the book. Another proof that Joshua is the writer of the book is that he is the only one who knows the conversations that God addressed to him (Joshua 1: 1-9 + 3: 7, 8 + 4: 1-3), his vision of the Lord "Commander of the army of the Lord" and his conversation with him. The objections to this:

a. His saying in (Joshua 1: 1) " that the Lord spoke to Joshua the son of Nun, Moses' assistant," but this was clearly out of humility.

b. The book mentions events that occurred after his death, such as Caleb's victory over Hebron (Joshua 15: 13, 14 + Joshua 15: 15-19 + Judges 1: 11-15) and Dan's victory over Leshem (Joshua 19: 47 + Judges 18). The high priest may have added these paragraphs after Joshua's death, or Ezra added them after compiling the Old Testament.

9. This book includes a history of about 31 years, from the death of Moses to the death of Eleazar, the son of Aaron, after Joshua's death by about six years.

10. The position of the Book of Joshua:

There are two opinions about linking the Book of Joshua with the Five Books of Moses.

The first opinion: The book is placed with the Five Books of Moses as a complement to them, and the six books are called hexagons. Those who hold this opinion say that the beginning of the book with the conjunction "After" proves that the book is an integral link with the five books.

The second opinion: is that the Book of Joshua is entirely independent of the Five Books of Moses. Those who hold this view say that the conjunction "After" is caused by the fact that Joshua is the author of the last verses in the Book of Deuteronomy, and with this conjunction, he joins the book of Joshua with what he wrote in the Book of Deuteronomy.

11. Similarities between the Old Testament and the New Testament in the division of books:

1. The Pentateuch * and the Gospels.

The books of Moses in the Old Testament correspond to the Gospels in the New Testament. The books of Moses are the works and teachings of the legislator of the Church of the Old Testament, and the Gospels are the works and teachings of the legislator of the Church of the New Testament. Note that there were 12 tribes, 70 elders with Moses, and the presence of 12 disciples and 70 apostles with Christ.

2) Joshua * and Acts of the Apostles

The Book of Joshua is the establishment of the Old Testament Church in Canaan according to God's promises to the fathers, and thus the Book of Acts is the establishment of the Church according to the promises and assurances of Christ who founded her. In the book of Joshua, as in the book of Acts, we find the church, the people of God, growing in their relationship with God amidst a pagan world that opposes them, but their comfort is in the presence of God amid them. For the same reason, it is a strong and victorious church that defeats its enemies. Historical books such as Judges, Ruth, Samuel, and Kings are added to the book of Joshua in that they show the establishment of the kingdom as a symbol of the establishment of the Church, the kingdom of Christ, as He reigned over it with His cross.

3) The Prophets * and The Book of Revelation

12. Features of the Book Joshua:

1. It is the journey of God's faithfulness with His people, for He gives them victory and comfort, despite their unfaithfulness.
2. The people's ownership of the land after expelling the abominable Canaanites is a vivid picture of what happens when we expel, through the Lord Jesus, every sin in our hearts so that Christ may rule over our hearts. Note that the demolition of the enemy's strongholds indicates that the sins within us have strongholds, but they are pulled down before God (2 Corinthians 10: 4).
3. This book highlights the holiness of God, as He does not tolerate sin and cannot make peace with it. Here, God used the Hebrew people to discipline the Canaanites because of their abominations. This does not mean that God is against all other nations, and He does not know except the Jewish people. For when the Jewish people sinned, God used the Canaanites to discipline them. Hence, we see God's holiness, justice, the seriousness of sin, and the necessity of adhering to God's Law.
4. This book is the book of salvation in Christ and entry into the new life with a new leader, who is Joshua, a symbol of Jesus. It is also the book of inheritance which is an earnest of what we enjoy here through our new life that we have in Christ Jesus.
5. The book shows the importance of obedience to God, as there is no victory without obedience and no inheritance through disobedience.
6. The acceptance of the nations appears in the book, as in the acceptance of Rahab. God does not reject the nations except because of their idolatry and evils, but if they believe and repent, He accepts them (the story of the prophet Jonah).
7. We see God's help to His faithful servants in the book.

13. The Canaanites and their utter destroying

God has commanded to destroy Jericho utterly, and everything in it has become prohibited. In Hebrew, the words utterly destroying means cursed. The meaning is that anything that endangers the life of the sacred religious community must be removed to prevent harm, and it must be destroyed. So the destruction had a religious and protective function to preserve Israel and its sanctity. The prohibition here is not a lust for blood and looting but rather a divine duty that must be performed. It is a surgery that cannot be avoided. Recent discoveries have shown the state of society in Canaan at that time and the extent of the moral degradation that man reached. Pagan religious rituals included committing physical adultery (with men and women and even with animals) and offering children as living sacrifices to the gods. This corruption is a spiritual death they chose for themselves (Romans 1: 21-25). By God's command, the prohibition was to show the state of death they had chosen for themselves. Here God reveals the ugliness of the fruit of sin and its destruction of life. God here chose the Jewish people to punish these Canaanites and the means by which He declared the judgment of these peoples. God has

means other than wars to destroy sinners, such as the flood and fire from Heaven in the story of Sodom and Gomorrah, famines and epidemics. These wars are a symbol of spiritual wars against sin. God allowed His people to destroy and exterminate these sinners so that this would teach His people what the punishment for sin is.

Joshua as a symbol of Christ:

As a representative of the Law, Moses could not enter the people into the Promised Land. Rather, he stood looking at the Promised Land from afar, without entering it, until the new leader, Joshua, appeared as a representative of Jesus, our Lord, who alone can achieve what the Law failed to do and brought us into the inheritance. Joshua's symbols of Christ are many, including:

1. The name of Jesus is the same as the name of Joshua (S in Greek pronounced Sh in Hebrew). Joshua, the son of Nun was the first to bear this name, and this is not a coincidence, as he crossed the Jordan to the Promised Land, symbolizing Christ, who crossed us to the heavenly Jerusalem to enjoy the new land and eat the new grain. We note that when the people returned from the Babylonian captivity, there was also the high priest, Joshua, who built the temple with Zerubbabel. Christ is the leader of the march to the heavenly Canaan, and he is our true high priest, who accomplished the return through the sacrifice of Himself.
2. Joshua was born in Egypt, the land of slavery, humiliation, and hardship, like the rest of his brothers. Christ was born in the world like us to resemble us in everything, even our pain, and then lead us to the heavenly Jerusalem.
3. Joshua was the victorious leader in Rephidim and always a man of war who defeated the pagan nations, and Christ defeated Satan to open the door of Heaven for us.
4. Moses asked Joshua to elect men and fight Amalek. And the people of Jesus are His spiritual men whom He conquers by them. Jesus went out conquering and to conquer (through them) (Revelation 6: 2). As if the Law had two benefits [1] revealing the danger of the enemy and the need to fight him, [2] the need for Jesus as a leader.
5. Joshua was a servant of Moses. And Christ obeyed the Law, for He established it (Matthew 3: 15 + Romans 5: 19 + Galatians 4: 3-5).
6. Joshua was the new leader who brought the people into the Promised Land; thus, Jesus brought us into Heaven.
7. Moses had to die (Joshua 1: 2) for Joshua to assume leadership. If the soul has been linked to the Mosaic Law as its man, then it cannot be associated with Jesus until after the first man's death. Therefore, the Church nullified the blood sacrifices and offerings. Worship is now everywhere, not only in Jerusalem. And the nations entered the faith, and the Jewish people are no longer the only chosen people (Romans 7: 1-4).
8. The book did not mention a single mistake of Joshua, and Christ was without sin.

9. Just as Joshua gave the land as an inheritance to the people and divided it among them, Christ gave us our heavenly inheritance (Ephesians 1: 11).

10. The book of Joshua begins with the death of Moses as a representative of the Law, until Joshua assumes leadership and brings them to the Promised Land. The book ends with the death of Joshua, declaring that it is impossible to enjoy the inheritance or stability and rest except through the death of our Lord Jesus on our behalf, so we die with him and live with him and through him. We note that crossing the Jordan symbolizes the death that we must pass through to enter the heavenly Canaan, and Joshua crossed the Jordan River with the people, just as Christ tasted death with us to enter with Him the heavenly Jerusalem. (Hebrews 2: 9).

11. Joshua came after Moses, who received the Law, as a symbol of our Lord Jesus Christ, who came after the Law to fulfill what the Law failed to do (Hebrews 7: 18, 19). Just as Joshua led the people in the past to victory, Christ led us to victory over sin, death, and all the powers of darkness (2 Corinthians 1: 10 + 2 Corinthians 2: 14).

12. When the people were exposed to God's wrath, Joshua tore his clothes and fell to the ground, interceding for them before the ark of the covenant until the evening (Joshua 7:7-10). Also, when humanity fell under the wrath, the Word of God humbled Himself and descended to the earth to intercede for us by His blood before His Father (1 Timothy 2: 5 + 1 John 2: 2).

13. Joshua was called "the servant of the Lord" (Joshua 24: 29), and so was Christ, who humbled himself, taking the form of a servant (Isaiah 42: 1 + Philippians 2: 6).

14. The people fought with Joshua, and then they had rest. As we struggle now in our spiritual wars in which Christ leads us, then we will have real comfort in the person of Christ.

15. Joshua sent two spies whom Rahab, the Canaanite adulteress, received them. She believed and was saved. Thus, Christ sent his disciples to the whole world to save the world through their preaching.

16. God supported Joshua with impressive miracles. Thus were the miracles of Christ with authority over nature, death, diseases, etc.

17. The Bible did not mention that the people mourned Joshua. Naturally, the people wept and mourned him. But the revelation wisely kept silent about mentioning the sorrows of Joshua's death because Joshua's death symbolized the death of the life-giving Christ, which was the cause of joy and peace for the world.

The Exodus and its symbols

The Five Books of Moses, along with the book of Joshua, represent the journey of humanity and the salvation that Christ made to return the fallen humanity to the heavenly Canaan after they lost it:

a. **Genesis:** God creates man in paradise, and man falls into death and slavery.

b. **Exodus:** Egypt symbolizes human slavery to Satan, and Moses is the saviour from slavery.

c. **Leviticus:** The Book of Sanctification by the Sacrifice Blood of Christ.

d. **Numbers:** The book of the Journey of Life.

e. **Joshua:** Crossing the Jordan symbolizes death in preparation for entering the heavenly Jerusalem. Let us imagine the people before crossing the Jordan, as they see the Promised Land from afar, the land flowing with milk and honey. But it is necessary to cross the Jordan River, which is full to its banks, and crossing it now is dangerous, which means death for anyone who tries. And now we see eternal peace and everlasting joy in spirit and faith in Heaven. But we have to go through death first. And the ark had to pass through first, as Christ passed death before us and tasted it (Hebrews 2: 14, 15). After the ark crossed, the people had to cross, which we all have to pass through death. Just as the Jordan River stopped flowing into the Dead Sea, death no longer has power over us. And let us note that the people have approached the Jordan and did not know how they would cross it, but they have advanced with faith that there is a solution. Thus we have to approach death, but rather from every trial and severity, believing that we in Christ can pass it and that it will not prevail over us.

However, we notice that the people's crossing of the Jordan was the beginning of a new life for them in the new land. Therefore, the crossing of the Jordan is interpreted in two ways that complement each other.

1. The crossing of the Jordan refers to the true death and resurrection in the glorified body by which we live in Heaven.
2. Crossing the Jordan refers to baptism, for it is death and resurrection with Christ. It is death to our lusts (Romans 6: 5, 6 + Colossians 3: 3). With baptism, we begin our life in the Church, and we begin our struggle against sin, and this is just as the people began their life in the new land with Joshua in Canaan wars. In the interpretation, we will use both interpretations and refer to them with numbers I and II.

The Canaanites and the land of Canaan

Canaan is the land of inheritance. Canaan is the son of Ham (Genesis 10: 6 + 1 Chronicles 1: 8), and his descendants dwelt in the land west of the Jordan, which was called by his name Canaan. Then it was called the Land of Israel (1 Samuel 13: 19) and the Holy Land (Zechariah 2: 12) and the Land of Promise (Hebrews 11: 9), and the land of the Hebrews (Genesis 40: 15) concerning Eber, Abraham's grandfather. It was inhabited by Abraham, Isaac, Jacob and his sons. And Jacob it it because of the famine, he and his children went to Egypt.

The Canaanites lived in fortified cities scattered in the plains, and each city had a private king, more like an independent state, and ruled the city and the villages next to it. There is no central government for all of Canaan. The Canaanites are divided into three classes.

- a. Stable tribes that reached a degree of civilization, such as the Phoenicians on the coast of the White Sea, Moab and the Ammonites east of the Jordan, and the Amorites between the sea and the Jordan.
- b. Tribes counted as half Bedouin, such as Sons of Edom, and others smaller than them.

c. Quite Bedouin, i.e. nomadic groups such as the Midianites, the Ishmaelites and the Amalekites who roamed the Arabian desert.

The tribes of Canaan mentioned:

1. **The Anakim:** the offspring of Anak. And the name Anak refers to the enormity of the body, and they were setting forth proverbs in the enormity of their bodies, and it was thought that Goliath was one of them.

2. **The Rephaim:** Some of them lived in the land of Moab, and the Moabites called them the Emim (Deuteronomy 2: 11), and some of them lived in the land of the Ammonites, and the Ammonites called them the Zamzummim (Deuteronomy 2: 20).

3. **The Amorites:** They are included with the rest of the Canaanite peoples, and they are descendants of Ham. They had a kingdom east of Palestine under the rule of Sihon (Numbers 21: 21). And there is a kingdom for them west of Palestine, and they inhabited the mountains. Because of their significance and military power, the name of the Amorites was given to all the people of the Canaan region (Joshua 7: 7 + Judges 6: 10), and Solomon used them in forced labour (1 Kings 9: 20, 21).

4. **The Gibeonites:** Gibeon is the principal city of the Hivites, and they also belong to the Amorites.

5. **The Hivites:** It is possible that they are part of the Horites or that the Hivites are of Hurrian origin (Genesis 36: 2, 20).

6. **The Hittites:** They were a great eastern empire next to Egypt and the Tigris and Euphrates valleys, as revealed by the Carchemish inscriptions (Genesis 23: 10-18 + 26: 34 + 2 Samuel 11: 2-27).

7. **The Jebusites:** The word Jebuse means trampling underfoot. After that, Jebus became Jerusalem (Judges 19: 10 + 1 Chronicles 11: 4). The Jebusites were a tribe in Canaan that Joshua subjugated, but they did not leave Jerusalem until the days of David.

8. **The Perizion:** They were numbered with the Canaanites.

9. **The Girgashites:** They were numbered with the Canaanites.

Book of Joshua and Antiquities

The archaeologists discovered the location of the city of Jericho, and they found traces of the wreckage of the walls and the remains of a six-foot-high house standing on the wall. And they noticed that the whole city was burned with fire, as evidenced by the ash and burnt wood traces. The antiquities showed that the city was not plundered before it was burned. Wheat, lentils, onions and dates were found in silos made of clay. Even dough was discovered in its pots because Joshua prohibited taking anything (Joshua 6: 17-18). Evidence indicated that the city was left without building for several centuries (Joshua 6: 26 + 1 Kings 16: 34).

Chapter 1

(Verse 1): **After the death of Moses the servant of the Lord, it came to pass that the Lord spoke to Joshua the son of Nun, Moses' assistant, saying:**

After the death of Moses: God hid Moses so as not to deify and worship him. And Moses had to die for Joshua to appear. The era of law to end so that we may enjoy the era of grace. **Moses' assistant** = out of his humility, he did not mention that he is the leader.

(Verse 2): **"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel.**

Here we find that God reminds Joshua of what He had previously promised, that Joshua would become a leader of the people (Deuteronomy 31: 23). Notice that Joshua mentions that he is the servant of Moses, and this is humility, and God raised him to become a leader and ruler of His people. This is the same as (Philippians 2: 7) "He made Himself of no reputation, taking the form of a bondservant, and God also has highly exalted Him and given Him the name which is above every name." Joshua is a symbol of Christ. **arise, go over this Jordan, you and all this people, to the land** = God gave His people the land as an inheritance. They have to cross the Jordan first, which is now in its flood (Joshua 3: 15), and it is deep and fast-flowing, but God will stop it for their sake. This is God's plan to inherit what He has prepared for us in the heavenly Jerusalem (the Promised Land), but we must first cross the Jordan, that is, die and put off the body of our humanity without fear of death. Christ abolished the authority of death, and it no longer has power, just as the Jordan River stopped flowing into the Dead Sea (Interpretation No. I). We have to pass through baptism, where we die with Christ, rise with Him, live on earth now, and crucify our passions with our desires until we cast off our old body (Interpretation No. II). With both interpretations, We receive full adoption and thus the inheritance of the Kingdom of Heaven. Note God's command to Joshua **arise, go over**, He commanded because He is the real leader of this people, and what does he command? Through death, i.e. crossing the Jordan as a prelude to the resurrection in the glorified body. With which we inherit the heavenly earth. All of this happened to the people due to the presence of Joshua and the ark of the covenant in their midst as a symbol of Christ who destroyed and broke the thorn of death by His obedience, death and resurrection, for He is the resurrection and the life. We have to abide in Him, for He is the way, and He is the resurrection, so we rise with him.

(Verse 3): **Every place that the sole of your foot will tread upon I have given you, as I said to Moses.**

God had previously assured Moses that He would grant them the land He had previously promised to their fathers, Abraham, Isaac, and Jacob. God remains faithful to His promises despite our unfaithfulness (Romans 3: 3, 4). But God knows the right time (the fullness of time) in which He will fulfill His promise. The fact that the promise has been delayed does not mean that God will not fulfill His promise, but He alone knows the right time. And note his saying **that the sole of your foot will tread upon** = God promised them the land (from His grace), but they have to strive to obtain it. God gives without limits, and our striving and our will make the limits. This indicates the importance of striving with the work of God's grace. Some fathers believe that the land of Canaan, which God gave to the people, refers to the

position that Satan and his soldiers had before the fall, and by his fall and our fall through his temptation, he trampled our hearts under his feet. And we have to, under the leadership of our true Joshua, Christ Jesus, to recover our land and trample Satan and his soldiers under our feet (Luke 10: 19), so we can recover our hearts and also occupy the position that Satan had before. But to enjoy the place of the chief of devils in the heavens, I must now qualify with the Lord Jesus to crush Satan under my feet (Romans 16: 20), and this is our strife now.

(Verse 4): **From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory.**

These borders mentioned here define the Promised Land, which were fulfilled during the days of David and Solomon. God determines the land for them so they do not covet the annexation of lands around them.

From the wilderness: Sinai and rocky Arabia are the southern borders. **Lebanon** = northern borders. **the great river** = is the Euphrates, which is the eastern boundary. **as far as the great river** = that is, the Mediterranean Sea as a western boundary, and note his saying, the Great Sea, because the Jews say the word yam over every body of water (yam, meaning sea), so the Dead Sea is called yam, and so on is Lake Tiberias, so the Mediterranean Sea compared to the dead sea or Lake Tiberias considered great.

all the land of the Hittites = the Hittites are the strongest of the Canaanite peoples, and God promises them this to reassure them. Their place in the north of Palestine (Judges 1: 26) between the Euphrates and Lebanon (Joshua 1: 4), and some of them are south of Palestine near Hebron (Genesis 23: 3) as if the meaning of the saying is that you will possess even the land of the mighty Hittites and if this happens, you will surely possess the rest of the Canaanite lands.

Spiritually, we notice that the Promised Land begins its borders with the desolate wilderness, so outside Christ is desolation, and what Christ enters, gives it to become a fruitful garden that rejoices the heart of God (Lebanon). Thus, through Christ, we are transformed from a desolate wilderness to the heavens themselves. This paradise is watered by the Great River (Revelation 22: 1), symbolizing the Holy Spirit (who begins His work with man from baptism) up to heaven. Also remains outside the Promised Land, the great sea with its inexhaustible salty waters and turbulent waves, a symbol of the world. And suppose we understand that the sea refers to the world and the nations in it. In that case, this verse is a prophecy about the entry of Gentiles nations into faith because we notice his saying **toward the going down of the sun, shall be your territory** = that is, the place of the setting of the sun determines your borders. When the sun sets in one place, it rises in another place in the world, i.e. its permanent radiance over the whole earth. Christ, the sun of our righteousness, when He shone, shone over the whole world, and faith in Him spread to the whole world.

as far as the great river, the River Euphrates: Euphrates River in Iraq? So did God give the children of Israel to extend the promised land for them to the land of Iraq? The answer: This is not true, according to the evidence of what God said to Moses, " Do not harass Moab, nor contend with them in battle, for I will not give you any of their land as a possession, because I have given Ar to the descendants of Lot as a possession." (Deuteronomy 2: 9). And this is what God also said about the children of Edom

(Deuteronomy 2: 5). This is what the Lord said to Moses also about the Ammonites (Deuteronomy 2:19). Therefore, God did not give the children of Israel the lands of Edom, Moab and the sons of Ammon. These lands lie between the Promised Land in Canaan and the Euphrates River. So why did he say here, **as far as the great river, the River Euphrates**? The Euphrates River = It was the border of the Garden of Eden (Genesis 2: 14), and it is the source of sweet water that gives life, not salty water, seawater, as this is outside the Promised Land. This indicates that God wants for His people *life* and life in joy like the joy of the Garden of Eden (Eden is a Hebrew word meaning joy).

(Verses 5-6): **No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you. 6 Be strong and of good courage, for to this people you shall divide as an inheritance the land which I swore to their fathers to give them.**

Here we see that God is the real actor in this salvation. He is the One who chooses Joshua and is the One who supports him and supports the people while He is faithful in fulfilling His promises. God called Joshua to work so that God Himself would be the one working through him and in him. We realize with God that we are hidden in Him, and He is the true leader of the battle, so we do not fear the forces of darkness, for they are not revolting against us but rather against the divine leader himself. Therefore, God says, " **I will not leave you nor forsake you** " God wants His servants to be full of hope and trust in Him (Romans 8: 37 + 2 Corinthians 2: 14). And whoever is left by God, God will leave him to defend himself, and whoever is not neglected by God, God will defend him. This does not mean that we will not find resistance, but rather this is the meaning that **No man shall be able to stand before you** = i.e. no human being will stand before you, and the conditions of this promise to be fulfilled [1] Faith [2] Obedience to God's commandments (Joshua 1: 7,8 + 7: 11, 12). We have opponents who are spiritual forces of evil. We must, with faith, not fear them (Ephesians 6: 12) but **Be strong and of good courage** = Joshua was afraid of the leadership of this rebellious people, and he was fearful of the fortified cities. And every servant is afraid of serving evil souls and sees the difficulty of their repentance. He does not know that God is the One who leads these souls to repentance, not the servant himself.

(Verses 7-8): **Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. 8 This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.**

Here are three factors that are important for any service to succeed:

1. Faith: **Only be strong and very courageous, that you may observe** = to observe in its origin, means to pay attention, to watch, to preserve, and to guard, and he can do this if he is encouraged.
2. Obedience to the commandment: **do not turn from it to the right hand or to the left, that you may prosper** = compare with (Psalm 1: 3). The analogy here is that the commandment is like a straight path that he must be careful not to deviate from; otherwise his goal will go astray.

3. Adhering to God's law and meditating on it: **This Book of the Law shall not depart from your mouth** = the word of God is the real weapon for the servant who must live by it.

(Verses 9-10): **Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go." 10 Then Joshua commanded the officers of the people, saying,**

the officers of the people: These officers were the administrators who worked under the Egyptian taskmasters to calculate the counting of bricks (Exodus 5: 6) and acted as chiefs of thousands, hundreds and tens, as deputies to the chiefs and as commanders of the army to achieve justice and lead the people after the exodus (Deuteronomy 1: 15).

(Verse 11): **"Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you will cross over this Jordan, to go in to possess the land which the Lord your God is giving you to possess.'"**

Chapter (2), which talks about the incident of the two spies, preceded these verses chronologically.

Prepare provisions for yourselves = refers to all kinds of food, even animal meat, and until this moment, the people were surviving on manna. The manna may have become less as they were ready to enter the Promised Land, where they would find the new grain. Therefore, he asks them to prepare provisions for the march. Manna had stopped after they entered the Promised Land. But spiritually, we understand that the provision is spiritual preparation for this great work, not only material provision. Rather, some Jewish writers understood it like this. We need heavenly provisions in preparation for the day we enter the heavenly Canaan. This heavenly provision is the acquisition of the resurrected life of Christ as our life, which is by meditating on the word of God day and night, and carrying out His commandments with strong faith, without fear, while awaiting the general resurrection to which number (3) refers, **for within three days you will cross**. Note that God is with us and strengthens us and only asks that we do not stop our striving until we enter the Promised Land. And we must not be intimidated or afraid until he comes in his second coming.

(Verses 12-18): **And to the Reubenites, the Gadites, and half the tribe of Manasseh Joshua spoke, saying, 13 "Remember the word which Moses the servant of the Lord commanded you, saying, 'The Lord your God is giving you rest and is giving you this land.' 14 Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them, 15 until the Lord has given your brethren rest, as He gave you, and they also have taken possession of the land which the Lord your God is giving them. Then you shall return to the land of your possession and enjoy it, which Moses the Lord's servant gave you on this side of the Jordan toward the sunrise." 16 So they answered Joshua, saying, "All that you command us we will do, and wherever you send us we will go. 17 Just as we heeded Moses in all things, so we will heed you. Only the Lord your God be with you, as He was with Moses. 18 Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death. Only be strong and of good courage."**

God could save the nine-and-a-half tribes without the striving of the other two-and-a-half tribes. But God sanctifies human work and unity, so He commanded them to work with their brethren as long as they had the strength to work and as long as they were capable of striving. For God does not use miracles except to the extent that there is no other way to salvation except the miracle. God does not despise but rather demands man's strife. However, man in his strife must know that the aid is from God, "So then neither he who plants is anything, nor he who waters, but God who gives the increase." And in (verse 13), **'The Lord your God is giving you rest** = He gave you the land east of the Jordan. But whoever God gives him rest should not live for himself, but for others. In (verse 17), we see the obedience of the two-and-a-half tribes, but rather they prayed for Joshua = **Only the Lord your God be with you**, and in (verse 18), we find them setting a law of death for those who oppose Joshua.

Chapter 2

(Verse 1): **Now Joshua the son of Nun sent out two men from Acacia Grove to spy secretly, saying, "Go, view the land, especially Jericho." So they went, and came to the house of a harlot named Rahab, and lodged there.**

Jericho: It is 5 miles from the Jordan River, 20 miles from Jerusalem to the northeast. Joshua's military plan was to start with Jericho, as it is located at the entrance of the mountain passes leading to the Canaanite cities, as it is the eastern entrance to Canaan, and whoever occupied this would easily enter all the important cities. Joshua preferred that his entry be from the east rather than the south. From the south side, there are strong fortifications because of their fear of Egypt. In addition, the approach of his armies to Egypt would be the cause of military skirmishes with Egypt, and he did not want this. On the other hand, the fortifications of the Canaanites from the east were weak, as they relied on Jordan as a water obstacle that prevented the progress of the armies of the enemy. Joshua sent two spies to know the approaches to Jericho and to know the defense preparations. There is no objection to spies and military plans, as with God's promises, there is no opposition to planning and organizing.

a harlot named Rahab: She was the owner of a Khan (a hotel), so the two spies stayed there, and in Hebrew, the word "owner of the hotel" and the word "harlot" are almost the same word. In the past, the hotel owner is not far from a harlot in being under suspicion in the eyes of the people. Perhaps Salmon, her husband, was one of the spies (Matthew 1: 5). In general, Salmon, her husband, is a person from the tribe of Judah, and he is the father of Boaz, the husband of Ruth. Through Rahab's faith, she became a symbol for the conversion of nations (Gentiles) to faith; rather, she became the mother of Christ. God does not reject the Gentiles but rejects their abominations. Here we see the human aspect of salvation, which is the living and working faith that made Rahab protect the two spies and ask for their protection for her and her family. If Joshua symbolizes Christ, then the two spies symbolize Christ's disciples, who are two, as a symbol of Christ sending his messengers to the Jews and Gentiles. Note that there were dozens of places in Jericho that the two spies could go to, but they went to Rahab, and this is not a coincidence, as there are no coincidences in our lives, but rather it is an elaborate divine arrangement. If the two spies had gone to anyone other than Rahab, they would have been killed, and Rahab would not have believed. Therefore, all matters of our lives are not arranged by coincidence; rather, God's hand leads without us knowing. This Rahab believed in God and found salvation despite her previous sins. She heard about God's work with the people, as did all the city's people, but she alone believed. Faith is a personal responsibility, rather she asked for the people's protection for her, and this is the practical faith that saved her (Hebrews 11: 31 + James 2: 25). Let's observed Rahab's salvation through her faith while God's people perished and died in the wilderness due to lack of faith. Therefore, Rahab usurped the divine promises with her faith and repentance. Repentance, as the fathers say, turns the adulterer into a virgin.

(Verses 2-5): **And it was told the king of Jericho, saying, "Behold, men have come here tonight from the children of Israel to search out the country." 3 So the king of Jericho sent 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 country." 4 Then the woman took the two men and hid them. So she said, "Yes, the men came to me, but I did not know where they were from. 5 And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them."

The king of Jericho raged against the spies, and spiritually we understand that with every divine mission or action, the enemy of good stirs up to send a satanic mission to destroy faith (Rahab's faith) and terrorize God's servants (the spies). **as the gate was being shut** = close to the time at which the city gate closes.

(Verse 6): **(But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.)**

which she had laid in order: They used to stack the flax stalks on top of each other in a special order. And they used to put it on the roof under the sun's light and heat to harden, then take the fibres to spin and weave, and the stalks were used as fuel. If we understand that the linen (flax) symbolizes the pure heavenly life in its whiteness, then what Rahab did has a beautiful spiritual meaning. Christ sent his messengers to the nations (gentiles) = Joshua sent the spies to Jericho (and to Rahab). The nations (Gentiles) believed in the Savior with their hearts, hid their faith in their hearts = Rahab hid the spies in her house. Faith made the believers ascend to a pure heavenly life = as Rahab ascended to the roof, and linen symbolizes purity.

(Verse 7): **Then the men pursued them by the road to the Jordan, to the fords. And as soon as those who pursued them had gone out, they shut the gate.**

the fords: The crossings in which they cross the Jordan River, wading with feet, which are shallow places, or by boats and bridges in deep places.

(Verses 8-11): **Now before they lay down, she came up to them on the roof, 9 and said to the men: "I know that the Lord has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you. 10 For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed. 11 And as soon as we heard these things, our hearts melted; neither did there remain any more courage in anyone because of you, for the Lord your God, He is God in heaven above and on earth beneath.**

These words are a fulfillment of the prophecy of Moses (Exodus 15: 14-16). In fact, notice that Rahab used the same words as Moses, "**fainthearted because of you**" God's deeds and even Moses' song reached them. God does not leave himself without a witness.

(Verses 12-17): **Now therefore, I beg you, swear to me by the Lord, since I have shown you kindness, that you also will show kindness to my father's house, and give me a true token, 13 and spare my**

father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death." 14 So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the Lord has given us the land, that we will deal kindly and truly with you." 15 Then she let them down by a rope through the window, for her house was on the city wall; she dwelt on the wall. 16 And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way." 17 So the men said to her: "We will be blameless of this oath of yours which you have made us swear,

There is a question!! Didn't Rahab betray her people? Rather, she was confident that God wanted this, and she obeyed God more than people. She was sure of the destruction of Jericho by God's command, so she linked herself with God's people. And here we are, by faith, certain of the destruction of the world, or at least that we will die and leave the world, so have we linked ourselves to God. Rahab's love for her family is the same as what the Apostle Paul said (Romans 9: 1, 2), as her faith was not selfish or isolated.

This Gentile woman who drank pagan teachings and learned idolatry and adultery, when she heard what God did with His people, believed the reality and the prophecies. She left all the ignorance in which she lived and believed but rather asked and interceded for her family. She probably heard from her hotel guests about God's work with His people, and thus all the inhabitants of Jericho heard. But she alone responded to God's work in her heart.

So the men said to her: "We will be blameless of this oath of yours which you have made us swear: From other translations of the Jerusalem Bible, the meaning of the verse is understood: This is how we shall fulfill the oath which you have made us swear. That our escape in the manner that you have orchestrated when you have hidden us, and which you are now instructing us to implement so that we will be saved from the hand of the Canaanite men who pursue us and live. It is the means by which we will carry out our promise that we swore before you that you and your family would be saved when we enter the land.

(Verses 18-21): **unless, when we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home. 19 So it shall be that whoever goes outside the doors of your house into the street, his blood shall be on his own head, and we will be guiltless. And whoever is with you in the house, his blood shall be on our head if a hand is laid on him. 20 And if you tell this business of ours, then we will be free from your oath which you made us swear." 21 Then she said, "According to your words, so be it." And she sent them away, and they departed. And she bound the scarlet cord in the window.**

scarlet cord: Some commentators said that the scarlet rope is the same rope on which the spies descended from the **window**, and it is the same one that Rahab had to tie on her **window**. And some said that it was another rope. The scarlet cord refers to the blood of Christ, "without shedding of blood there is no remission." (Hebrews 9: 22 + 1 Peter 1: 18, 19). If we understand this, then the rope with which the two spies escaped must be the same rope with which Rahab and her household escaped, and

the rope symbolizes the blood of Christ. Thus happened to the people who were saved by the blood of the Passover lamb on the night of the exodus from Egypt. They put the blood on their doors. Note that whoever is outside the house in both cases will perish, as the house symbolizes the church, so there is no salvation outside the church.

(Verse 22): **They departed and went to the mountain, and stayed there three days until the pursuers returned. The pursuers sought them all along the way, but did not find them.**

Probably, the king of Jericho set 3 days for the couriers to search for spies, so Rahab asked them to hide in the mountain for three days. Spiritually, the mountain refers to Christ (Daniel 2: 34, 35), in which everyone who wants to escape and flee from the hands of Satan, i.e. the King of Jericho and his rushing soldiers who seek to destroy every believer, must hide in Him. Therefore, we pray, "I will lift up my eyes to the hills" (Psalm 121: 1). This is why Satan asked Christ to throw himself off the mountain, as he loves every human being to fall to be destroyed. And note that the number (3) is repeated, so we must remain sheltered in the mountain, steadfast in it, until our resurrection in the new body. Or with our steadfastness in Him, to have the resurrected life with Jesus risen from the dead, the victorious life.

(Verses 23-24): **So the two men returned, descended from the mountain, and crossed over; and they came to Joshua the son of Nun, and told him all that had befallen them. 24 And they said to Joshua, "Truly the Lord has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us."**

Truly the Lord has delivered all the land into our hands: The spies came down from the mountain not to abandon the resurrected life but to announce the strength of faith and divine help they had gained. They went down to their brothers to make their hearts happy so that everyone would ascend to the mountain and get the resurrected life.

How great is Rahab, who accepted faith (the two spies) and turned her adulterous life into purity (flax), took refuge in the blood of Christ (scarlet) and interceded for her family to be saved like her?

Chapter 3

(Verses 1-4): **Then Joshua rose early in the morning; and they set out from Acacia Grove and came to the Jordan, he and all the children of Israel, and lodged there before they crossed over. 2 So it was, after three days, that the officers went through the camp; 3 and they commanded the people, saying, "When you see the ark of the covenant of the Lord your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it. 4 Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed this way before."**

Crossing the Jordan River to Canaan, the promised land, indicates our death in the body, after which we enter the heavenly Canaan, and indicates our death now for our sins after we died with Christ in Baptism and rose with Him. Therefore, crossing the Jordan refers to our resurrection in the glorified body after the second coming of Christ. As an earnest of this, is our resurrection through Baptism with Christ now in this world. Therefore, we find the repetition of the number (3).

So it was, after three days, = The crossing was on the third day because the resurrection was on the third day, and if the crossing over the Jordan = our death at the end of life, then the number 3 indicates that we die in the hope of the resurrection. And number 3 also refers to the Trinity and the Holy Spirit, the third hypostasis. Thus, the meaning is complete. There is no crossing over in the waters of Baptism without faith in the Holy Trinity, whereby we accept the sonship of the Father, by the work of the Holy Spirit, and membership in the body of the Only-begotten Son, and the life-giving Holy Spirit abides us in the Son. The resurrected life with Christ is symbolized by the number (3) (faith in the Holy Trinity / the resurrection on the third day / the life-giving work of the Holy Spirit in the sacraments, especially Baptism, who is the third hypostasis). Baptism, then, is enjoying the work of the Holy Trinity in our lives as a guarantee of what we will get after our death in the flesh and our obtaining the glorified body and full adoption (Romans 8: 23). Therefore, the people stood with Joshua for 3 days before crossing the Jordan. This is the mystery of the three days. The mystery of the resurrection to die and resurrect with Christ on the third day, as there is no crossing in the Jordan and enjoying the possibilities of Baptism except through the burial with the Lord for 3 days and the resurrection with Him and in Him. Christ died in the body and was buried, but we die to sin now. If we do, we share the resurrection and the life with Him so that we will enjoy the glorified risen body in the heavenly Canaan when our earthly life ends in death. When we abide in Christ through our repentance and death to our sins, then our death in the flesh is a transition, as happened to the people, and the Jordan River had no power to kill them, and death will not have power over us. "O Death, where is your sting?" But how did we get this?

Yet there shall be a space between you and it, about two thousand cubits by measure: Number 2 refers to the incarnation. Christ, through His incarnation, made the two one (Ephesians 2: 14), and we became members of His body from His flesh and bones (Ephesians 5: 30). The number 1000 refers to the heavenly things, for in Christ we have a heavenly life (Ephesians 2: 6). The possibility of having a heavenly life resurrected in Christ was through the incarnation, as Christ descended from the heavens (Psalm 18: 9).

from Acacia Grove: In Acacia Grove, the people had painful memories, where they sinned with the daughters of Moab and worshiped Baal of Peor, and God struck them with pestilence, where 24,000 of them died, and there Moses died. Moses died at the head of Pisgah, a peak in Mount Nebo, where Moses ascended to see the Promised Land, and there he died, and the whole region where the last events of Moses' life took place. This is our situation before Christ and His incarnation, and before Baptism and the resurrected life with Christ. Before Christ, there was sin and punishment, curse and death. But note the words of the book, "**and they set out from Acacia Grove and came to the Jordan**" By Christ, we leave the world of sin and death (Acacia Grove) and with Baptism (Jordan) got to the resurrected life here, as preparation and earnest for the heavenly Canaan.

and the priests, the Levites, bearing it = carrying the ark was the work of the Kohathites, and for the greatness of the occasion, the priests carried it, and because Baptism is the work of priests, where crossing the Jordan refers to Baptism.

about two thousand cubits = [1] a distance sufficient for everyone to see it and be able to follow it [2] without a crowd of people around it, and this is respect for the ark and no crowding around it. [3] Soldiers and people did not surround the ark to protect it, for it is the one who protects them, and they are not the ones who protect it. This distance of 2000 cubits is approximately 1000 metres.

Do not come near it: Because the commitment of the people to remain at a distance of about 2,000 cubits indicates that the believers of the Old Testament as a whole, although they were enjoying salvation, but only from a distance, through symbols and prophecies, through shadows and like heavenly, because the incarnation had not yet occurred. But after the incarnation, He became the way and the life; rather, He carried us in Him, and He is in us and amid His Church, leading us without being distant.

for you have not passed this way before: Joshua warns them not to attempt to approach the ark because of their fear of the road they had not taken before, i.e., crossing the Jordan River. But this speech has another resonance with us. Its meaning [1] Do not be surprised and believe that Christ can lead you in the path of holiness in this world and give you a resurrected life [2] Do not be afraid of death, the path that you did not take before if you are abiding in Christ, He is the way, resurrection and life. Note that the crossing of Joshua and the ark in their midst symbolizes the crossing of Jesus as our Savior. And Joshua with the ark, and the priests carrying the ark, refers to Christ among us, and He is our high priest who intercedes for us, and the ark refers to the word of God in our midst, "the two tablets of the commandments." And the cover of the ark refers to the atoning work of Christ, who does not ask for our judgment if we are abiding in Him.

(Verses 5-6): **And Joshua said to the people, "Sanctify yourselves, for tomorrow the Lord will do wonders among you." 6 Then Joshua spoke to the priests, saying, "Take up the ark of the covenant and cross over before the people." So they took up the ark of the covenant and went before the people.**

Sanctify yourselves: Joshua asked them to be sanctified so they would see God's wonders in their midst. These wonders are not the reward of sanctifying themselves but are free gifts offered to those who

declare their longing and belief in God's work through their seriousness and willingness to accept God's blessings and gifts. For the Jews, sanctification was through repentance and abstaining from everything impure, washing with water, and washing their clothes. All this was to attract their attention and focus on the wonders that would happen. Everyone who wants God to work with him should be sanctified, and whoever is sanctified realizes God's work, but let us understand that God's work is not a pay for our strife.

(Verses 7-8): **And the Lord said to Joshua, "This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you. 8 You shall command the priests who bear the ark of the covenant, saying, 'When you have come to the edge of the water of the Jordan, you shall stand in the Jordan.'"**

This day I will begin to exalt you: Joshua symbolizes Christ, whom God exalted and gave Him a name above every name (Philippians 2: 9-11). Let us note that Joshua's greatness was associated with crossing the Jordan, and let us see:

1. Crossing the Jordan, according to interpretation "I", is physical death. Therefore, the greatness of Christ appeared in His resurrection from death, victorious over death, but He also gave mankind the ability to rise as well.
2. Crossing the Jordan, according to Interpretation "II", is Baptism. Christ was baptized in the Jordan, and when He came out of the water, the Father magnified Him by testifying to him, " This is My beloved Son, in whom I am well pleased." (Matthew 3: 17). Christ was also exalted by what He gave us, as we now bear the same Holy Trinity. And we became a temple of God, accepting His Holy Spirit in us through the mystery of the Chrismation, and the kingdom of God became within us (Luke 17: 21). God dwells in us and reigns over us (refer to Romans 6).

It was not possible for the people to cross unless Joshua and the priests carrying the ark came forward and stood in the Jordan.

'When you have come to the edge of the water of the Jordan, you shall stand in the Jordan: This is a symbolic picture of the reality of salvation. We would not have enjoyed the new life, nor would we cross the Jordan with strength unless our life-giving Jesus entered the Jordan and stood in it to carry us on His shoulder and lead us to His kingdom. Jesus was buried in the tomb just as Joshua stood in the water with the ark. The waters did not affect Joshua, and death could not imprison Christ, but He rose victorious over death. This is the secret of Christ's greatness. He is our leader when we hand over to him the leadership of our souls, he crosses us from death to life and from Acacia Grove to the Jordan, that is, from sin to sanctification and the resurrected life with Him. Note that they stood in the Jordan until everyone crossed over, which is the same picture of the Book of Revelation (Revelation 6: 11). Whoever precedes us to rest will continue in this situation until the rest of the members of the body of Christ complete their work on earth and the body of Christ completes (Colossians 1: 24 + Revelation 6: 11).).

(Verses 9-10): **So Joshua said to the children of Israel, "Come here, and hear the words of the Lord your God." 10 And Joshua said, "By this you shall know that the living God is among you, and that He**

will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites:

By this you shall know: There is a sign that you will see, which is the stopping of the water and the splitting of the Jordan. If you see this wonderful sign and God's authority over nature, be sure that God will complete the rest of His promises and expel from before you the rest of the nations. God is in your midst, and note his words, **the living God** = because the descent of the Jordan refers to death and describing God as the living is a comparison with the gods of the aforementioned peoples who are dead gods who could not protect their people. Here we notice two main lines in the baptismal liturgy:

1. Establishing Christ's kingdom by appearing among His children, dwelling among them.
- 2- Expelling and destroying the kingdom of Satan, which is symbolized by these pagan nations, and the end of Satan will be in the fiery lake.

(Verse 11): **Behold, the ark of the covenant of the Lord of all the earth is crossing over before you into the Jordan.**

the ark of the covenant: Or the ark of the testimony passing in front of them. So they must abide by the commandments in the new land.

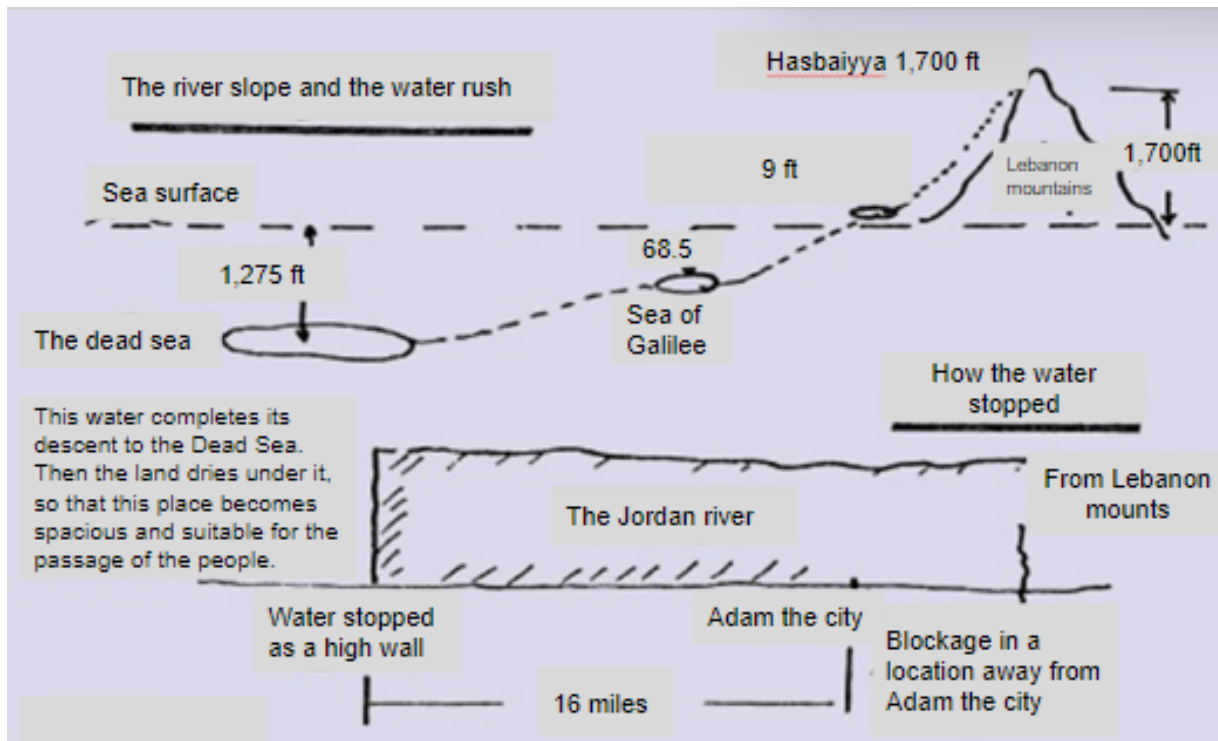
(Verse 12): **Now therefore, take for yourselves twelve men from the tribes of Israel, one man from every tribe.**

twelve men: They should be ready for what will be assigned to them in (Joshua 4), i.e. carrying stones.

(Verses 13-17): **And it shall come to pass, as soon as the soles of the feet of the priests who bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a heap." 14 So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the ark of the covenant before the people, 15 and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest), 16 that the waters which came down from upstream stood still, and rose in a heap very far away at Adam, the city that is beside Zaretan. So the waters that went down into the Sea of the Arabah, the Salt Sea, failed, and were cut off; and the people crossed over opposite Jericho. 17 Then the priests who bore the ark of the covenant of the Lord stood firm on dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.**

The priests reached the river and dipped their feet in its waters from its eastern bank. This was in the month of April during the harvest season of barley and flax, which is the season of flooding of the Jordan River, when the water rises to all its banks, verse (15), i.e. its shores, due to the end of winter and the onset of spring, when the ice melts on The mountains of Lebanon and the water flows abundantly in the river. The word Jordan means slope, and it was called this way because of its steep slope from north to south; while the height in some of its sources is 1700 feet above sea level (at the site of Hasbaya), the

course of the river in Lake Hula decreases to 9 feet above sea level. At the Sea of Galilee the height becomes 685 feet below the sea surface until it empties its water into the Dead Sea, which drops to 1,275 feet below sea level = **the waters that come down from upstream**. In addition, the stream widens at the time of the flood, so the point facing Jericho ranges in width between 45-55 meters, while at the time of the flood, its breadth reaches double. From that, we imagine the enormity of the flood waters, the speed of the water flowing in the river, and the strength of its slope in the circumstance in which they crossed.



Differences between crossing the Red Sea and crossing the Jordan:

1. The Red Sea split into two halves, and the salty waters stood on both sides as walls for them. As for here, the waters descending from above split off and stand as one equal, meaning that the waters descending from the top remain where the source is, stopping on the right side. As for the descending in the salty Dead Sea, it descends into it, and its place dries up, so the water is sweet on one side.

2. In terms of symbolism, Baptism refers to crossing the Red Sea. The waters of the Red Sea were salty, and after that, the people came to the wilderness, where they sometimes had a holy life, and sometimes they sinned, symbolizing our life on earth after Baptism where we strive to live as saints, but in some instances, we have our falls and sins. The Jordan River's waters are sweet to indicate the work of the Holy Spirit. Now we understand that crossing the Jordan River indicates death, so before death or the general resurrection, we find the Holy Spirit pouring out on all believing people, whether the wicked or the righteous. An example is the Jordan River before it splits, as it feeds Canaan and part of it goes to the Dead Sea. As for after the resurrection, the work of the Holy Spirit will cease with the wicked (the water of the Jordan does not go to the Dead Sea), but it only works with the righteous in the heavenly

Jerusalem (Revelation 22: 1). It is no longer poured out on the dead who have been afflicted by the second death, but only on those who have obtained the second resurrection.

What happened to the Jordan River was an absolute miracle. Some tried to explain the phenomenon of the Jordan River splitting as a natural phenomenon that occurs in the Jordan River. If a blockage occurs, as in the drawing, the river dries up for a few hours, then returns to normal when the blockage is removed, but what proves the miracle in the Jordan River split:

- a. **and they shall stand as a heap** = stands as one (verse 13).
 - b. The blockage was very far from Adam and Zeratan. Adam and Zeratan, about 16 miles away from the crossing site, and the water kept rising in this area, where the people noticed the height of the water even in places very far from Adam and Sartan (verse 16). For how do the waters rise and there are closures, and why would it stand against nature and not run downwards?
 - c. We find in verse (17) that the people crossed on dry land, so God dried up the ground so they would not cross over mud.
 - d. The timing of the occurrence of the miracle was as soon as the feet of the priests touched the water, and the miracle ended with the exit of the priests. Perhaps a blockage occurred in the river in a place far from Adam and Zeratan, i.e. far from Joshua and the people, but the shadow of the water flowed and rose and stood as one. And this is a multifaceted miracle. We note that the crossing refers to the new life after Baptism or the resurrection with a glorified body afterwards. This will be with a body that is very far from the current earthy body (Adam refers to the red earth), and the word Adam is taken from the name of Adam, the first earthy body.
3. Crossing with Moses was in salty water, a symbol of the law that leads us to bitterness, while the crossing with Joshua, a symbol of Christ, was in sweet water, a symbol of the covenant of grace.
 4. Crossing with Moses was in turmoil, as the enemy was behind, the waters were on both sides, while the second crossing was in peace. For Jesus is the way in whom we rest and do not fear the enemy, and the salty waters cannot approach us.
 5. In the first crossing, they went out to the wilderness with its sufferings, although God did not leave them. But in the second crossing, the entry was to the land of Canaan.
 6. In the first crossing, everyone was silent, and in the second crossing, the priests carried the trumpets, a sign of victory and triumph.
 7. The crossing was accomplished when the soles of the feet of the priests carrying the ark of the Lord rested in the waters of the Jordan, a sign that Christ trampled death by death.
 8. The timing of the crossing of the Jordan during the flood, with the intensity of its currents and depth (150-180 feet), and the doubled breadth of the river, indicates the power of death which Christ defeated.

9. The first crossing may refer to the shedding of the old man through Baptism, and the second refers to enjoying the gift of the new man, the illuminated body.

The people here did not know how the water stopped at Adam and Zeratan, and this water with its intense rush, would be fatal for those who crossed, but the cessation of the rush of water gave them a safe transition, and they did not die. Thus we move through physical death from our life on earth to a heavenly life without knowing exactly how this transition occurs, nor how death does not have power over us, while we see its corrupting effects on our bodies.

Chapter 4

Here we find the mystery of the Church, which dies with Christ and rises with Him. Here we find 12 men carrying 12 stones from the bottom of the Jordan river to be set outside and 12 stones from outside to be placed at the bottom of the Jordan. The 12 men were previously chosen for this work (Joshua 3: 12), and the number 12 represents the Church of Christ, whether in the Old Testament (12 tribes) or the New Testament (12 disciples). Refer to (Exodus 15: 27 + Revelation 21: 3, 12) (12 wells Water is a symbol of the Church, for whom the Holy Spirit has become the secret of her life and comfort amid the wilderness of this world) + Exodus 24: 4 (The Church is living pillars in the heavenly temple of the Lord + 1 Kings 18: 31). Also, the number 12 = 3 (the Trinity) x 4 (all sides of the world)]. Therefore, the meaning of the number 12 is those over whom God reigns in the whole world or the kingdom of God in all mankind.

And our true Joshua, after breaking the thorn of death and drying the Jordan River (breaking the thorn of death), opened the kingdom of heaven to all believers and brought them out from death to life, and this is symbolic of taking stones from the bottom of the Jordan River to Gilgal. But the believers must constantly live the life of the cross as if they were dead to the world (and this is a symbol of the stones that were placed in the Jordan brought from outside) = "Therefore we were buried with Him through baptism into death" (Romans 6: 4). The stones in the depths of the Jordan represent the necessity of death. The stones from the Jordan to the outside represent the resurrected life we have in Christ. Indeed, we cannot separate the stones raised to Gilgal to be built there and the stones placed at the Jordan's bottom. The first refers to the Church as the body of Christ that crossed the Jordan and endured the cross, death and burial every day, to also rise with His Head and experience the new, resurrected life with Him every day. As for the other stones, they refer to the continuation of the Cross with Christ. The Church has risen with Christ because she must suffer and grieve for a little while in this world, and she must die, and then she will receive the resurrection (1 Peter 1: 3-7). We accept suffering and share in it because we experience the power of His resurrection. In (Philippians 3: 10, 11), he experienced the power of His resurrection first (mentioned first), so we participated in His suffering (mentioned second).

The area crossing the Jordan was called Bethabara. At that place, John the Baptist was baptizing (John 1: 28). In this place, John magnified Christ (John 1: 27). And in (Matthew 3: 9) we find John the Baptist telling the Jews that God is able to raise up children to Abraham from these stones. It is said that John was referring to the stones erected outside the Jordan or inside the Jordan.

(Verses 1-3): **And it came to pass, when all the people had completely crossed over the Jordan, that the Lord spoke to Joshua, saying: 2 "Take for yourselves twelve men from the people, one man from every tribe, 3 and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.'"**

God speaks to Joshua, but Joshua has to work with the congregation, so God says, **Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood**

firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight = that is, in Gilgal, because they spent the night in Gilgal.

(Verses 4-7): **Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe; 5 and Joshua said to them: "Cross over before the ark of the Lord your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel, 6 that this may be a sign among you when your children ask in time to come, saying, 'What do these stones mean to you?' 7 Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever."**

Establishing these stones so that future generations will learn and remember God's work with them and they will love Him. These stones symbolize the church that was dead (the bottom of the Jordan) and rose (it was erected in Gilgal).

(Verses 8-9): **And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the Lord had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there. 9 Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.**

These stones symbolize the death of Christ on our behalf whenever the people see them (perhaps they were visible above the water level after the water returned to its natural flow). Whenever we look at these stones, we remember Jesus, who died for us, so we hate the sin that caused Him this, and we hate the lust of the flesh and the eye... etc. That is, we crucify our passion with our desires. These stones symbolize the Church that crucified herself with Christ to live (Galatians 2: 20).

(Verse 10): **So the priests who bore the ark stood in the midst of the Jordan until everything was finished 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 over.**

It seems that Moses gave instructions to Joshua, and perhaps they were not written down in the Five Books. Or, more correctly, Joshua here shows himself committed to every order given by God to Moses = **according to all that Moses had commanded**. Joshua as he leads the people, abiding by all the commandments and the law of Moses, in addition to everything that God commands him to do. **and the people hurried and crossed over** = some had little faith, so these was faster because they were afraid that the water would return to its origin, and when they saw the miracle, their faith increased. And some hasten to respect Joshua's commandment and obey God, and some hastened as they were longing for the Promised Land. Thus, what happens to us. Whoever hastens to repent out of fear of hell and death will discover God's love and increase his faith. Whoever hastens to repent in obedience to God or longing for the heavenly Jerusalem, his purity will increase, and his insight will be opened more. The important thing is that we hasten without laxity or complacency throughout our sojourn until we cross completely. Let us hasten to cross through the working faith so that we may live striving to

complete the divine commandments. (Genesis 19: 22, Hurry, escape there). Let us note that the water returned after the ark crossed. If God is not in our midst, death will be our portion. The priests did not come out until all the people had crossed over. This is true fatherhood. They began and ended the crossing, and this is an example of Christ, who is the Beginning and the End (Revelation 22: 13). He is the One who opens the way for His flock, and He is the way for them.

(Verses 11-13): **Then it came to pass, when all the people had completely crossed over, that the ark of the Lord and the priests crossed over in the presence of the people. 12 And the men of Reuben, the men of Gad, and half the tribe of Manasseh crossed over armed before the children of Israel, as Moses had spoken to them. 13 About forty thousand prepared for war crossed over before the Lord for battle, to the plains of Jericho.**

These men crossed **before the children of Israel** = symbolizing those who preceded us and reached the land of rest, awaiting our arrival. And note his saying, **crossed over before the Lord** = It is not sufficient for us to work for the sake of the holy congregation for its growth. Rather, our work must be internal for the account of the Lord of the congregation. Otherwise, the service becomes a field for pride and self-righteousness and a service of dignity for the servants, not dignity for God. Note that we can deceive people, but we cannot deceive God, who knows the depths of our hearts.

(Verse 14): **On that day the Lord exalted Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.**

and they feared him, as they had feared Moses: The Jews feared Moses through fear of the law, and we fear Christ with love.

(Verses 15-19): **Then the Lord spoke to Joshua, saying, 16 "Command the priests who bear the ark of the Testimony to come up from the Jordan." 17 Joshua therefore commanded the priests, saying, "Come up from the Jordan." 18 And it came to pass, when the priests who bore the ark of the covenant of the Lord had come from the midst of the Jordan, and the soles of the priests' feet touched the dry land, that the waters of the Jordan returned to their place and overflowed all its banks as before. 19 Now the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal on the east border of Jericho.**

on the tenth day of the first month: The beginning of the Passover, when each one chooses a sheep to offer as a sacrifice (Exodus 12: 3). God wanted their exodus from Egypt to be in the Passover, and their entry into Canaan in the Passover (the tenth of the first month) as well. The exodus from bondage and the entering into freedom and heaven is linked to the Passover, i.e. the crucified Christ. For them to celebrate the Passover according to the law, God commanded them to enter Canaan on the tenth day of the first month in particular, so their entrance to the land of inheritance would be fulfilled during the Passover, i.e. the mystery of the Cross.

And number 10 refers to the commandments we broke, and thus the promised land was lost. But through Christ, we are not law-breakers; we have a new life expressed by the first month of the new year. This was through Christ, who came to put Himself under the law (Galatians 4: 4, 5).

and they camped in Gilgal: Gilgal means rolling, and this is an announcement of rolling back the ancient shame of slavery, for although they set out from the slavery of Pharaoh 40 years ago, the shame of slavery was not removed from them except by stepping on the land of Gilgal (Canaan). Thus, the shame of sin is not removed from us except when we enter the circle of eternity and enjoy the earnest of eternal inheritance within us. And in Gilgal, the people were circumcised (baptism) after crossing the Jordan (baptism = death and resurrection with Christ), and there they erected stones (the mystery of the Church). Gilgal was the center of operations for Joshua and then King Saul. The Church, led by Christ, is in a state of constant war and continuous victory. And Gilgal appears in the days of Samuel as a holy place (1 Sam 7: 6), and in it, Saul was ordained as king (1 Samuel 10: 8 + 11: 14). Thus our heart, with the presence of Christ in it, becomes a holy temple.

(Verses 20-24): **And those twelve stones which they took out of the Jordan, Joshua set up in Gilgal. 21 Then he spoke to the children of Israel, saying: "When your children ask their fathers in time to come, saying, 'What are these stones?' 22 then you shall let your children know, saying, 'Israel crossed over this Jordan on dry land'; 23 for the Lord your God dried up the waters of the Jordan before you until you had crossed over, as the Lord your God did to the Red Sea, which He dried up before us until we had crossed over, 24 that all the peoples of the earth may know the hand of the Lord, that it is mighty, that you may fear the Lord your God forever."**

Chapter 5

(Verse 1): **So it was, when all the kings of the Amorites who were on the west side of the Jordan, and all the kings of the Canaanites who were by the sea, heard that the Lord had dried up the waters of the Jordan from before the children of Israel until we had crossed over, that their heart melted; and there was no spirit in them any longer because of the children of Israel.**

The Amorites are one of the Canaanite peoples, and they are mentioned here alone because they are the strongest of these Canaanite peoples. God struck terror into their hearts, and this was appropriate because the Jews would be circumcised and would not be able to fight while they were in pain.

(Verse 2): **At that time the Lord said to Joshua, "Make flint knives for yourself, and circumcise the sons of Israel again the second time."**

Here we find God's command to Joshua to circumcise the people. We also find Joshua's wondrous obedience, as circumcision for all men will make them incapable of war. This is a mistake by all human and military standards to render the entire army powerless. But we always have to obey the commandment, no matter how difficult it may seem, for God has other arrangements that we do not see, and Joshua at the time did not know that God struck terror in the hearts of the Amorites, so they would not fight. God fights on our behalf, and we will be victorious by obedience to the commandment. If we understand that crossing the Jordan refers to baptism, then what does circumcision refer to here? Let us also note that it also refers to baptism. Here, circumcision refers to spiritual circumcision. Whoever enters Canaan will be exposed to many wars from the Canaanites, so whoever enters Canaan must have his weapons, and the first weapon is circumcision of the heart = declaring that we are dead before sin (Jeremiah 4: 4 + Romans 2: 29). For the baptized, his first spiritual weapon is spiritual circumcision (see Romans 6: 1-14 + Colossians 3: 5). But why did God not ask for circumcision while they were in the east of the Jordan in safety, far from the Canaanites!!? Because there is no possibility of crucifying the lusts and desires of the body except after baptism, we cannot present ourselves as living sacrifices to God except after baptism, which is called the circumcision of Christ (Colossians 2: 11) or the circumcision of the heart. Because it is the circumcision of Christ, **flint** (which is a stone) was used in it, as Christ is our rock, and He is the word of God, and the word is living and powerful, and sharper than any two-edged sword. (1 Corinthians 10: 4).

Why did he say **and circumcise the sons of Israel again**? As we see in (verses 4-8) that the people did not circumcise their children in the wilderness because they were in constant wandering, not knowing when the order to move would come. But in general, this was negligence on their part, and whoever neglects his commitment to God must repent and return to God. God did not alert Moses to that in the wilderness because they were in a state of wandering in the wilderness as if they had no covenant with God. Circumcision is a sign of the covenant, and now that they have entered their land, God is renewing the covenant with them, as if His saying **again** conveys their return as a nation that has a covenant with God. (Refer to Numbers 14: 33); The children bore the shame of their fathers, for God swore in His anger that the fathers would not enter the land. Cessation of circumcision was a sign of God's wrath upon them, and circumcision again being a sign of God's satisfaction with them, which is a sign of a new era,

so the second circumcision followed the Passover. Communion comes after baptism (Acts 2: 41, 42). Refer to (Genesis 17: 14) to understand that whoever does not circumcise loses the covenant with God. We now know that the first circumcision symbolizes those under the law (the Jewish people). The second circumcision using the rock that was Christ (1 Corinthians 10: 4) is the transition from the era of law to the era of grace. This is the meaning of his saying in verse (9): **"This day I have rolled away the reproach of Egypt from you."** The first circumcision is in the body, and the second circumcision is the circumcision of the heart and spirit that Christ gives. Therefore, it must be in Canaan, i.e., within the Church.

In this chapter, we see a vivid picture of the spiritual approach to salvation.

1. In verse (1), we see God having tied Satan by His death on the cross = the terror of the Amorites.
2. In verse (1), we see God having dried up the waters of the Jordan so that the people may pass through = through baptism, we enter the church. Also, this means that Jesus stopped the power of death, as the waters of Jordan stopped. If the waters were still running, the people sure would die. Crossing the Jordan to enter the Promised Land corresponds to our death as a necessary step to enter into heaven. We must die, but it is a transition. We have the eternal life of Christ, and our death will not separate us from God, as it used to happen before salvation. Therefore, the Apostle Paul says, "O Death, where is your sting?" (1 Corinthians 15: 55).

Our body dies	People cross the Jordan River
But without separation from God, which is spiritual death. So our death is a transition. Death has no power over us. We have the life of Christ.	The deadly rushing water stopped, so their crossing was safe and sound.

3. In verse (2), the second circumcision with flint = that we crucify our passions and our desires with Christ so that we may live.
4. In verse (8), the people were healed = that is, they have healing and life, so healing and life go hand in hand.
5. In verse (10), they kept the Passover = after baptism and healing, we take the body and blood of Christ.
6. In verse (11), they ate of the produce of the land = refers to being satisfied with Christ, for Christ has everything that satisfies us through the pains of our lives.
7. In verse (13), the commander of the army of the Lord appears to them = Blessed are the pure in heart, for they will see God.

Here, the commander of the army of the Lord (Christ) appears to Joshua as the leader of an army, as there is a battle before him, and Christ announces to Joshua that He is everything, and the war is for the Lord, so it is not we who fight, but Christ who is in us. Why should we be afraid?

This chapter is about preparing for war. Let us review what God has given us of weapons (Ephesians 6: 10-20), and let us understand that victory is through the holy life in the Lord, the life in which man crucified his lusts and strives with faith, using spiritual weapons, and enjoys the free promises of God, despite the opposition of enemies.

(Verse 3): **So Joshua made flint knives for himself, and circumcised the sons of Israel at the hill of the foreskins.**

the hill of the foreskins: The foreskin is the part that is cut off during circumcision.

(Verses 4-8): **And this is the reason why Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, had died in the wilderness on the way, after they had come out of Egypt. 5 For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised. 6 For the children of Israel walked forty years in the wilderness, till all the people who were men of war, who came out of Egypt, were consumed, because they did not obey the voice of the Lord—to whom the Lord swore that He would not show them the land which the Lord had sworn to their fathers that He would give us, "a land flowing with milk and honey." 7 Then Joshua circumcised their sons whom He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way. 8 So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed.**

till they were healed: The word healed in its Hebrew origin is "Haiotem," which means they have life, i.e. healing. Healing and life go hand in hand. If we are baptized and then live in the circumcision of the heart, we will be healed (interpretation II), and this is partial healing as a guarantee of complete healing. Full healing and true life will come after we take off this body and die and obtain the glorified body so that we will have complete sonship and freedom and be without sin (interpretation I).

(Verse 9): **Then the Lord said to Joshua, "This day I have rolled away the reproach of Egypt from you." Therefore the name of the place is called Gilgal to this day.**

I have rolled away the reproach of Egypt from you: They are now free in their own land, the land that God promised them without humiliation or slavery to Pharaoh because even when they were in Sinai, they were like slaves fleeing from their Egyptian enslavers. But now they are masters in their land, and certainly, the Egyptians mocked them in their insignificance, which was a reason for their reproach. And the real reproach that God rolled away from them is that they resemble the pagan Egyptians, who have no covenant with God and are not circumcised in heart. Note that slavery was associated in the mind of the ancient people with Egypt. The reproach of Egypt for us is sin (Titus 3: 3), then Christ gave us the second circumcision by the washing of the second birth (Titus 3: 5 + Titus 3: 8). In (Titus 3:5) it refers to baptism, and in (Titus 3:8) it indicates that we must live circumcised in heart. If we were baptized, then

we walked as circumcised in heart; therefore, we should not fear the reproach of the previous sins, for God has rolled them away (Mark 2: 5) "your sins are forgiven you." In (John 5: 14) " Sin no more, lest a worse thing come upon you." If we return to our previous sins, we will return to the old reproach, and if we walk with a circumcised heart, God will have rolled away our reproach from us [refer to (1 Corinthians 6: 15 + Hebrews 10: 29)].

(Verse 10): **Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.**

When they are healed of their wounds, they hold the Passover. The conditions for communion, as we understand them here, are:

1. Baptism = Crossing the Jordan. (By baptism, we received membership in the body of Christ).
2. The second circumcision = the circumcised heart + the old man who was crucified with Christ.
3. To be healed = to cast off our evil habits completely.
4. We eat the Passover = that is, we eat and drink the body and blood of Christ, so we abide in Him and He in us.

(Verses 11-12): **And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day. 12 Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.**

The manna stopped after they entered the land and found its yield. God would like all things to proceed naturally without miracles, so the manna ceased after they entered the land. The people ate from the yield of the land that the people left and fled and probably hid inside the fortified cities. **parched grain:** indicates that the wheat was at the beginning of its maturity when they rubbed it and ate it raw or roasted. And the cessation of manna on earth indicates that we will not partake of the Body and Blood of Christ in heaven in the manner the Church is now practicing. We partake now for the remission of our sins, "given for the remission of sins," and there are no sins in heaven. We will live with Him on another level and eating the hidden heavenly manna (Revelation 2: 17) means knowing Christ without a secret or mystery. We will not see Him as in a mirror, but we will see Him as He is, and in knowing Him we will have satiety and eternal life. " And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." (John 17: 3). This is an image of complete unity and abiding without separation. Here on earth there are 3 stages of eating:

1. The first: When the people ate the dough in their clothes. And suppose the clothes refer to the body. In that case, the meaning is that the person in his spiritual childhood does not think and cares only about satisfying his body and cares about all earthly and material matters. God does not leave such people but rather satisfies them, "Give us today our daily bread."

2. The second: The people eat manna to show them that He is the one who provides for them so that they do not panic or get preoccupied with tomorrow.

3. The third: The people eat from the land's produce, meaning that man finds in God his eternal and satisfying food. Whoever understands that God will satiate us with knowing Him in eternity prays, "Give us this day our tomorrow's bread. The Greek origin of the sentence "Give us this day our daily bread" is the same as translating what is for tomorrow because God cares to give us both. Therefore, the sentence came in a formula that bears both meanings.

(Verses 13-15): **And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?" 14 So He said, "No, but as Commander of the army of the Lord I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?" 15 Then the Commander of the Lord's army said to Joshua, "Take your sandal off your foot, for the place where you stand is holy." And Joshua did so.**

We find the rest and sequel to these verses in (Joshua 6:1-5) as they are one topic. Joshua, as the leader of the people, advanced toward Jericho, probably alone and realized that he was alone without Moses. He saw a new kind of war, a city with high walls and mighty fortresses that could remain under siege for a long time. Joshua could not ignore them and go to another city; otherwise, the enemy would be behind him (i.e., army of Jericho) and hit them from behind. In his perplexity, Christ appeared to him in one of His appearances before the incarnation, and when Joshua asked him: **Are You for us or for our adversaries?**, Christ did not answer him by saying, "I am your ally, but rather I am your leader" = **No, but as Commander of the army of the Lord.** He is the leader, not just an ally. This gave Joshua a sense of reassurance, for if he went out as a leader to inspect the site and saw these fortresses that he had not entered before. God appeared to him to reassure him that He is the supreme leader. Joshua's question, **Are You for us or for our adversaries?** = indicates that he did not know Him first but rather thought that He was one of the leaders of Jericho who came to inspect the army of Israel, as he was doing himself, inspecting the army and forts of Jericho. Therefore, we find the Lord declaring to him, as He had previously declared to Moses, that He is standing in the presence of YHWH, the Word of God Himself. That is why He said to him, **"Take your sandal off your foot"** (cf. Exodus 3). Repeating the same words that were said to Moses reassures him.

1. He is the same who appeared to Moses to encourage him to bring the people of Israel out of Egypt.

2- He Himself supports Joshua to bring the people into the Promised Land.

And the commander of the army of the Lord is YHWH Himself, who sanctified the place (so he asked to take off his sandals as a sign of the need to feel that Joshua was standing before God, so he would sanctify his thoughts). He approved Joshua's prostration (verse 14) + (Joshua 6: 2), so He is not an ordinary angel. However, He shows Himself as a commander of the army, according to the needs of Joshua and the people at this time, as they are about to pursue many battles, so they should not be terrified. Likewise, if we are hungry, He presents Himself as satiating bread, and if we are lost on the path, He presents Himself as the way, and if we feel lonely, He presents Himself as the friend and the

bridegroom. And if we fear death, He presents Himself as the resurrection and the life. He, in His love, presents Himself to us and offers us everything to fill every need in us.

Chapter 6

The war plan was in 3 phases [1] Seizing Jericho and Ai to control all passages to the country of Canaan, thus splitting the country of the Canaanites into two halves [2] striking the southern bloc [3] striking the northern bloc.

(Verse 1): **Now Jericho was securely shut up because of the children of Israel; none went out, and none came in.**

Jericho was the first fortified city facing the people who were coming to enjoy the inheritance. It represents the world that was placed in evil, or more precisely represents the love of the temporal world, which is an obstacle that hinders the soul from its departure towards eternity to enjoy the true inheritance, weighing it down so that it does not rise with the wings of the Holy Spirit from glory to glory. Because it represents the evil world, the parable of the Lord Christ, "A certain man went down from Jerusalem to Jericho." This represents someone who returned from the love of God (Jerusalem) and descended to the love of the world (Jericho) and was struck and wounded by thieves (demons). But Christ, the good Samaritan, cared for him to heal him. And in Jericho, Christ restored sight to the blind (Matthew 20: 29-34 + Mark 10: 46 + Luke 18: 35). He who loves the world and its lusts will be blinded, but Christ is also able to heal him. Christ came for the sake of those who were blinded by ignorance.

none went out: Fearing the army of Israel. **and none came in:** Because the doors are closed from fear. This verse (verse 1) was inserted among the verses (Joshua 5: 13-15, 6: 2-5) to show the greatness of the Lord's work. The closed city represents the person who closes in on himself and does not open his heart to serving and giving to others. It represents a person without love. As for the person whose heart is wide in Christ, he loves every person and prays for him.

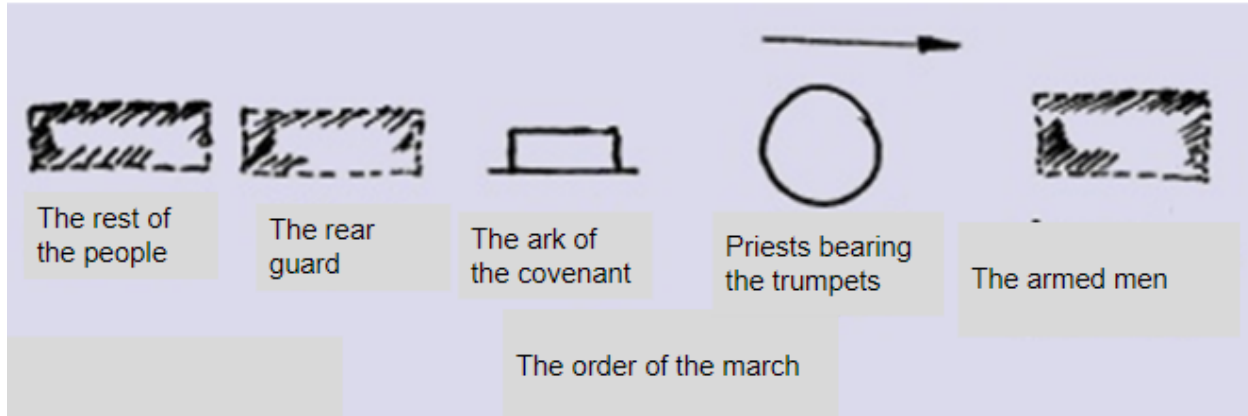
(Verses 2-5): **And the Lord said to Joshua: "See! I have given Jericho into your hand, its king, and the mighty men of valor. 3 You shall march around the city, all you men of war; you shall go all around the city once. This you shall do six days. 4 And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. 5 It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."**

This is the continuation of chapter (5), and we find here what the commander of the Lord's army said to Joshua. And note his saying **I have given** = in the past tense for emphasis. God used a unique method to defeat Jericho, which He did not use afterwards. It is the first site after crossing the Jordan and the first fortified city they fight. God wanted to announce in a tangible way that the war is for Him, and the victory is from Him, and their required weapon is faith (Hebrews 11: 30). They do not know how God will give them the city. Let us notice that Joshua did not tell the people about the benefit of turning around Jericho. Still, they obeyed by faith for seven days, and on the seventh day, Joshua told them to shout, for God has given you the city, so they shouted while they did not know how God would give them the city. Afterwards, in the rest of their wars, they used wisdom and military measures but understood that the

victory was from God. As for Jericho, God did not use military measures, human wisdom, or even physical strength. On the seventh day, they circled around the city seven times until they were utterly exhausted and could no longer walk. Their great shouting declared their faith in God, the Grantor of victory. We notice that the people circled around Jericho for seven days, and it certainly struck fear and confusion in the hearts of the people of Jericho, who were standing to watch what the people were doing. Therefore, it was an opportunity for those who wanted to repent. We notice that the priests used trumpets, and the people chanted. Compare this with (Revelation 11: 15), when the seventh angel blew the trumpet, The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever! So, the seventh trumpet is a sign of Christ's second coming and the beginning of eternal life. And the trumpets also in the jubilee are a declaration of freedom. If we understand that circling around Jericho represents entering into eternity (eternity and the circle have no beginning and no end), then it is as if what happened around Jericho indicates permanent life with God in eternity after all the forces of darkness have been defeated before God. We have nothing to do with this except that we stand, chant and praise God for his wondrous deeds. Now, everyone whose thoughts are holy and lives in the heavenly places, all the earthly, is defeated before him. Just as the people of Jericho were imprisoned for six days, and their final fall was at the end of the seventh day; thus Satan is now in terror, bound by a chain, but his final fall will be after the end of the seventh day, at the coming of Christ, with the sound of trumpet shouts and shouts of jubilation. We note that the word used for trumpets here is the **trumpets of rams' horns**, so the meaning is to use it for a religious ritual and not for a military purpose. The defeat of Jericho is a complete work of God, and the people have no hand in it. The jubilee trumpets were used to signify true freedom after they entered their land. The trumpets also refer to the word of God, and Joshua sent the priests to sound the trumpets, just as Christ sent the disciples to spread the word of preaching, which gave the believers inner joy and rejoicing of the heart. And in (5) **every man straight before him** = that is, every man who goes up into the city in a straight line hitting what he finds in his face. **It shall come to pass, when they make a long blast with the ram's horn** = i.e. the sound of the trumpet will be continuous. The people will shout and cheer, and the shouting here means shouts of joy, all in one unit glorifying and chanting, which is the striving Church that glorifies with one soul and one spirit striving against sin and the kingdom of Satan.

(Verses 6-9): **Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord." 7 And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of the Lord." 8 So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the Lord advanced and blew the trumpets, and the ark of the covenant of the Lord followed them. 9 The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while the priests continued blowing the trumpets.**

the rear guard: The rear of the army. They were thus called because those in the rear were as if they were driving in front of them.



(Verse 10): **Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout."**

Their silence was so that the people of Jericho would not mock them, as they did not attack but rather shouted. But they were praying secretly = **or make any noise with your voice**. We note what Paul the Apostle said, that if we meet, we must have psalms and spiritual hymns, or we must praise God and meditate on His Holy Book, and this will be a great cheer for us, then the walls of the world's love within us will collapse, and Jesus will reign within us.

(Verses 11-17): **So he had the ark of the Lord circle the city, going around it once. Then they came into the camp and lodged in the camp. 12 And Joshua rose early in the morning, and the priests took up the ark of the Lord. 13 Then seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the Lord, while the priests continued blowing the trumpets. 14 And the second day they marched around the city once and returned to the camp. So they did six days. 15 But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times. 16 And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the Lord has given you the city! 17 Now the city shall be doomed by the Lord to destruction, it and all who are in it. Only Rahab the harlot shall live, she and all who are with her in the house, because she hid the messengers that we sent.**

Now the city shall be doomed by the Lord to destruction: The destruction was for the people to know the penalty for sin and that the land would vomit its inhabitants if they sinned, so they would fear that they would sin. Let us understand that the people of God were primitive people who did not distinguish between the sinner and the sin. For them, the extermination of sinners means the extermination of sin. But rather the extermination of the beasts they worshipped and offered as sacrifices to their gods, and even committed adultery with them. However, the destruction was also aimed at not diverting their hearts, thoughts, and time to booty and material gain, so God forbade them to take anything from

Jericho, but after that, in the following locations, He allowed them to take spoils. God gave them a lesson in self-chastity to see that all material things have no value with God, but afterwards God would give them after they had learned to say with Paul the Apostle: "for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need." (Philippians 4: 11-12). Note that God teaches them to turn away from the temporal things in Jericho. He gives them afterwards the spiritual and temporal things (verse 19) as if their turning away from taking the spoils of Jericho is as though presented them as first fruits to God. Hence, they understand that God comes first, and if they offer the first fruits, God blesses after that what their hands extend to in wars. As for us, we must seek first the kingdom of God and His righteousness, and all these things shall be added to us. We notice Rahab's salvation only because of her faith, but rather she entered into the group of the Lord's people.

(Verses 18-23): **And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it. 19 But all the silver and gold, and vessels of bronze and iron, are consecrated to the Lord; they shall come into the treasury of the Lord." 20 So the people shouted when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city. 21 And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword. 22 But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her." 23 And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel.**

Keeping Rahab and her family outside the camp is because of their idolatry and impurity, and they would remain outside the camp until they are purified and believed. God mentioned the faith and work of Rahab, as He does not forget a cup of cold water presented in His name. The acceptance of Rahab among the people of God symbolizes the acceptance of the Gentiles, tax collectors, and harlots into the Kingdom of God (Matthew 21: 31).

(Verses 24-27): **But they burned the city and all that was in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the Lord. 25 And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho. 26 Then Joshua charged them at that time, saying, "Cursed be the man before the Lord who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates." 27 So the Lord was with Joshua, and his fame spread throughout all the country.**

Because Jericho was a symbol of evil that needed to be utterly destroyed and exterminated, Joshua cursed those who build it, but he did not curse or forbid those who live in it after its construction. Therefore, the city was built, and many lived in it afterwards. As for Joshua, he wanted Jericho not to be built to remain a witness to the judgment of sin. And Joshua's curse on those who build Jericho was as if

it was a prophecy, and it was literally fulfilled when Hiel of Bethel built it (1 Kings 16: 34). Let us note that if Hiel had stopped building after the death of the first son, he would have saved the rest of his children, but he did not obey, and all died. The wicked Jericho perished, and the harlot Rahab was spared because she believed.

Chapter 7

(Verse 1): **But the children of Israel committed a trespass regarding the accursed things, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed things; so the anger of the Lord burned against the children of Israel.**

The people defeated Jericho, the huge fortified city, then turned around on Ai, west of Jericho, and Ai was the next natural target afterwards, near Beit El. Jericho and Ai are in the middle of the earth, thus separating the north from the south in Canaan, making it easier for them to strike the north and the south separately. And when Ai fell into their hands, they took possession of the mountains of Ebal and Gerizim, so they carried out the commandment of blessings and curses commanded by Moses (Deuteronomy 27: 11-26). Ai was very small compared to Jericho, so the people who defeated Jericho underestimated it, but they were surprised by their defeat. The reason was the sin of "Achan the son of Carmi." The meaning of the word Achan is "tiring" or "annoying." He was later called Achar (1 Chronicles 2: 7), meaning "troubler."

The sin was the sin of one individual, but the defeat was for the whole people. The people are one body, and if a member of this body sins, the punishment will come to all. Ai represents the small sins that the strong man underestimates (who defeated great sins such as Jericho). It can cause him to fall and be destroyed because a forbidden thing has crept into his heart. Let us note the pride of the people when they thought that they defeated Jericho with their strength and piety, not with the help of God.

Therefore, they fell before little Ai because **the children of Israel committed a trespass regarding the accursed things** (the sin of Achan + their pride), so God is no longer in their midst. Let us understand that victory is from God, and failure is because of our evil (1 Corinthians 9: 27). Satan may present to us small sins (Little Foxes of Song of Solomon 2: 15) as insignificant, such as an evil look or lust that is the cause of our downfall. The church must isolate those who persist in their sins so that they do not become a reason for punishing everyone (1 Corinthians 5: 5, 13; 1 Timothy 5: 20).

(Verse 2): **Now Joshua sent men from Jericho to Ai, which is beside Beth Aven, on the east side of Bethel, and spoke to them, saying, "Go up and spy out the country." So the men went up and spied out Ai.**

Beth Aven: It means the home of vanity or the void because of its idols. It was Bethel, but it became foul because of its idols, and its name was changed because of that (Hosea 4: 15). Note in this verse that we did not hear the voice of the Lord announcing anything to Joshua, nor did Joshua consult the Lord before sending men to spy or determining the number of men of war. If Joshua had done so, the Lord would have told him that there was a sin in their midst. But the Lord was silent to give a lesson to the people over their pride.

(Verse 3): **And they returned to Joshua and said to him, "Do not let all the people go up, but let about two or three thousand men go up and attack Ai. Do not weary all the people there, for the people of Ai are few."**

We notice here the tone of pride and underestimation. Indeed, the inhabitants of Ai were few, but the people of God, after God abandoned them and parted from them, became nothing. The spies made a mistake as they looked through human eyes and ignored their loss of the hidden secret of their victory, which is the holy life in the Lord.

Do not weary all the people: They imagined that God would demolish the wall of Ai for them and they would enter without striving like the first time, so they began looking for the people's rest. God wanted to teach them the importance of resisted to bloodshed, striving against sin and being vigilant in front of every sin, no matter how small it seemed. Therefore, in every sin, no matter how simple it may seem, we have to turn to God for help (our envy towards others / white lies / swearing). Still, it is also important to strive, so the Lord asked them after that, that all the men of war should go (Joshua 8: 1) as there is no meaning to idleness and laziness. We note that only 30,000 of the Israeli army entered the war, but all the men of war were ready and alert, and this is how we must be in our spiritual striving. Rather, we must take another lesson, which is in the joys of victory, we must always associate it with completing our salvation with fear and trembling. We notice that their defeat before Ai will give them fear and trembling, but rather they would understand that the victory is not by their strength, but by the presence of God in their midst, and that will only be through their holiness.

(Verses 4-5): **So about three thousand men went up there from the people, but they fled before the men of Ai. 5 And the men of Ai struck down about thirty-six men, for they chased them from before the gate as far as Shebarim, and struck them down on the descent; therefore the hearts of the people melted and became like water.**

This is the act of sin, destroying the whole people, making them lose their courage and strength, and making their hearts melt like water.

(Verse 6): **Then Joshua tore his clothes, and fell to the earth on his face before the ark of the Lord until evening, he and the elders of Israel; and they put dust on their heads.**

As a symbol of Christ, Joshua stands as an intercessor for the people before God, so he tore his clothes = humbled Himself.

(Verses 7-9): **And Joshua said, "Alas, Lord God, why have You brought this people over the Jordan at all—to deliver us into the hand of the Amorites, to destroy us? Oh, that we had been content, and dwelt on the other side of the Jordan! 8 O Lord, what shall I say when Israel turns its back before its enemies? 9 For the Canaanites and all the inhabitants of the land will hear it, and surround us, and cut off our name from the earth. Then what will You do for Your great name?"**

cut off our name from the earth: (They cut off the name of your people) = When the pagans realize that God has abandoned His people, they come to strike the people and exterminate them, and thus exterminate the name of Israel.

(Verses 10-13): **So the Lord said to Joshua: "Get up! Why do you lie thus on your face? 11 Israel has sinned, and they have also transgressed My covenant which I commanded them. For they have even**

taken some of the accursed things, and have both stolen and deceived; and they have also put it among their own stuff. 12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they have become doomed to destruction. Neither will I be with you anymore, unless you destroy the accursed from among you. 13 Get up, sanctify the people, and say, 'Sanctify yourselves for tomorrow, because thus says the Lord God of Israel: "There is an accursed thing in your midst, O Israel; you cannot stand before your enemies until you take away the accursed thing from among you."

We notice the repetition of the word " **Get up** " to Joshua as a symbol of Christ. God says to him, " **Get up**" after he tore his clothes, just as God raised Christ after He died and was buried. Then he says to him, "**sanctify the people**" Christ, through his resurrection, raises us with Him without sin and sends us His Holy Spirit to sanctify us.

(Verses 14-15): **In the morning therefore you shall be brought according to your tribes. And it shall be that the tribe which the Lord takes shall come according to families; and the family which the Lord takes shall come by households; and the household which the Lord takes shall come man by man. 15 Then it shall be that he who is taken with the accursed thing shall be burned with fire, he and all that he has, because he has transgressed the covenant of the Lord, and because he has done a disgraceful thing in Israel."**

They probably used lots to determine the tribe and then the family. This was a well-known Jewish method, or they may have used the Urim and Thummim. We note that the people would not have been able to enjoy a holy life if the corrupt leaven that corrupts the whole lump had not been removed from them (1 Corinthians 5: 6).

(Verses 16-18): **So Joshua rose early in the morning and brought Israel by their tribes, and the tribe of Judah was taken. 17 He brought the clan of Judah, and he took the family of the Zarahites; and he brought the family of the Zarahites man by man, and Zabdi was taken. 18 Then he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, was taken.**

Note the length of time in which God did not specify the name of Achan to give him an opportunity to regret and repent.

(Verse 19): **Now Joshua said to Achan, "My son, I beg you, give glory to the Lord God of Israel, and make confession to Him, and tell me now what you have done; do not hide it from me."**

Joshua, with fatherly love, invites him to confess before God and before him publicly, and this is the concept of the mystery of confession in the Church. It was not enough for Joshua to say, "Only confess before God."

(Verse 20): **And Achan answered Joshua and said, "Indeed I have sinned against the Lord God of Israel, and this is what I have done:**

Achan's confession was that he gives glory to God. He admits his sin and justifies God for what he did. God may have accepted the repentance of Achan, but He carried out the earthly punishment in him, so the body perishes for the soul to be saved on the Day of the Lord. The reason why God punished him despite his confession was:

1. This behaviour was the first of its kind after they entered Canaan, so God wanted to give them a lesson highlighting the ugliness of sin, stressing the necessity of amputating it. The same thing happened with the two sons of Aaron and with Ananias and Sapphira. Therefore, this happens with every beginning so that there is no negligence. God declares His desire for the sanctity of the group.
2. Achan enjoyed the divine blessings and saw the split of the Jordan and the collapse of the walls of Jericho.
3. His haste for financial gain, while if he had waited, God would have enriched him a lot instead of the forbidden riches.
4. With the length of the lot period, he did not confess; that is, he did not initiate the confession on his own before the lot showed him.

(Verse 21): **When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it."**

Note the sequence of steps of sin [1] **I saw** .. [2] **I coveted**.. [3] **took them**. The stumbling block begins with an unholy vision, then lust, then action, then an attempt to hide the crime.. [4] **And there they are, hidden in the earth**. This is what happened with Eve, seeing then lust, then execution and hiding from God... And what Achan took were things considered valuable, but what did Achan benefit? He thought that these things were a valuable opportunity, but let us see what he lost: [1] He lost what he stole from God, [2] He lost his inheritance in the land of Judah, [3] He lost his life and all his possessions, and perhaps even his eternity. The same question is directed to everyone considering sin as a precious opportunity that he shouldn't lose. The stolen items were:

1. **a beautiful Babylonian garment**: It is one of the best clothes at this time. It refers to the lust of the body and the enjoyment of the nations' concerns, pleasures and desires.
2. **two hundred shekels of silver**: Refers to the love of money. The silver refers to the word of God, and the fact that he buried it indicates that he did not benefit from the word of God, which could have raised him to the heavenly thought.
3. **a wedge of gold**: It refers to the tongue that does not praise God but rather complains arrogantly against Him in a dazzling global philosophy and difficult words (Daniel 7: 8, 11, 20, 25).
4. **fifty shekels**: Fifty is a number that speaks of freedom (the Jubilee) and the descent of the Holy Spirit on the Day of Pentecost, which Achan buried in the dust. This represents the one who took the freedom

and gifts of the Holy Spirit, used them as an opportunity for the body, and acted in permissiveness and recklessness.

(Verses 22-24): **So Joshua sent messengers, and they ran to the tent; and there it was, hidden in his tent, with the silver under it. 23 And they took them from the midst of the tent, brought them to Joshua and to all the children of Israel, and laid them out before the Lord. 24 Then Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and all that he had, and they brought them to the Valley of Achor.**

the Valley of Achor: Relating to Achan or Achar, which means the valley of distress and disturbance. Refer to (Isaiah 65: 10), where God's wrath turns into God's pleasure.

Note that Joshua took Achan, his sons, and his daughters and did not say his wife because she either died or did not agree with her husband in what he did. And in (verse 15) God's command was to burn the unlawfully taken and all that he owned, i.e. all that he acquired, not his children. God punishes the wrong person and does not punish his innocent children (Deuteronomy 24: 16). What he said about his sons and daughters is probably not understood to be stoned unless they had joined their father. Still, the context of the speech does not indicate this. In (verse 25) he says to stone him, and he does not say stone them. And his saying, "burned them with fire," in (verse 25), refers to all the belongings of Achan. Therefore, taking his sons and daughters with him means they would be witnesses to what is happening in terms of trial and punishment.

(Verses 25-26): **And Joshua said, "Why have you troubled us? The Lord will trouble you this day." So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones. 26 Then they raised over him a great heap of stones, still there to this day. So 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.**

The Lord will trouble you: This is not in the sense of wishing and praying, but it is a judgment against Achan. It is a declarative sentence in which Joshua informs Achan of what God decided against him as a just judgment.

Chapter 8

(Verse 1): **Now the Lord said to Joshua: "Do not be afraid, nor be dismayed; take all the people of war with you, and arise, go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land.**

all the people of war: Note that the whole people are in a position of readiness, and there is no place for the slackness and comfort suggested by the spies. And let us also note that the whole people with one spirit are ready. Some were watching, and some went to war (therefore, we shall find two numbers, 30,000 and 5,000). But since all were in a state of readiness, all shared in the spoil. How beautiful is the church that prays with one spirit for a specific problem, as everyone will share the joy of spoils and victory.

(Verse 2): **And you shall do to Ai and its king as you did to Jericho and its king. Only its spoil and its cattle you shall take as booty for yourselves. Lay an ambush for the city behind it."**

God began here to give them the fruits of their strife = **its spoil and its cattle you shall take as booty for yourselves** after they presented the first fruits (the spoil of Jericho) to God. We also see God guiding Joshua for a military plan by which he strikes Ai = **Lay an ambush for the city behind it** = in Jericho, God brought down the walls in front of them, and here striving is necessary. God, in His wisdom, trains his children step by step to learn to strive against the tricks of Satan. Just as a mother teaches her children to walk when she first carries them on her shoulder (the defeat of Jericho). Then she lets them walk, so they might fall to the ground first (their fall before Ai), and then they could walk easily (their victory the second time).

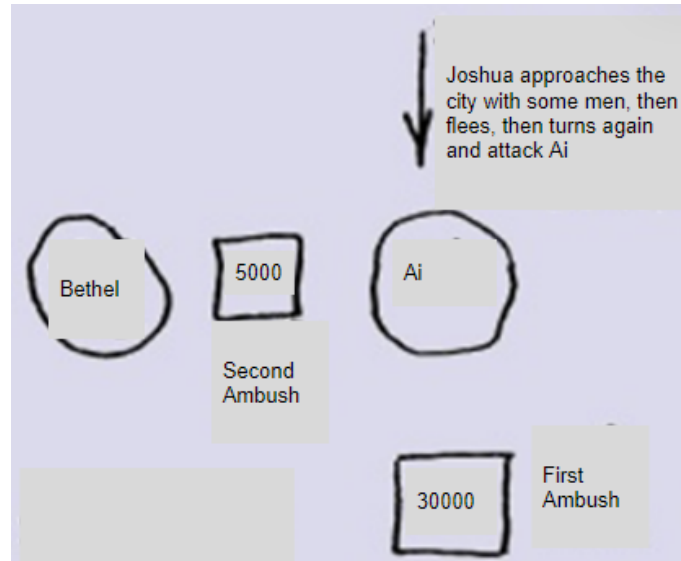
(Verses 3-29): **So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose thirty thousand mighty men of valor and sent them away by night. 4 And he commanded them, saying: "Behold, you shall lie in ambush against the city, behind the city. Do not go very far from the city, but all of you be ready. 5 Then I and all the people who are with me will approach the city; and it will come about, when they come out against us as at the first, that we shall flee before them. 6 For they will come out after us till we have drawn them from the city, for they will say, 'They are fleeing before us as at the first.' Therefore we will flee before them. 7 Then you shall rise from the ambush and seize the city, for the Lord your God will deliver it into your hand. 8 And it will be, when you have taken the city, that you shall set the city on fire. According to the commandment of the Lord you shall do. See, I have commanded you." 9 Joshua therefore sent them out; and they went to lie in ambush, and stayed between Bethel and Ai, on the west side of Ai; but Joshua lodged that night among the people. 10 Then Joshua rose up early in the morning and mustered the people, and went up, he and the elders of Israel, before the people to Ai. 11 And all the people of war who were with him went up and drew near; and they came before the city and camped on the north side of Ai. Now a valley lay between them and Ai. 12 So he took about five thousand men and set them in ambush between Bethel and Ai, on the west side of the city. 13 And when they had set the people, all the army that was on the north of the city, and its rear guard on the west of the city, Joshua went that night into the midst of the valley. 14 Now it happened, when the king of Ai saw it, that the men of the city hurried and rose early**

and went out against Israel to battle, he and all his people, at an appointed place before the plain. But he did not know that there was an ambush against him behind the city. 15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. 16 So all the people who were in Ai were called together to pursue them. And they pursued Joshua and were drawn away from the city. 17 There was not a man left in Ai or Bethel who did not go out after Israel. So they left the city open and pursued Israel. 18 Then the Lord said to Joshua, "Stretch out the spear that is in your hand toward Ai, for I will give it into your hand." And Joshua stretched out the spear that was in his hand toward the city. 19 So those in ambush arose quickly out of their place; they ran as soon as he had stretched out his hand, and they entered the city and took it, and hurried to set the city on fire. 20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended to heaven. So they had no power to flee this way or that way, and the people who had fled to the wilderness turned back on the pursuers. 21 Now when Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city ascended, they turned back and struck down the men of Ai. 22 Then the others came out of the city against them; so they were caught in the midst of Israel, some on this side and some on that side. And they struck them down, so that they let none of them remain or escape. 23 But the king of Ai they took alive, and brought him to Joshua. 24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness where they pursued them, and when they all had fallen by the edge of the sword until they were consumed, that all the Israelites returned to Ai and struck it with the edge of the sword. 25 So it was that all who fell that day, both men and women, were twelve thousand—all the people of Ai. 26 For Joshua did not draw back his hand, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. 27 Only the livestock and the spoil of that city Israel took as booty for themselves, according to the word of the Lord which He had commanded Joshua. 28 So Joshua burned Ai and made it a heap forever, a desolation to this day. 29 And the king of Ai he hanged on a tree until evening. And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and raise over it a great heap of stones that remains to this day.

The War Plan:

The plan is to form 3 groups:

1. A group with Joshua.
2. An ambush of 30,000 people behind Ai.
3. An ambush of 5000 between Bethel and Ai.



The mission of the first group, led by Joshua, is to attack, and thus Ai's army comes out on it, so it turns around and flees, and Ai's army thinks that they will flee like the first time, so they pursue them. The task of the second group is when Ai is empty of its army, Joshua gives a sign to this group, so it storms Ai and sets it on fire. The fire will be a sign for Joshua and his men, so they turn to attack the army of Ai, who would have psychologically collapsed when they saw the fire of Ai.

The task of the third group is to protect the army from any possible attack from the people of Bethel to assist Ai.

Spiritual interpretation of what happened: Ai, with all its sins, represents Satan. And the first group that attacks with Joshua and then withdraws and returns and strikes represents the Jewish people. And the two groups (30,000 + 5000) represent nations.

The first group and Joshua among them represent the Jews. Christ came from among them. And the second two groups represent the nations, and Christ was not among them "They believed in Him without seeing Him, rather they did not have the prophecies or the law that the Jews had." And Joshua, as a symbol of Christ, in his escape in front of the people of Ai, represents Christ who surrendered to the cross and then turned around and attacked Satan and his soldiers. He thus did with those with him (30,000 + 5,000 + all the men of war). Note the meaning of the numbers $30,000 = 3 \times 10 \times 1000 =$ believers in the Trinity, and they are in Christ able to fulfill the commandments (10), so they become heavenly (1000). And they became, by the grace of Christ (Number 5, the number of grace), heavenly (1000). Note that the plan was integrated, so one team would not have been able to conquer without the help of the other team. Thus the Church is integrated Jews and Gentiles. And note that Joshua was the planner, and Jesus "went out conquering and to conquer." (Revelation 6: 2) and he is the head of his army, just as Christ is the head of the church, so he struck Ai not by a human trick, but by a divine plan in which God used His servants and His people, even if He as the head of the church had planned and endowed victory.

In verse (8), it means to set a fire in part of it as a sign that God has given them the booty of the city.

In verse (10), **mustered the people** = that is, prepare them with their numbers. The original meaning of the word count is to visit the men in their places to ensure they are ready. And in (13) **Joshua went that night into the midst of the valley** = perhaps to choose the most appropriate place from which to see the ambush hidden behind the hills behind Ai and to see him from this place his army so that he gives them the sign to attack when he sees the fire that the ambush ignites.

In (14), **at an appointed place** = perhaps the date set by Joshua for the war or the date on which the king of Ai came out. The word **place** in its original language means (time/place/signal) predetermined by Joshua and given to his army to fulfill something.

In (17), this is the fault of the king of Ai for leaving his country without protection. God can blind the enemies of His people, and in their hatred against God's people, they destroy themselves with their mistakes. This is what happened with Pharaoh, who destroyed his army at sea.

In (18) **the spear** = Probably a banner was placed on it, and Joshua was in a high place for all to see. So **Stretch out the spear that is in your hand toward Ai.**

And in (26), **For Joshua did not draw back his hand, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.**

And compare with (18) **Then the Lord said to Joshua, "Stretch out the spear that is in your hand toward Ai, for I will give it into your hand."**

1. The Lord commanded Joshua to stretch out his hand, symbolizing the work of the divine incarnation, as the hand indicates the hypostasis of the Son while stretching it out means proclaiming it. It is as though the Son declared Himself during the incarnation, aiming His cross as a spear, with which He destroys Satan and his fortresses and burns his kingdom with the fire of His Holy Spirit.

2. Joshua did not return his hand with the spear until the war ended, and this is a declaration that God did not turn back from helping them and extending a helping hand to them. This is what happened with Moses before.

3. The spear is a dreadful weapon to the enemy, and thus is the cross.

4. If we start our war against the enemy, we should not turn back after we have raised our arms against him. Therefore, Jesus did not return his hand with the spear, "No one, having put his hand to the plow, and looking back" Rather, our eyes must remain on the raised cross so that we fight and conquer.

5. Joshua's non-return with his hand and the spear indicates that Christ will continue to fight through us (Revelation 6: 2) until we all reach heaven.

In verse (29) **And the king of Ai he hanged on a tree until evening** (the crucifixion of the king of Ai). The king of Ai is a symbol of Satan in this story. And the meaning of his crucifixion is that Christ, with his visible cross, crucified Satan in an unforeseen way (Colossians 2: 14, 15) and destroyed his strength. Thus we have to crucify ourselves with Christ (Galatians 6: 14). The cross of Christ is a sign of His love for

me, and my acceptance of being crucified with Him is a sign of my love for Him. And if I accept this, Satan and his deceptions will have no power over me, as if Satan was crucified and nailed to me. And the place of Satan (Ai) becomes burnt and ruined.

(Verses 30-35): **Now Joshua built an altar to the Lord God of Israel in Mount Ebal, 31 as Moses the servant of the Lord had commanded the children of Israel, as it is written in the Book of the Law of Moses: "an altar of whole stones over which no man has wielded an iron tool." And they offered on it burnt offerings to the Lord, and sacrificed peace offerings. 32 And there, in the presence of the children of Israel, he wrote on the stones a copy of the law of Moses, which he had written. 33 Then all Israel, with their elders and officers and judges, stood on either side of the ark before the priests, the Levites, who bore the ark of the covenant of the Lord, the stranger as well as he who was born among them. Half of them were in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. 34 And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the Book of the Law. 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, the little ones, and the strangers who were living among them.**

It was expected here that we would hear about the rest of the conquests so that the story and history of the people would continue in the land. But we find that the story stops to hear about the establishment of an altar as a sign of thanksgiving to God, who gave them success and victory. "Not a gift without increase, except that without thanksgiving" (St. Isaac the Syrian). History and wars without God are nothing, and the history of a people without God has no meaning. Victory and conquer come from God. Here we find Joshua fulfilling Moses' commands (Deuteronomy 27: 1-8). Let us note in this altar:

1. God had specified in advance His place of dwelling as "Mount Ebal" and the time of His establishment "after crossing the Jordan and before ending the wars and feeling comfortable in them" (Joshua 22: 11). God chose Mount Ebal for the people to ascend on it after capturing Jericho and Ai, and before entering into the rest of their wars so that they have a relationship with God before they become preoccupied with the bounties of Canaan, and so that they thank God for what He has given them and ask for help for the rest of the battles. The establishment of an altar here and at this time is essential. Let us note that establishing Solomon's temple after the settlement of the kingdom symbolizes our entry into heaven, while the altar of Ebal indicates our entry into the earnest of heaven during our striving on earth, enjoying the continuous existence in the presence of the Lord through faith, not sight, through His holy sacrifice.

2. The altar refers to the cross, so the characteristics of the altar are an explanation of the importance of the cross of Christ through which we draw near to God, but rather through it, God drew near to us. **an altar of whole stones** = Christ was without flaw or sin. **over which no man has wielded an iron tool** =, i.e. it's done by God, and no chisel was used in them, i.e. no human effort was involved in shaping them, as Christ was incarnated in the womb of the Virgin without human implants.

3. This altar is built of solid stones, and the stones refer to the believers (1 Peter 2: 5), and they are living stones because they met their Messiah, and they became intact in Him after being destroyed by the enemy of goodness. **over which no man has wielded an iron tool**, i.e. it remains simple as it is, and the world does not change anything from it with its ideas or principles. The enemy of goodness cannot harm it because it is preserved in the hands of its Savior (John 10: 28 + 1 John 5: 18). The Church is the house of God. Christ is the cornerstone, and the apostles and disciples are the foundation stones because of their strength (1 Corinthians 3: 11 + Ephesians 2: 20).

4. And there he wrote on the stones a copy of the law of Moses (verse 32). Thus, the altar unites with the law or worship with the commandment. There is no acceptance of our life as a sacrifice of love for God through worship alone without obedience to the divine commandment. There is no obedience to the commandment unless God works in us through sacrifice and worship. If we understand that the stones refer to the believers, then it means that Joshua wrote the law and the commandments on them, which indicates that our Jesus Christ wrote his commandments in our hearts. The hidden altar of God. Notice the impact of Christ's words on the hearts of the two disciples of Emmaus and how He inflamed them (Luke 24: 27, 32).

5. In verse (35) Joshua read God's words to the congregation of Israel: men, women, children, and the stranger = Christ's words are good for everyone and for all levels to elevate everyone, men spiritually, and to mature children spiritually, and spoiled women who are not capable of striving, He turns them into fighters, and strangers, i.e. the unbelieving catechumens, makes them believers.

At the end of this chapter, there is a question....

Why didn't God bring down the walls of Ai as He did in Jericho?!

This is what our Orthodox Church calls Striving and Grace.

Jericho: What happened in Jericho was a free gift from God, and this is what we call Grace.

Ai: Here we see God asking them to fight, but He helps and guides them, which is what we call Striving.

This is the correct teaching that we strive (war), but there is grace that supports us (guidance).

Without Christ, we can do nothing (John 15: 5). We sow and plant, but He makes it grow (1 Corinthians 3: 5-10).

Chapter 9

(Verses 1-2): **And it came to pass when all the kings who were on this side of the Jordan, in the hills and in the lowland and in all the coasts of the Great Sea toward Lebanon—the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite—heard about it, 2 that they gathered together to fight with Joshua and Israel with one accord.**

Crossing the Jordan River was not the end of the striving, but its beginning. The Canaanite peoples were agitated and gathered to fight against Joshua and Israel. Thus after baptism, and after we enjoy the capabilities of God that have become ours, we ought not to be proud and discuss them but rather use them in our spiritual strife because, with every spiritual victory, we expect a more intense war. Strangely, these nations agree at this time now.

1. Why did they not attack Israel immediately after crossing the Jordan and before regrouping or while besieging Jericho? Although Israel's plans to seize Canaan were no secret to anyone.
2. And why did they not attack Israel before but attack it now after discovering the power of the God of Israel in the battle of Jericho and Joshua's planning in the battle of Ai? It was wiser to conclude a peace treaty with Israel, not to fight it. But God blinds the eyes of the enemies of his people, and they falter in their decisions.

(Verses 3-13): **But when the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai, 4 they worked craftily, and went and pretended to be ambassadors. And they took old sacks on their donkeys, old wineskins torn and mended, 5 old and patched sandals on their feet, and old garments on themselves; and all the bread of their provision was dry and moldy. 6 And 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 Then the men of Israel said to the Hivites, "Perhaps you dwell among us; so how can we make a covenant with you?" 8 But they said to Joshua, "We are your servants." And Joshua said to them, "Who are you, and where do you come from?" 9 So they said to him: "From a very far country your servants have come, because of the name of the Lord your God; for we have heard of His fame, 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 Og king of Bashan, who was at Ashtaroth. 11 Therefore our elders and all the inhabitants of our country spoke to us, saying, 'Take provisions with you for the journey, and go to meet them, and say to them, "We are your servants; now therefore, make a covenant with us."' 12 This bread of ours we took hot for our provision from our houses on the day we departed to come to you. But now look, it is dry and moldy. 13 And these wineskins which we filled were new, and see, they are torn; and these our garments and our sandals have become old because of the very long journey."**

The trap of the sons of Gibeon = Gibeon is located north of Jerusalem, 6 miles away, and became subordinate to Benjamin after that. The sons of Gibeon realized what Rahab, the harlot, realized, and everyone wanted salvation when they saw the strong hand of God working for His people. As for the sons of Gibeon, they did not reach what Rahab reached, although they were higher than the rest of the

nations around them. Rahab was exalted in the spirit of faith and love, while the sons of Gibeon were saved from death through fear and deceit. In verse (4), **they worked craftily** = the correct translation of the word; they worked with deception. **sacks** = straps for provisions and **mended** = that is, cracked on the way, and they could not fix it, so they tied it. In their deception, they mentioned in (9, 10) the old works of the Lord with His people, and did not mention the new ones, such as the parting of the Jordan and beyond, so that it would not appear that they had heard so that Joshua would understand that they were close. They did not mention their country's name, as if Joshua would not know it due to its being far away. However, they glorified the name of God and showed that they believed in Him to gain Joshua's sympathy. Rather, they offered to be servants of Israel, which implicitly means that they accepted to become servants of God and rejected their idols. Let us reflect on what they did... Don't we have the right to do like them with our God and leave every sin and let Him reign over our hearts so we guarantee our lives? We do not deny that the sons of Gibeon have a positive attitude, but they represent those who come to God out of fear of losing temporal blessings and the world's worn-out things. And whoever clings to the material of the world is still living in his old man, so he lives as a slave. Therefore, the sons of Gibeon represent the lowest levels of faith and the least of those who enjoy glory (1 Corinthians 15: 39-41). As for Rahab, she represents the man who took off his old man and threw the lusts of his flesh under his feet in search of eternal glory. Let us note that if the sons of Gibeon had declared their faith and repented of their paganism and evils, it was certain that God would order Joshua to accept them. They would have become in a higher degree (John 14: 2). But with this thought, fear and cunning, they chose for themselves to live as slaves, and this was Joshua's decision (verse 23), but rather this was their request (verse 11). Compare this with Rahab, who obtained membership and became a mother in Israel, rather a mother of Christ, rather a symbol of the Church.

(Verses 14-22): **Then the men of Israel took some of their provisions; but they did not ask counsel of the Lord. 15 So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them. 16 And it happened at the end of three days, after they had made a covenant with them, that they heard that they were their neighbors who dwelt near them. 17 Then the children of Israel journeyed and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kirjath Jearim. 18 But the children of Israel did not attack them, because the rulers of the congregation had sworn to them by the Lord God of Israel. And all the congregation complained against the rulers. 19 Then all the rulers said to all the congregation, "We have sworn to them by the Lord God of Israel; now therefore, we may not touch them. 20 This we will do to them: We will let them live, lest wrath be upon us because of the oath which we swore to them." 21 And the rulers said to them, "Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them." 22 Then Joshua called for them, and he spoke to them, saying, "Why have you deceived us, saying, 'We are very far from you,' when you dwell near us?"**

Then the men of Israel took some of their provisions: This verse can be understood in two senses: [1] The people believed their story because of their state of their provision [2] The people ate of their bread as a sign of the covenant. **but they did not ask counsel of the Lord** = for the second time, Joshua and his men fall into the same mistake, which is to act without the advice of God. They doubted the sons of

Gibeon, but they were content with using human wisdom without resorting to God, so they were deceived. Let us note that the people, through faith and obedience, conquered the fortified Jericho. But here they were deceived in the battle of deception, where the enemy pretends to be a friend asking to enter into a covenant (2 Corinthians 11: 3 + 1 John 4:1). But Joshua certainly believed their news [1] in the goodness of his heart [2] God did not reveal to him the sign of the entry of the nations into faith [3] God does not prevent the entry of the weak in faith to His people, and through His dealings with them, their faith grows and increases.

at the end of three days: After the Gibeonites arrived in their country and spread the news of the treaty with Israel.

(Verses 23-27): **Now therefore, you are cursed, and none of you shall be freed from being slaves—woodcutters and water carriers for the house of my God." 24 So they answered Joshua and said, "Because your servants were clearly told that the Lord your God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were very much afraid for our lives because of you, and have done this thing. 25 And now, here we are, in your hands; do with us as it seems good and right to do to us." 26 So he did to them, and delivered them out of the hand of the children of Israel, so that they did not kill them. 27 And that day Joshua made them woodcutters and water carriers for the congregation and for the altar of the Lord, in the place which He would choose, even to this day.**

you are cursed: He confirms the prophecy of Noah on Canaan. **none of you shall be freed from being slaves** = they were named after that the Nethinim, and these became slaves. But they got the dignity of serving the house = **water carriers for the house of my God.**

Chapter 10

Perhaps some time passed after Joshua struck Jericho at God's command and struck Ai with a military plan, and the Gibeonites surrendered to him. Now we find five kings fighting Gibeon because they surrendered themselves to Israel and the God of Israel. Gibeon asked for protection from Joshua, and they have every right, as they are now. According to what Joshua ruled, slaves of the people and the masters must protect and defend their slaves. Most importantly, they are now servants of God. They accepted to serve God's house and holy altar and called themselves servants of Joshua. Therefore, attacking them is considered by God to be an attack on God Himself. And now they seek help from Joshua as if they were taking refuge in the God of Israel. And Joshua had stopped going to war after the Ai war until this gathering of the kings of Canaan happened. This gathering of them for the Gibeon war was a reference to Joshua starting the war again. Rather, this facilitated the war for him, as he struck them all with one strike.

We note that it is a war of 5 kings against the people of God, and in the symbolic sense, the number (5) refers to the senses from which the attack of the enemy of good comes, but at the same time, it refers to the grace of God that can support the faithful Son of God.

(Verse 1): **Now it came to pass when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai and had utterly destroyed it—as he had done to Jericho and its king, so he had done to Ai and its king—and how the inhabitants of Gibeon had made peace with Israel and were among them,**

Adoni-Zedek king of Jerusalem: Here we find the first mention of Jerusalem in the Bible. And note that Melchizedek was the king of Salem, so it seems that Zedek, which means righteousness, is a title for the kings of Jerusalem. Adoni Zedek means Lord of righteousness. As for Jerusalem, it has several interpretations.

Jerusalem =

Yero (base) ... Shalim (Peace) ... Base of Peace

Ur (light) ... Shalim (Peace) ... Light of Peace

Ra'ah (saw) ... Shalim (peace) ... Shalem (Peace) = He will see peace

(Verses 2-8): **that they feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were mighty. 3 Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, 4 "Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel." 5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered together and went up, they and all their armies, and camped before Gibeon and made war against it. 6 And the men of Gibeon sent to Joshua at the camp at Gilgal, saying, "Do not forsake your servants; come up to us quickly, save us and help us, for all the kings of the Amorites who dwell in the**

mountains have gathered together against us." 7 So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valor. 8 And the Lord said to Joshua, "Do not fear them, for I have delivered them into your hand; not a man of them shall stand before you."

These kings asked to fight Gibeon because it reconciled with Joshua and the children of Israel. Any soul that reconciles with Christ and returns to His Church will be exposed to the wars of Satan. And they are five, a sign of the rebellious senses. Satan uses our senses, but no one defeats Satan in this war except our true Joshua, i.e. Christ, for He is the One who sanctifies our senses if we seek help from him.

(Verse 9): **Joshua therefore came upon them suddenly, having marched all night from Gilgal.**

Joshua went up at night so as not to lose time and Gibeon would be attacked.

(Verses 10-14): **So the Lord routed them before Israel, killed them with a great slaughter at Gibeon, chased them along the road that goes to Beth Horon, and struck them down as far as Azekah and Makkedah. 11 And it happened, as they fled before Israel and were on the descent of Beth Horon, that the Lord cast down large hailstones from heaven on them as far as Azekah, and they died. There were more who died from the hailstones than the children of Israel killed with the sword. 12 Then Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel: "Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon." 13 So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies. Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. 14 And there has been no day like that, before it or after it, that the Lord heeded the voice of a man; for the Lord fought for Israel.**

God helps Joshua against the kings of Canaan in three miraculous ways:

1. **the Lord routed them** = in a strange way, so they were afraid and fled from before Joshua.
2. **the Lord cast down large hailstones from heaven on them** = after they fled, the hailstones fell on them.
3. **So the sun stood still, And the moon stopped** = so that God would allow Joshua to strike them with a final blow.

Let's note:

- a. The Canaanites worshiped the heaven and the stars, and behold, they were struck from the heaven (hailstones), while the one who worshiped the God of the heaven (Joshua) made the sun and the moon stand still according to his request. God binds nature to serve His children. The sun and moon stand still, and hailstones fall from the sky.
- b. The issue of hailstones happened before with Moses against Pharaoh (Exodus 9: 18-26), and it will happen again (Ezekiel 38: 22 + Revelation 16: 21). It is a miracle that the hailstone strikes the enemies of God's people and does not affect God's people. Hail is great balls of snow that fall quickly from the sky

and kill with their terrible weights, and some interpreted it as arising from the passage of a meteor in the atmosphere and crumbling into huge stones that fall at great speeds, which happened in many places in the world. But the fact that it falls on the enemies of God's people and does not fall on God's people is a miracle, and this is the hand of God.

c. Let us note that God promised Joshua victory (verse 8), but this promise did not make Joshua sleep and slacken; rather, he walked all night (verse 9) so that he would not waste time. God's promise does not mean that we slacken. And let us note that there is another miracle, as Joshua marched with his army all night, then they fought all day, he even asked for the day to be longer, and the day lasted about another day, and all this without rest, so where did they get this energy from? This is the Grace of God to whoever strives and does not slacken.

d. This miracle drew the world's attention to these people whom God supports as they become a light to the world. So those who worship the sun and the moon understand who God is, the God of these people and the creator of these planets. So this miracle, as it was a support from God to His people, was to call the pagans to faith.

e. Joshua looked up at heaven and saw the sun and the moon at the same time. He saw the sun in the middle of the sky completely above him and saw the moon on the other side, and he imagined that it was above the Valley of Aijalon, meaning the valley of the deer (a city west of Jerusalem about 14 miles). The moon can sometimes be seen during the day but moves from east to west. And Joshua's request was that both of them stop moving and the situation remains as it is until the war ends and the strike is completed.

f. God made the sun to be signs (Genesis 1: 14). That is, for miracles, and this is one of the miracles, and there are other miracles [1] The return of the shadow in the days of King Hezekiah [2] The eclipse of the sun on the day of the crucifixion of the Lord of glory.

g. Herodotus says that the Egyptian priests showed him documents talking about a longer day than usual. According to Chinese writings, there was a similar day during the reign of their emperor, "Yu," a contemporary of Joshua. In Mexico, documents prove that a long day occurred in one of the years.

h. It is a Hebrew book with songs of praise for the heroes of Israel. Probably it is a book recorded by a secular man who loved poetry and literature, in which he recorded some important religious and temporal events, and it contains a poem about this wondrous day on which the sun stopped.

i. The people fought and defeated their enemies because the sun did not set. And now, the sun of our righteousness, Christ, has risen, and He will not set. We can always defeat our enemies, for Christ is the light of His Church. And he says, "I am with you always" (Matthew 28: 20) while we fight against our enemies (Ephesians 6: 12).

(Verses 15-16): **Then Joshua returned, and all Israel with him, to the camp at Gilgal. 16 But these five kings had fled and hidden themselves in a cave at Makkedah.**

If we understand that the five kings refer to the five senses by which Satan ignites our lusts. We understand that whoever responds to the war of the senses will be destined to be buried in a cave.

(Verses 17-18): **And it was told Joshua, saying, "The five kings have been found hidden in the cave at Makkedah." 18 So Joshua said, "Roll large stones against the mouth of the cave, and set men by it to guard them.**

We find Joshua had locked them in the cave. If the defilement of the senses imprisoned us in the floors and suffocated our souls as in a cave. It is appropriate for us, while under the leadership of our Joshua, to consider that our passions and desires are crucified and imprisoned in a cave and that we roll a large stone over it.

(Verses 19-21): **And do not stay there yourselves, but pursue your enemies, and attack their rear guard. Do not allow them to enter their cities, for the Lord your God has delivered them into your hand." 20 Then it happened, while Joshua and the children of Israel made an end of slaying them with a very great slaughter, till they had finished, that those who escaped entered fortified cities. 21 And all the people returned to the camp, to Joshua at Makkedah, in peace. No one moved his tongue against any of the children of Israel.**

We are not satisfied with holding back our desires; otherwise, this will turn into repression within us. But let's take care of the positive role, so we don't stop striving = **And do not stay there yourselves, but pursue your enemies**. This refers to the believer's role in his strife, prayers, and relationship with God. His eyes are raised to heaven in his prayers, and he is waiting for the second coming of the Lord. His ears are open to hearing the voice of the Holy Spirit, striving to come into contact with Christ and obtain strength; thus, his senses are sanctified. There is no longer room for it to be said "there is suppression," but rather, When the senses are sanctified, there is no longer fear of a war of the senses.

(Verses 22-23): **Then Joshua said, "Open the mouth of the cave, and bring out those five kings to me from the cave." 23 And they did so, and brought out those five kings to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.**

Open the mouth of the cave: After we have crucified our passions and desires (putting kings in the cave). After striving after our enemies and striving in our prayers (war against enemies), the work does not end until after our Joshua kills the kings who fight us. At that time, we find our senses possessed by Christ completely.

(Verses 24-26): **So it was, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, "Come near, put your feet on the necks of these kings." And they drew near and put their feet on their necks. 25 Then Joshua said to them, "Do not be afraid, nor be dismayed; be strong and of good courage, for thus the Lord will do to all your enemies against whom you fight." 26 And afterward Joshua struck them and killed them, and hanged them on five trees; and they were hanging on the trees until evening.**

Placing the legs on the necks of kings means:

1. A symbol that God is above the gods and idols of these kings.
2. He who resists God will be crushed by God.
3. Whoever tries to harm God's children will be crushed by God.
4. Encouraging the people in their upcoming battles, and warning them that this is the end of the wicked, so they do not sin like them.
5. A symbol of what Christ said and achieved after that, He gave us authority to trample on serpents and scorpions: " Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." (Luke 10: 19), meaning that He gave us the possibility of victory over the rulers of evil, so that we could fight without fear.

(Verse 27): **So it was at the time of the going down of the sun that Joshua commanded, and they took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth, which remain until this very day.**

The cave in which they hid was their final grave. They entered it willingly, and here they are, falling as corpses in it against their will. Sin bears its fruit in it. Eternal doom is a natural extension of what man practices on earth. Whoever chooses willingly the earthly cave (the grave of desires) will descend into the depths (the abyss and destruction) without his will.

(Verses 28-23): **On that day Joshua took Makkedah, and struck it and its king with the edge of the sword. He utterly destroyed them—all the people who were in it. He let none remain. He also did to the king of Makkedah as he had done to the king of Jericho. 29 Then Joshua passed from Makkedah, and all Israel with him, to Libnah; and they fought against Libnah. 30 And the Lord also delivered it and its king into the hand of Israel; he struck it and all the people who were in it with the edge of the sword. He let none remain in it, but did to its king as he had done to the king of Jericho. 31 Then Joshua passed from Libnah, and all Israel with him, to Lachish; and they encamped against it and fought against it. 32 And the Lord delivered Lachish into the hand of Israel, who took it on the second day, and struck it and all the people who were in it with the edge of the sword, according to all that he had done to Libnah. 33 Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he left him none remaining. 34 From Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it and fought against it. 35 They took it on that day and struck it with the edge of the sword; all the people who were in it he utterly destroyed that day, according to all that he had done to Lachish. 36 So Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it. 37 And they took it and struck it with the edge of the sword—its king, all its cities, and all the people who were in it; he left none remaining, according to all that he had done to Eglon, but utterly destroyed it and all the people who were in it. 38 Then Joshua returned, and all Israel with him, to Debir; and they fought against it. 39 And he took it and its king and all its cities; they struck them with the edge of the sword and utterly destroyed all the people who were in it. He left none remaining; as he had done to Hebron, so he did to Debir and its king, as he had done also to Libnah and its king. 40 So Joshua conquered all the land: the mountain country and the South and the**

lowland and the wilderness slopes, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel had commanded. 41 And Joshua conquered them from Kadesh Barnea as far as Gaza, and all the country of Goshen, even as far as Gibeon. 42 All these kings and their land Joshua took at one time, because the Lord God of Israel fought for Israel. 43 Then Joshua returned, and all Israel with him, to the camp at Gilgal.

Victory in a battle does not mean that the war has ended; rather, the war continues and the victory continues. And there are always spoils for God's people. Jesus always leads us into battles in which we win much.

The meanings of the names:

Makkedah = a Canaanite name = the place of the shepherds. It was possessed first by evil kings and shepherds (wolves) who defiled the senses, and now Joshua possesses it, sanctifying it. **Libnah** = whiteness, which was previously the whiteness of leprosy, and it became the whiteness of light.

Note: In verse (37): He says that they killed the king of Hebron. And in verse (23) before he said that they killed him. There are two opinions:

[1] After killing the first king, they set up another king, and this one was also killed.

[2] What is mentioned in verse 37 is due to what was mentioned in verse 23.

The first opinion is more likely.

Spiritually:

* Jerusalem represents the Church or the human soul, * and this had a king, Adoni Sadek, King of Jerusalem, as a symbol of Satan, who enslaved man. * Joshua struck him as our Jesus struck Satan. * Jesus chained Satan for 1000 years, as did Joshua, to King of Jerusalem, in a cave. And we hear * Joshua saying to his army, "**And do not stay there yourselves, but pursue your enemies, and attack their rear guard.**" These are the commandments of Christ to us. He began and struck Satan, and we are now, with our striving, completing the battle. But our war against Satan is summed up in leaving the leadership of our lives to Christ, who " he went out conquering and to conquer." (Revelation 6: 2). * Our war against a defeated enemy, Christ gave us the authority to trample on him, just as Joshua made the commanders of war to put their feet on the necks of kings. * In the end, Joshua, King of Jerusalem, was crucified, but our Jesus will cast Satan into the lake of fire. * And just as the people possessed the Promised Land, we will possess our portion in heaven, which Christ prepared for those who overcome.

Chapter 11

Now we find a war of another kind, neither stopping the sun nor hailstones, but rather an ordinary war. However, victory belongs to the people of God, with the help of the Lord. And so, at the beginning of the church, mighty miracles occurred, then everything calmed down, and the Holy Spirit began to work in the church without miracles. But the sword of the Spirit had a hidden work in spreading the preaching everywhere through the striving of every preacher and servant of the word. Let us note that the wars of the enemy of good do not subside against the Church, but they always end with victories for the Church, increasing her land and gains. And here, when Jabin, king of Hazor, heard of Joshua's victories, he allied with the rest of the kings, with horses and many chariots, to fight Joshua and his men.

(Verses 1-3): **And it came to pass, when Jabin king of Hazor heard these things, that he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph, 2 and to the kings who were from the north, in the mountains, in the plain south of Chinneroth, in the lowland, and in the heights of Dor on the west, 3 to the Canaanites in the east and in the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the mountains, and the Hivite below Hermon in the land of Mizpah.**

the kings who were from the north, in the mountains: The mountain, in the case of Satan's possession, refers to pride. But if Christ reigned over it, it would symbolize the heavenly things. And here, since these evil kings own this mountain, it symbolizes pride. Compare this with the Mount of Transfiguration, where Christ transfigured to His disciples.

in the plain south of Chinneroth: the valley. **Chinneroth:** Like lamps. Note that the evil kings here are the ones who reign as a symbol of Satan, who changes his appearance into the form of an angel to deceive us. **and in the heights of Dor:** Dor may mean guidance, but unfortunately, it is guidance to evil. All those who went out against God's people are evil people.

(Verse 4): **So they went out, they and all their armies with them, as many people as the sand that is on the seashore in multitude, with very many horses and chariots.**

Note that there are many enemies, and they attack with force and violence (1 Peter 5: 8, 9).

(Verse 5): **And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israel.**

Merom: It is the first pool on the Jordan River between the mountain (the Jordan Fountain) and Lake Gennesaret. The pond of Merom is called Lake Hula, which is 11 miles north of Tiberias and has an area of 6 miles X 3 miles.

(Verse 6): **But the Lord said to Joshua, "Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israel. You shall hamstring their horses and burn their chariots with fire."**

With every conquest of God's people, the forces of darkness stir up, and with every agitation of the forces of darkness, the Lord reaffirms that He grants a new conquest on a greater level. The Book of

Joshua, which is a series of successive wars, is also a series of successive victories, a symbol of the successive victories that happen in the lives of God's children, as they go from glory to glory until they reach "to the measure of the stature of the fullness of Christ" (Ephesians 4: 13). **for tomorrow** = Even if we gain successive victories, enjoy spiritual authority over darkness and increase our spiritual growth, but we remain in an endless war until the day comes when Satan is thrown into the everlasting fire (Matthew 25: 41). Therefore, he says here "**for tomorrow**" is a symbol of this day in which we are done with Satan, so the war calms down, but rather ends.

(Verses 7-8): **So Joshua and all the people of war with him came against them suddenly by the waters of Merom, and they attacked them. 8 And the Lord delivered them into the hand of Israel, who defeated them and chased them to Greater Sidon, to the Brook Misrephoth, and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining.**

The hostile kings were under the leadership of Jabin. And the Lord's people were under Joshua's leadership. Thus, our spiritual wars are for the account of our leader, Jesus Christ, and we conquer under His leadership. It is the war of the whole church under the leadership of Christ against the forces of evil. The Church, in her prayers, prays for each one. So Joshua **came against them suddenly by the waters of Merom, and they attacked them** = God wants us to conduct an attacking war, not to wait until the enemy attacks us, then defend. We do not wait for sin to attack us, then we start the striving. **and chased them to Greater Sidon** = Sidon means fishing, "They have prepared a net for my steps" (Psalm 57: 6) as if the enemy had prepared a net to catch the children of God, and he stumbled into this net. This is what happened to him on the cross; when he prepared the cross for Christ, he was defeated in it = "The story of Haman and Mordecai."

(Verse 9): **So Joshua did to them as the Lord had told him: he hamstrung their horses and burned their chariots with fire.**

he hamstrung their horses: Horses symbolize strength (in this era), and God wants His people to know He is their strength. "He does not delight in the strength of the horse." Hamstrung the horse means cutting the tendon of the horse's leg so that the people will not use it later, which gives a sense to the people that these horses have no power from themselves, as they can weaken their strength, so they do not glorify the horse for its strength, as those pagans did. In the same sense, **burned their chariots with fire:** so that there is no temptation to use them, and their reliance on God remains, Some trust in chariots, and some in horses. (Psalm 20:7).

(Verses 10-16): **Joshua turned back at that time and took Hazor, and struck its king with the sword; for Hazor was formerly the head of all those kingdoms. 11 And they struck all the people who were in it with the edge of the sword, utterly destroying them. There was none left breathing. Then he burned Hazor with fire. 12 So all the cities of those kings, and all their kings, Joshua took and struck with the edge of the sword. He utterly destroyed them, as Moses the servant of the Lord had commanded. 13 But as for the cities that stood on their mounds, Israel burned none of them, except Hazor only, which Joshua burned. 14 And all the spoil of these cities and the livestock, the children of Israel took as booty for themselves; but they struck every man with the edge of the sword until they had destroyed**

them, and they left none breathing. 15 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 this land: the mountain country, all the South, all the land of Goshen, the lowland, and the Jordan plain—the mountains of Israel and its lowlands,

Hazor: Means the palace where the center of the kingdom of Jabin. This indicates that after our wars, we have Jesus over our hearts (the palace), which Satan used to own and control. We were under the rule of bad lusts, and our members were instruments of iniquity, and now Christ reigns over us, and our members are instruments of righteousness.

We note in verse (11) that they burned Hazor with fire, and this refers to the fiery work of the Holy Spirit, who burns all the thorns strangling the soul, to establish the kingdom of Jesus instead of the kingdom of Satan.

(Verses 17-20): **from Mount Halak and the ascent to Seir, even as far as Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings, and struck them down and killed them. 18 Joshua made war a long time with all those kings. 19 There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. All the others they took in battle. 20 For it was of the Lord to harden their hearts, that they should come against Israel in battle, that He might utterly destroy them, and that they might receive no mercy, but that He might destroy them, as the Lord had commanded Moses.**

Determine the land border from the south. **Mount Halak:** meaning without trees, south of the Dead Sea at Beersheba. **Baal Gad** in the north = it is Caesarea Philippi (in the New Testament) Baniyas now.

We note that Joshua killed all the kings as a symbol of Christ purifying us from all our sins, so they no longer rule over us (Romans 6: 14).

(Verses 21-22): **And at that time Joshua came and cut off the Anakim from the mountains: from Hebron, from Debir, from Anab, from all the mountains of Judah, and from all the mountains of Israel; Joshua utterly destroyed them with their cities. 22 None of the Anakim were left in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod.**

cut off the Anakim: He mentioned them particularly because they were the ones who terrorized the spies in the days of Moses.

(Verse 23): **So Joshua took the whole land, according to all that the Lord had said to Moses; and Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war.**

Then the land rested from war: The great wars ended, and there were still small, local wars left to the tribes, each in his land to purify it from the remnants of the fugitives. This verse was not mentioned in the days of Moses, as there is no rest except in Christ. And now, to have rest, there is one way, that is, in

Christ, we die with Him and rise, that is, we carry in the body always the death of the Lord Jesus: "always carrying about in the body the dying of the Lord Jesus" (2 Corinthians 4: 10).

Chapter 12

We find here the recording of the borders of the land, east and west of the Jordan. This is a prelude to dividing the land and the kingdoms among Israel's people. The division of the land comes after a succession of wars and then peace. Thus in our lives now, there are striving and spiritual wars, followed by a period of rest after death, and then comes the inheritance of heaven (the heavenly Canaan).

The two-and-a-half tribes got the land of Gilead as a symbol of the Old Testament Church that did not enjoy the Jordan of Christ = the baptism of the people by crossing the Jordan. As for the nine-and-a-half tribes, they symbolize the Church of the New Testament. The divine revelation wanted to include the talk of inheritance east and west of the Jordan together to announce the unity of the Church. Although her first members (2.5 tribes and the Jews) had enjoyed the inheritance through Moses (the law), which led them to hope for the coming of the true Joshua. The Church of the New Testament (9.5 tribes) enjoyed the inheritance in Christ.

(Verses 1-9): **These are the kings of the land whom the children of Israel defeated, and whose land they possessed on the other side of the Jordan toward the rising of the sun, from the River Arnon to Mount Hermon, and all the eastern Jordan plain: 2 One king was Sihon king of the Amorites, who dwelt in Heshbon and ruled half of Gilead, from Aroer, which is on the bank of the River Arnon, from the middle of that river, even as far as the River Jabbok, which is the border of the Ammonites, 3 and the eastern Jordan plain from the Sea of Chinneroth as far as the Sea of the Arabah (the Salt Sea), the road to Beth Jeshimoth, and southward below the slopes of Pisgah. 4 The other king was Og king of Bashan and his territory, who was of the remnant of the giants, who dwelt at Ashtaroth and at Edrei, 5 and reigned over Mount Hermon, over Salcah, over all Bashan, as far as the border of the Geshurites and the Maachathites, and over half of Gilead to the border of Sihon king of Heshbon. 6 These Moses the servant of the Lord and the children of Israel had conquered; and Moses the servant of the Lord had given it as a possession to the Reubenites, the Gadites, and half the tribe of Manasseh. 7 And these are the kings of the country which Joshua and the children of Israel conquered on this side of the Jordan, on the west, from Baal Gad in the Valley of Lebanon as far as Mount Halak and the ascent to Seir, which Joshua gave to the tribes of Israel as a possession according to their divisions, 8 in the mountain country, in the lowlands, in the Jordan plain, in the slopes, in the wilderness, and in the South—the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites: 9 the king of Jericho, one; the king of Ai, which is beside Bethel, one;**

the Sea of Chinneroth: Or the Sea of Galilee or Lake Tiberias. **the Sea of the Arabah** = the Sea of Lot, for the sea flooded Sodom and Gomorrah

(Verses 10-24): **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 Hopher, 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 heights of Dor, one; the king of the people of Gilgal, one; 24 the king of Tirzah, one—all the kings, thirty-one.

the king of Jerusalem, one: Joshua was satisfied with killing him, but Jerusalem fell into the hands of Judah during the reign of the judges after that (Judges 1: 8), then the Jebusites took it back until David took it after that (as a symbol of Jesus the liberator of the Church), but Joshua himself did not tumble the city.

Mentioned here are the names of the cities, and their ancient kings, whom Joshua conquered, to hand them over to the tribes as if the inspiration confirms that God the Father has many mansions. The Lord expelled the kings as a symbol of expelling the demons so we may inherit forever. Each city has its own symbolic meaning, which refers to our eternal inheritance. Every king refers to a specific sin or a specific demon that we must crush so that he does not inherit in us, but rather we recover the inheritance that we have in Christ. We note here the mention of the following peoples, the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites (verse 8). The Jewish tradition says that compared to (Genesis 15: 21), these peoples are lacking the Girgashites, who, when they saw the strength of the people, realized that there was no hope in conflict with them, so they withdrew to live in Africa.

Dividing the kingdoms among the tribes:

1. Judah: Hebron / Jarmuth / Lachish / Eglon / Debir / Arad / Libnah / Adullam / part of Jerusalem and Gadir.
2. Benjamin: Jericho / Ai / part of Jerusalem / Makkedah / Bethel / Gilgal.
3. Shimon: Hormah/ part of Jader.
4. Ephraim: Gezer / Tirzah.
5. The half-tribe of Manasseh: Tafuha/ Hafer/ Taanak/ Megiddo.
6. Asher: Afiq / Akshaf.
7. Zebulun: Sharon / Shimron, Maraun / Yaqneam.
8. Naphtali: Madon/ Hazor/ Kadesh.
9. Issachar: Dor.

Chapter 13

(Verse 1): **Now Joshua was old, advanced in years. And the Lord said to him: "You are old, advanced in years, and there remains very much land yet to be possessed.**

Now Joshua was old: Joshua was probably 100 years old when the Canaan War began. The wars lasted seven years. We can calculate them as follows: Caleb's age when Moses sent him to spy was 40 years, and when Joshua divided the land, he was 85 years old (Joshua 14: 7, 10), so between the two events there will be 45 years, of which 38 years will be wandering in the wilderness, so the duration of the wars will be seven years, and Joshua died At the age of 110 years (Joshua 24: 29), the division would have taken two years. Although the land was not entirely in the hands of the Israelites, God asked for the division now, as if the final victory had become certain. We can understand the reference to Joshua's old age, that God does not want Joshua to bear more than he can bear, and he must rest and not enter into other wars. There are his people whom he served all this life, and they must continue the striving, and Joshua goes to rest after he completed his message, but he had to divide the land with his wisdom and with his personality that everyone respects so that conflicts do not arise after him. God set the limits for Joshua that the people are allowed to possess:

1. So that the people strive and own it and not be lazy.
2. So that the people would not be afraid of the owners of the land, so they would establish treaties with them and be attracted to their gods. The treaties included offering respect and offerings to the contracting peoples' gods, why they should fear them, and God gave them their land.

We can also understand that the reference to the old age of Joshua (Joshua refers to Christ) is a reference to the perfection of wisdom; God is called "the Ancient of Days" (Daniel 7: 9), and notice "His head and hair were white like wool, as white as snow" (Revelation 1: 14). Therefore, Daniel's descriptions are of Christ, and by this, we understand the reference to Joshua dividing the land after he grew old. Likewise, there is a land for the tribes to strive to possess. This is a reference to Christ, who is the power of God and the wisdom of God (1 Corinthians 1: 24), after He sat at the right hand of the Father. (Dividing the land). But we must complete our striving (the tribes continue capturing the land). We are in a state of continuous war in this world, and it will not end, and we must strive to save our souls. Christ works in us so that we may overcome or that He may conquer through us. How great was the joy of Joshua when he saw his people rejoicing and dividing the land that he had brought to them with the work of his hands, as if the division was a reward for Joshua? Once again, we find that this is what was said about Christ (Isaiah 53: 11) " He shall see the labor of His soul, and be satisfied." In (Joshua 11: 23), it is said, " Then the land rested from war," and here it is said there is still a lot of land left for possession. And this is what happened with Christ, who gave us rest and peace, " Peace I leave with you." This peace was between man and God, man and man, and between man and himself. This was by his redemption that forgave our sins. As for the land that is still for possession, this refers to atheists whose lives God did not possess until now.



(Verses 2-5): **This is the land that yet remains: all the territory of the Philistines and all that of the Geshurites, 3 from Sihor, which is east of Egypt, as far as the border of Ekron northward (which is counted as Canaanite); the five lords of the Philistines—the Gazites, the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avites; 4 from the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians as far as Aphek, to the border of the Amorites; 5 the land of the Gebalites, and all Lebanon, toward the sunrise, from Baal Gad below Mount Hermon as far as the entrance to Hamath;**

Sihor: The word Sihor means turbid or black, and it is a reference to the Nile River because of the presence of silt in it. What is meant here by Sihor is the Arish Valley, which separates Canaan from Egypt because there was a seasonal watercourse adjacent to the Mediterranean Sea.

(Verse 6): **all the inhabitants of the mountains from Lebanon as far as the Brook Misrephoth, and all the Sidonians—they I will drive out from before the children of Israel; only divide it by lot to Israel as an inheritance, as I have commanded you.**

by lot: The lottery was used in the Bible in the Old and New Testaments. It was not practiced as luck that afflicts a person, but rather after prayers raised to God so that the human will ceases and awaits for the divine will. However, after the descent of the Holy Spirit, we did not hear about using a lot, as with the selection of deacons. Perhaps God allowed the lot so that personal factors would not interfere in the distribution and so that no one of the tribes would feel that what he got was from a human being, but

rather it was a gift from God Himself, a free gift, so that no one, young or old, could humiliate a tribe by giving it something of His own.

(Verses 7-8): **Now therefore, divide this land as an inheritance to the nine tribes and half the tribe of Manasseh." 8 With the other half-tribe the Reubenites and the Gadites received their inheritance, which Moses had given them, beyond the Jordan eastward, as Moses the servant of the Lord had given them:**

Although Moses divided to the two-and-a-half tribes (the symbol of the Old Testament) their land east of the Jordan, we find here a second reference to this division. Men of the Old Testament do not inherit except through Christ (Hebrews 11: 39-40).

(Verses 9-24): **from Aroer which is on the bank of the River Arnon, and the town that is in the midst of the ravine, and all the plain of Medeba as far as Dibon; 10 all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the border of the children of Ammon; 11 Gilead, and the border of the Geshurites and Maachathites, all Mount Hermon, and all Bashan as far as Salcah; 12 all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei, who remained of the remnant of the giants; for Moses had defeated and cast out these. 13 Nevertheless the children of Israel did not drive out the Geshurites or the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day. 14 Only to the tribe of Levi he had given no inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as He said to them. 15 And Moses had given to the tribe of the children of Reuben an inheritance according to their families. 16 Their territory was from Aroer, which is on the bank of the River Arnon, and the city that is in the midst of the ravine, and all the plain by Medeba; 17 Heshbon and all its cities that are in the plain: Dibon, Bamoth Baal, Beth Baal Meon, 18 Jahaza, Kedemoth, Mephaath, 19 Kirjathaim, Sibmah, Zereth Shahaar on the mountain of the valley, 20 Beth Peor, the slopes of Pisgah, and Beth Jeshimoth— 21 all the cities of the plain and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses had struck with the princes of Midian: Evi, Rekem, Zur, Hur, and Reba, who were princes of Sihon dwelling in the country. 22 The children of Israel also killed with the sword Balaam the son of Beor, the soothsayer, among those who were killed by them. 23 And the border of the children of Reuben was the bank of the Jordan. This was the inheritance of the children of Reuben according to their families, the cities and their villages. 24 Moses also had given an inheritance to the tribe of Gad, to the children of Gad according to their families.**

(Verse 25): **Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites as far as Aroer, which is before Rabbah,**

and half the land of the Ammonites: God did not allow the people to take from the land of the Ammonites (Deuteronomy 2: 19), but the meaning of the verse is "the part that the Amorites took from the Ammonites, then the Jews took from the Amorites." (Refer to Judges 11: 12-24).

(Verses 26-33): **and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the border of Debir, 27 and in the valley Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as its border, as far as the edge of the Sea of Chinnereth, on**

the other side of the Jordan eastward. 28 This is the inheritance of the children of Gad according to their families, the cities and their villages. 29 Moses also had given an inheritance to half the tribe of Manasseh; it was for half the tribe of the children 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 half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, were for the children of Machir the son of Manasseh, for half of the children of Machir according to their families. 32 These are the areas which Moses had distributed as an inheritance in the plains of Moab on the other side of the Jordan, by Jericho eastward. 33 But to the tribe of Levi Moses had given no inheritance; the Lord God of Israel was their inheritance, as He had said to them.

Chapter 14

(Verse 1): **These are the areas which the children of Israel inherited in the land of Canaan, which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed as an inheritance to them.**

Eleazar the priest, Joshua the son of Nun: Eleazar used to know the will of the Lord through the Urim and Thummim, and he spoke to Joshua, and Joshua spoke to the people. But this verse carries the meaning that Christ gives us our inheritance through his priestly and leadership work.

(Verses 2-3): **Their inheritance was by lot, as the Lord had commanded by the hand of Moses, for the nine tribes and the half-tribe. 3 For Moses had given the inheritance of the two tribes and the half-tribe on the other side of the Jordan; but to the Levites he had given no inheritance among them.**

I. **the two tribes and the half-tribe:** They represent the men of the Old Testament who do not receive the inheritance except at the hands of Joshua. If we search in the New Testament, we find those who still live in the thought of the Old Testament; that is, they still ask for temporal blessings in return for worshipping Him. These are spiritual children who have not yet matured.

II. **the nine tribes and the half-tribe:** They represent the men of the New Testament who reigned with Christ and crossed the Jordan (death to the world and resurrection with Christ). The portion of those is a land flowing with milk and honey, a sign that because these people are not looking for temporal blessings, but spiritual blessings. They are looking not for temporal pastures but an eternal inheritance, where the new food is. They set out from the letter to the spirit.

III. **the Levites:** These do not get an inheritance among themselves, nor do they have an inheritance in the land because the Lord is their inheritance. These are the perfect ones who seek the Lord, and they say with the psalmist, "And there is none upon earth that I desire besides You." (Psalm 73: 25).

(Verses 4-5): **For the children of Joseph were two tribes: Manasseh and Ephraim. And they gave no part to the Levites in the land, except cities to dwell in, with their common-lands for their livestock and their property. 5 As the Lord had commanded Moses, so the children of Israel did; and they divided the land.**

common-lands: Where the cattle stay.

(Verse 6): **Then the children of Judah came to Joshua in Gilgal. And Caleb the son of Jephunneh the Kenizzite said to him: "You know the word which the Lord said to Moses the man of God concerning you and me in Kadesh Barnea.**

You know the word which the Lord said to Moses the man of God concerning you and me in Kadesh Barnea: (See Numbers 13: 22; 14: 24, 30 + Deuteronomy 1: 35-38 + Joshua 14: 9). Caleb before Joshua started dividing, demanded a special privilege that God preceded and promised him in return for his

faithfulness (Numbers 13, 14). It is beautiful to ask God with faith in what He promised us, trusting in His faithfulness, love, and fatherhood. We note that Caleb received the promise from God through Moses, the representative of the Law, but the promise was not fulfilled except by Joshua (Joshua is a symbol of Christ who gives us the inheritance). Note his saying: **"You know the word which the Lord said to Moses"** = No one can comprehend the word that the Lord spoke to Moses except Joshua alone, for no one can comprehend the Law except Christ the Word of God, and for that, we see in the teachings of Christ the true understanding of the Law. And saying **concerning you and me** means that our inheritance will be with Christ: "joint heirs with Christ" (Romans 8: 17). What we receive is the inheritance of Christ Himself, and His glories that we enjoy in Him (that is, through our membership in His body). We do not have an entitlement in ourselves, but only through Him (Ephesians 1: 3, 6, 11).

(Verses 7-9): **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 back word to him as it was in my heart. 8 Nevertheless my brethren who went up with me made the heart of the people melt, but I wholly followed the Lord my God. 9 So Moses swore on that day, saying, 'Surely the land where your foot has trodden shall be your inheritance and your children's forever, because you have wholly followed the Lord my God.'**

where your foot has trodden: The meaning is that when Caleb went to spy on the land, his feet treaded on the land of Hebron, so he sought it according to Moses' promise to him.

(Verses 10-12): **And now, behold, the Lord has kept me alive, as He said, these forty-five years, ever since the Lord spoke this word to Moses while Israel wandered in the wilderness; and now, here I am this day, eighty-five years old. 11 As yet I am as strong this day as on the day that Moses sent me; just as my strength was then, so now is my strength for war, both for going out and for coming in. 12 Now therefore, give me this mountain of which the Lord spoke in that day; for you heard in that day how the Anakim were there, and that the cities were great and fortified. It may be that the Lord will be with me, and I shall be able to drive them out as the Lord said."**

A believer does not grow old, "So that your youth is renewed like the eagle's" + (2 Corinthians 4:16). We find Caleb strong even at age 85, ready to go out and fight like he was as a young man. The secret of his strength is **"I wholly followed the Lord my God"** (verse 8); that is, he accepted his commandment and fulfilled it, as the gift of the Lord is not given to those who are slack about implementing the divine commandment. When he tried to follow God's will, God did not leave him, but rather gave him **strength for war, both for going out and for coming in** = he succeeded with God's help when he went out to spy on the land, and he has confidence in the Lord to make him succeed to enter the land of his inheritance. God always gives us the strength to get out of the old man and the love of temporal things, enter the new man, to the heavenly life, and enjoy the resurrection. And note Caleb's request: **Now therefore, give me this mountain** = for the saint does not ask for anything low, but rather what is high and heavenly. This mountain that Caleb acquired is the holy mountain that will be revealed in the last days, and that is, the Lord Christ Himself will come. This is our true inheritance (Psalm 24: 3 + Isaiah 2: 2-4 + Micah 4: 1-5).

(Verses 13-15): **And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh as an inheritance. 14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the Lord God of Israel. 15 And the name of Hebron formerly was Kirjath Arba (Arba was the greatest man among the Anakim). Then the land had rest from war.**

Hebron was given to Caleb according to his request, then the lot was confirmed, when Hebron came to Judah, and after that, in perfect love, Caleb left Hebron to the priests, and it became a city of refuge. David reigned there for a period of 7 and a half years over Judah. The meaning of the word Hebron is marriage, and thus the faithful soul, like Caleb, is associated with her bridegroom, Jesus.

Chapter 15

Judah's Portion: If West Jordan represents the Church of the New Testament, Judah occupies the center stage, being the tribe from which the Son of God came incarnated, so the lot came first for him. The portion of Caleb, the son of Jephunneh, was in the midst of the land of Judah. We note that in dividing the land east of the Jordan, the lot began with Reuben because he was the firstborn in the body. As for here, since the distribution refers to the inheritance of the New Testament, there is no commitment to the primogeniture of the body but to the Spirit. That is why the lot fell first on the royal tribe, the tribe of Judah, from which Christ came in the flesh. He the Lion of the tribe of Judah (Revelation 5:5).

Most of the names of the following cities mentioned here no longer exist or have a different name, and we cannot determine anything with precision. All that is said are possibilities, and this is not only in Israel but in all the ancient world's empires. It isn't easy to locate many cities. However, what concerns us here is that Joshua was concerned with determining the share of each tribe accurately so that no conflict would occur between them after his death. In the distribution, we find that the tribe of Judah enjoyed the largest area and widest borders, as it is a distinguished tribe from which the kings of Judah will emerge afterwards, and the temple will be built in it, and worship will take place in it, and it is the tribe of Judah who will preserve this worship, and he is the one from whom Christ will come in the flesh.

(Verse 1): **So this was the lot of the tribe of the children of Judah according to their families: The border of Edom at the Wilderness of Zin southward was the extreme southern boundary.**

the Wilderness of Zin: It was a barrier between Judah and Edom = **The border of Edom**. Edom means earthy or bloody, and Edom is Esau or Seir. There is enmity between Edom (the symbol of Satan) and Jacob (the symbol of God's people) while they are still in the womb. A symbol of Satan's enmity towards us always. He is trying to attract us to love the world (the dust), and his war against us is bloody (He was a murderer from the beginning), so whoever falls into his temptations will perish. Notice his presence at the borders of the Lord's people as he stands at the door, longing to rob us of our heavenly nature, to destroy us, and not rest unless he sheds our spiritual blood. We notice the existence of a wilderness between the people of God and Edom, a symbol of the wilderness of trials. It is not possible for us to cross into the land of Judah to inherit, except by passing through the wilderness of trials, as happened with Christ. But in Christ we conquer.

(Verses 2-3): **And their southern border began at the shore of the Salt Sea, from the bay that faces southward. 3 Then it went out to the southern side of the Ascent of Akrabbim, passed along to Zin, ascended on the south side of Kadesh Barnea, passed along to Hezron, went up to Adar, and went around to Karkaa.**

Notice the borders of Judah (a symbol of those who are the people of God, and Christ reigns over them). **the Salt Sea** = a sign of the disturbances and cycles of this life. **Ascent of Akrabbim** = the place of scorpions. And the enemy of goodness is referred to as snakes and scorpions, which God has given us the power to trample. (Luke 10: 19).

(Verses 4-6): **From there it passed toward Azmon and went out to the Brook of Egypt; and the border ended at the sea. This shall be your southern border. 5 The east border was the Salt Sea as far as the mouth of the Jordan. And the border on the northern quarter began at the bay of the sea at the mouth of the Jordan. 6 The border went up to Beth Hoglah and passed north of Beth Arabah; and the border went up to the stone of Bohan the son of Reuben.**

the stone of Bohan: It is a stone placed by one of the men of the descendants of Reuben on the edge of his land to be a dividing line for the land, and the land of Judah was adjacent to this stone (it is a monument) Joshua 18: 17.

(Verses 7-9): **Then the border went up toward Debir from the Valley of Achor, and it turned northward toward Gilgal, which is before the Ascent of Adummim, which is on the south side of the valley. The border continued toward the waters of En Shemesh and ended at En Rogel. 8 And the border went up by the Valley of the Son of Hinnom to the southern slope of the Jebusite city (which is Jerusalem). The border went up to the top of the mountain that lies before the Valley of Hinnom westward, which is at the end of the Valley of Rephaim northward. 9 Then the border went around from the top of the hill to the fountain of the water of Nephtoah, and extended to the cities of Mount Ephron. And the border went around to Baalah (which is Kirjath Jearim).**

the Valley of the Son of Hinnom: We do not know who Hinnom was or the son of Hinnom. The statue of Molech was in this valley, in which the people used to cross their children with fire until Josiah came and removed it. This valley became a place for waste, which is why the name Gehinnom came from here (Gehinnom), which is a hell of fire or the fire of hell because they were burning waste there. Where there is waste, there is a worm. So it is a place of fire and worms.

Now let us notice what is around the land of the inheritance of God's people, "the valley of the son of Hinnom / the place of scorpions / the wilderness of trials / Zyn / the salty sea / Edom which is always in enmity to God's people.

But what is inside: Jerusalem, the city of the great king. **En Shemesh** = Shemesh means sun, and Christ is the "Sun of Righteousness" (Malachi 4: 2). From His side came blood and water. En Shams is the water that flows through Christ, i.e. the Holy Spirit. Jerusalem was on the borders of Benjamin and Judah, but the two tribes united later in the Kingdom of Judah. Jerusalem is the shadow of the heavenly Jerusalem (1 Kings 11: 13 + 2 Kings 21: 4 + Jeremiah 3: 17). Refer to (Galatians 4: 26 + Hebrews 12: 22 + Revelation 14: 1), for the heavenly Jerusalem is the goal of our worship.

(Verses 10-12): **Then the border turned westward from Baalah to Mount Seir, passed along to the side of Mount Jearim on the north (which is Chesalon), went down to Beth Shemesh, and passed on to Timnah. 11 And the border went out to the side of Ekron northward. Then the border went around to Shicron, passed along to Mount Baalah, and extended to Jabneel; and the border ended at the sea. 12 The west border was the coastline of the Great Sea. This is the boundary of the children of Judah all around according to their families.**

Judah all around: The circle refers to eternity, as it has no beginning or end. The Lord's people are his eternal inheritance.

(Verse 13): **Now to Caleb the son of Jephunneh he gave a share among the children of Judah, according to the commandment of the Lord to Joshua, namely, Kirjath Arba, which is Hebron (Arba was the father of Anak).**

Kirjath Arba: This was its name in the past, and after Caleb took it, it became Hebron, probably the name of one of Caleb's children or grandchildren. Symbolically, Arba may mean four kings or any four things that the owners of the place considered important, but the number "4" refers to the world or the body taken from the earth.

(Verses 14-16): **Caleb drove out the three sons of Anak from there: Sheshai, Ahiman, and Talmi, the children of Anak. 15 Then he went up from there to the inhabitants of Debir (formerly the name of Debir was Kirjath Sepher). 16 And Caleb said, "He who attacks Kirjath Sepher and takes it, to him I will give Achsah my daughter as wife."**

We find Caleb (meaning the heart) expelled the three Anaks from there and named it Hebron. The meaning is that in order to be associated with our Bridegroom, Jesus, we have to expel the love of the world from our hearts.

(Verse 17): **So Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter as wife.**

Othniel the son of Kenaz: He later became a judge of Israel. There are three possibilities:

1. He might actually be Caleb's younger brother.
2. It may be figuratively, that is, from the same tribe (as it was said about the relatives of Christ that they are His brothers) and as it was said about Lot, the brother of Abraham.
3. He may be Caleb's cousin. And Kenaz, brother of Caleb, and the verse bears this interpretation.

(Verses 18-19): **Now it was so, when she came to him, that she persuaded him to ask her father for a field. So she dismounted from her donkey, and Caleb said to her, "What do you wish?" 19 She answered, "Give me a blessing; since you have given me land in the South, give me also springs of water." So he gave her the upper springs and the lower springs.**

She asked for springs of water, so he gave her more than she asked for. **So he gave her the upper springs** = they are often from the mountains where rainwater gathers. **and the lower springs** = the wells in the flat lands. Note what Achsah said: **Give me a blessing; since you have given me land in the South, give me also springs of water.** Achsah, who was brought up in the house of Caleb, the man of faith, indicates what every believer must ask God, his Father, to be filled with the Holy Spirit. This is the true blessing that we seek. **the upper springs** are a reference to the work of the Holy Spirit with the soul in heaven (Revelation 7: 14). The **lower springs** are a reference to the fruits of the Holy Spirit in the soul

here on earth (John 7: 37-39). But how do we get these fruits? This is by going down from the concerns of the body = **So she dismounted from her donkey.**

(Verses 20-31): **This was the inheritance of the tribe of the children of Judah according to their families: 21 The cities at the limits of the tribe of the children of Judah, toward the border of Edom in the South, were Kabzeel, Eder, Jagur, 22 Kinah, Dimonah, Adadah, 23 Kedesh, Hazor, Ithnan, 24 Ziph, Telem, Bealoth, 25 Hazor, Hadattah, Kerioth, Hezron (which is Hazor), 26 Amam, Shema, Moladah, 27 Hazar Gaddah, Heshmon, Beth Pelet, 28 Hazar Shual, Beersheba, Bizjothjah, 29 Baalah, Ijim, Ezem, 30 Eltolad, Chesil, Hormah, 31 Ziklag, Madmannah, Sansannah,**

(Verses 32-35): **Lebaoth, Shilhim, Ain, and Rimmon: all the cities are twenty-nine, with their villages. 33 In the lowland: Eshtaol, Zorah, Ashnah, 34 Zanoah, En Gannim, Tappuah, Enam, 35 Jarmuth, Adullam, Socoh, Azekah,**

all the cities are twenty-nine: But the number of cities mentioned is 38. Perhaps there were 29 of the aforementioned cities, and the rest are satellite villages, as we say, for example, Cairo, Giza, and Helwan. In counting, we say one city, which is Cairo. Another explanation is that Judah got 29 cities and gave 9 to Simeon, so Simeon's share was in the middle of Judah's share.

(Verse 36): **Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities with their villages;**

fourteen cities: The number of cities mentioned is 15, and there is a simple solution in addition to the above. **Gederah** and **Gederothaim**. The word **Gederothaim** means and its sheep pens. The verse can be understood thus: "And the admirable and its sheep pens," and thus the number of cities is 14.

(Verses 37-62): **Zenan, Hadashah, Migdal Gad, 38 Dilean, Mizpah, Joktheel, 39 Lachish, Bozkath, Eglon, 40 Cabbon, Lahmas, Kithlish, 41 Gederoth, Beth Dagon, Naamah, and Makkedah: sixteen cities with their villages; 42 Libnah, Ether, Ashan, 43 Jiphtah, Ashnah, Nezib, 44 Keilah, Achzib, and Mareshah: nine cities with their villages; 45 Ekron, with its towns and villages; 46 from Ekron to the sea, all that lay near Ashdod, with their villages; 47 Ashdod with its towns and villages, Gaza with its towns and villages—as far as the Brook of Egypt and the Great Sea with its coastline. 48 And in the mountain country: Shamir, Jattir, Sochoh, 49 Dannah, Kirjath Sannah (which is Debir), 50 Anab, Eshtemoh, Anim, 51 Goshen, Holon, and Giloh: eleven cities with their villages; 52 Arab, Dumah, Eshean, 53 Janum, Beth Tappuah, Aphekah, 54 Humtah, Kirjath Arba (which is Hebron), and Zior: nine cities with their villages; 55 Maon, Carmel, Ziph, Juttah, 56 Jezreel, Jokdeam, Zanoah, 57 Kain, Gibeah, and Timnah: ten cities with their villages; 58 Halhul, Beth Zur, Gedor, 59 Maarath, Beth Anoth, and Eltekon: six cities with their villages; 60 Kirjath Baal (which is Kirjath Jearim) and Rabbah: two cities with their villages. 61 In the wilderness: Beth Arabah, Middin, Secacah, 62 Nibshan, the City of Salt, and En Gedi: six cities with their villages.**

(Verse 63): **As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day.**

With the beginnings of the people in the land, we notice their negligence in expelling the pagans, perhaps for the following reasons:

1. Laze about the war.
2. For the love of tribute.
3. They were lazy at work, so they enslaved them.
4. Weak faith, i.e. they were afraid to fight these peoples.

However, these peoples were the cause of the fall of Israel in worshiping idols, which brought them the wrath of God. And we note that the word "Jebus" = trampled underfoot, and the presence of these peoples among the people of God introduced many sins to them and made them worshipers of idols and trampled upon by demons. Their capital Yebus turned into Jerusalem after that. Thus, after being trampled by demons, the human heart was liberated by Christ, who dwelt in it. Unfortunately, at the end of the days, and with the increase in evil, Jerusalem will return and be trampled (Revelation 11: 2) because of sins again. **to this day** = This sentence refers to eternity as the wicked (tares) grow and live with the righteous (wheat) until the last day when they are isolated and sorted (Matthew 13: 29).

Chapter 16

Ephraim's Share: His share was in the midst of Israel in the best lands, the richest in fertility, and the most beautiful. This fulfilled the prophecies of Jacob and Moses (Genesis 49: 25, 26 + Deuteronomy 33: 13).

(Verses 1-2): **The lot fell to the children of Joseph from the Jordan, by Jericho, to the waters of Jericho on the east, to the wilderness that goes up from Jericho through the mountains to Bethel, 2 then went out from Bethel to Luz, passed along to the border of the Archites at Ataroth,**

The lot fell to the children of Joseph: Judah came first as the kings came from him, and the Messiah will come from him. Then come Ephraim and Manasseh, the sons of Joseph because Joseph took the bodily birthright and had two shares. The word Ephraim means multiplying fruit. If the tribe of Christ came first, the multiplying fruit, i.e. the believers, will come after Him (John 12: 24). Therefore the tribe of Judah refers to those who united with Christ and became of His flesh and bones. And the tribe of Ephraim points to those who believe in Christ so that the fruits increase. It is noted in dividing the Promised Land that Ephraim and half of Manasseh took the middle of Canaan (Samaria) because Jacob had appointed Shechem to Joseph (Genesis 48: 21, 22 + Joshua 24: 32). In it, Joseph's bones were buried, and they became the share of Manasseh, while Shiloh became the share of Ephraim, and both countries have special spiritual memories for the Jews. Joshua chose Shiloh as a place for the Ark of the Covenant and the Tabernacle. In it, Joshua divided the land among the tribes (Joshua 18: 1, 8-10). The tabernacle has remained for about 300 years in Shiloh. And God loved Shiloh as long as she lived in holiness, but when she sinned, he abandoned her, and she was ruined (Jeremiah 7: 12, 14 + 26: 6, 9). Most likely, this happened at the time of the people's defeat by the Philistines during the days of Eli, the priest. And for every soul that chooses evil as a path, God leaves her, and thus she is ruined.

(Verse 3): **and went down westward to the boundary of the Japhletites, as far as the boundary of Lower Beth Horon to Gezer; and it ended at the sea.**

and it ended: The ends of its borders or the beginnings of its borders.

(Verses 4-10): **So the children of Joseph, Manasseh and Ephraim, took their inheritance. 5 The border of the children of Ephraim, according to their families, was thus: The border of their inheritance on the east side was Ataroth Addar as far as Upper Beth Horon. 6 And the border went out toward the sea on the north side of Michmethath; then the border went around eastward to Taanath Shiloh, and passed by it on the east of Janohah. 7 Then it went down from Janohah to Ataroth and Naarah, reached to Jericho, and came out at the Jordan. 8 The border went out from Tappuah westward to the Brook Kanah, and it ended at the sea. This was the inheritance of the tribe of the children of Ephraim according to their families. 9 The separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. 10 And they did not drive out the Canaanites who dwelt in Gezer; but the Canaanites dwell among the Ephraimites to this day and have become forced laborers.**

Just as Judah neglected to expel the Jebusites, Ephraim neglected to expel the Canaanites, which was the reason for their downfall. Notice that God's gift to Ephraim is a great land, but there is always resistance, and if we slacken in our wars, we lose God's gift.

Ephraim represents satiety with the fruits of the Spirit and entry into the heavenly life (a positive aspect). As for Manasseh, he represents forgetting the worries and pleasures of the world (a negative aspect). Both are integrated as one work. Ephraim precedes Manasseh because the positive side precedes the negative.

Chapter 17

Manasseh's share: Manasseh had one son, Machir. The children of Machir were born on Joseph's knees. He embraced them (Genesis 50: 23). Machir's son's name was Gilead, and he was a man of war and bravery, and his children were Jair and Nobah (Numbers 32: 41 + Deuteronomy 3: 14). Gilead east of the Jordan belonged to half the tribe of Manasseh (Numbers 32: 39, 40 + Deuteronomy 3: 13). Gilead was named after the son of Machir.

(Verse 1): **There was also a lot for the tribe of Manasseh, for he was the firstborn of Joseph: namely for Machir the firstborn of Manasseh, the father of Gilead, because he was a man of war; therefore he was given Gilead and Bashan.**

for he was the firstborn of Joseph: Manasseh is the firstborn, and the youngest is his brother Ephraim. Because Manasseh is older, two lots came out for him, one east of the river and the other west of the Jordan. But Ephraim was greater according to Jacob's fulfilled prophecy (Genesis 48: 14).

the father of Gilead: That is, the owner of the country of Gilead, so his children took their share east of the Jordan.

because he was a man of war: Gilead was brave and a man of war. But this also refers to his children.

(Verse 2): **And there was a lot for the rest of the children of Manasseh according to their families: for the children of Abiezer, the children of Helek, the children of Asriel, the children of Shechem, the children of Hopher, and the children of Shemida; these were the male children of Manasseh the son of Joseph according to their families.**

Manasseh included Shechem. This was given to the Levites and was chosen as a city of refuge (Joshua 20: 7). In Shechem, Joshua read the Book of the Law and gave his farewell speech (Joshua 24: 1). Unfortunately, God hated it afterwards, when they set up altars to idols (Judges 8: 33, 9: 4). In Shechem, Israel was then divided into two kingdoms by Jeroboam the son of Nebat.

(Verses 3-6): **But Zelophehad the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but only daughters. And these are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. 4 And they came near before Eleazar the priest, before Joshua the son of Nun, and before the rulers, saying, "The Lord commanded Moses to give us an inheritance among our brothers." Therefore, according to the commandment of the Lord, he gave them an inheritance among their father's brothers. 5 Ten shares fell to Manasseh, besides the land of Gilead and Bashan, which were on the other side of the Jordan, 6 because the daughters of Manasseh received an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.**

In the Book of Numbers, we saw how the daughters of Zelophehad could enjoy their father's inheritance, and we saw their zeal to obtain their rights while they were in the wilderness. They asked for their right to inheritance while still in the wilderness, indicating their faith and trust in God's

promises, and here they get it. Thus, everyone who has a zeal for his heavenly inheritance while on earth, he will certainly get it in heaven.

(Verse 7): **And the territory of Manasseh was from Asher to Michmethath, that lies east of Shechem; and the border went along south to the inhabitants of En Tappuah.**

We see that the cities of some of the tribes are intertwined with the rest of the tribes, and perhaps God allowed this to grow relations of love and understanding between the tribes.

(Verses 8-13): **Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh belonged to the children of Ephraim. 9 And the border descended to the Brook Kanah, southward to the brook. These cities of Ephraim are among the cities of Manasseh. The border of Manasseh was on the north side of the brook; and it ended at the sea. 10 Southward it was Ephraim's, northward it was Manasseh's, and the sea was its border. Manasseh's territory was adjoining Asher on the north and Issachar on the east. 11 And in Issachar and in Asher, Manasseh had Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns—three hilly regions. 12 Yet the children of Manasseh could not drive out the inhabitants of those cities, but the Canaanites were determined to dwell in that land. 13 And it happened, when the children of Israel grew strong, that they put the Canaanites to forced labor, but did not utterly drive them out.**

Manasseh complied with Ephraim and Judah, leaving the Canaanites under tribute.

(Verses 14-18): **Then the children of Joseph spoke to Joshua, saying, "Why have you given us only one lot and one share to inherit, since we are a great people, inasmuch as the Lord has blessed us until now?" 15 So Joshua answered them, "If you are a great people, then go up to the forest country and clear a place for yourself there in the land of the Perizzites and the giants, since the mountains of Ephraim are too confined for you." 16 But the children of Joseph said, "The mountain country is not enough for us; and all the Canaanites who dwell in the land of the valley have chariots of iron, both those who are of Beth Shean and its towns and those who are of the Valley of Jezreel." 17 And Joshua spoke to the house of Joseph—to Ephraim and Manasseh—saying, "You are a great people and have great power; you shall not have only one lot, 18 but the mountain country shall be yours. Although it is wooded, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Canaanites, though they have iron chariots and are strong."**

Manasseh and Ephraim together felt their power and demanded a greater share. Joshua rejoiced in their feelings, but he asked them to strive. Joshua's plan for them:

1. To clear the forests to cultivate them and use the land.
2. Before clearing the forests, they must strike the Canaanite peoples who own iron chariots. If they cleared the forests and the land became a flat plain, they would allow the Canaanites to use their iron chariots against them, as iron chariots cannot be used in forests.

3. The third step, after the land opens up and becomes plain, they strike the peoples in the north. These verses refer to spiritual concepts.

The son of God, who felt his new position, asks for a greater share. And God rejoices in this, but He does not give for free, but rather requires striving and resistance to the point of bloodshed (Hebrews 12: 4). We notice the cohesion of Ephraim with Manasseh in their request, and in this, they were brothers who loved each other, and this is what makes God happy (Psalm 133: 1, 2) and notice Joshua's request **Although it is wooded, you shall cut it down** = removing all that is unfruitful in my life to plant what is fruitful.

Chapter 18

Benjamin's Share:

Unfortunately, as much as the three tribes "Judah, Ephraim, and Manasseh" were racing to enjoy the inheritance and get the largest possible share, the rest of the tribes were indolent. This is what grieves the heart of God, our true Joshua, who prepared everything for us and did not leave us wanting anything. He fought on our behalf and conquered, died and rose to resurrect us with Him, and opened the gates of paradise to human nature, which has been estranged from heaven for a time (2 Corinthians 5: 2 + Hebrews 11: 16). He gave us His Holy Spirit, and we no longer have an excuse after the kingdom became close to us. Despite this, we are indolent about entering into His inheritance that He gave us.

(Verse 1): **Now the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of meeting there. And the land was subdued before them.**

Shiloh: After the tabernacle was set up in Gilgal for 6 years, they chose Shiloh because it is among all the tribes, so everyone can worship. The meaning of the word Shiloh is the place of rest, which is a symbol of Christ, Shiloh (Genesis 49: 10), in whom is true rest. The tent continued in Shiloh for 300 years until the Philistines took the ark of the covenant in the days of Eli. Shiloh came to represent the divine presence among the people because of the tabernacle (the tent of meeting) and the ark of the covenant in it. The submission of the earth is a symbol of the submission of our body, which has become sacred, and our entire life has become for God, who inherits it as a king, and we inherit His glories in the true Shiloh. The Church of the New Testament, the Holy Spirit of God dwelt in her and in every soul and made us a temple for Him, and everybody became a tabernacle (tent of meeting).

(Verse 2): **But there remained among the children of Israel seven tribes which had not yet received their inheritance.**

which had not yet received their inheritance: Perhaps because of laxity or disagreement over inheritance, or they thought that God would give them everything without working.

(Verses 3-10): **Then Joshua said to the children of Israel: "How long will you neglect to go and possess the land which the Lord God of your fathers has given you? 4 Pick out from among you three men for each tribe, and I will send them; they shall rise and go through the land, survey it according to their inheritance, and come back to me. 5 And they shall divide it into seven parts. Judah shall remain in their territory on the south, and the house of Joseph shall remain in their territory on the north. 6 You shall therefore survey the land in seven parts and bring the survey here to me, that I may cast lots for you here before the Lord our God. 7 But the Levites have no part among you, for the priesthood of the Lord is their inheritance. And Gad, Reuben, and half the tribe of Manasseh have received their inheritance beyond the Jordan on the east, which Moses the servant of the Lord gave them." 8 Then the men arose to go away; and Joshua charged those who went to survey the land, saying, "Go, walk through the land, survey it, and come back to me, that I may cast lots for you here before the Lord in Shiloh." 9 So the men went, passed through the land, and wrote the survey in a book in seven parts by**

cities; and they came to Joshua at the camp in Shiloh. 10 Then Joshua cast lots for them in Shiloh before the Lord, and there Joshua divided the land to the children of Israel according to their divisions.

Joshua commanded 21 men (3 men from each of the tribes that did not own land yet) to go and report on all the cities that were not distributed after Judah, Ephraim and Manasseh each got his share. They submit a report on the state of these cities, after which Joshua divides the lands and cities justly so that no one oppresses the tribes. There are vast lands, but their bounties are less, and therefore the reports that the 21 men will submit must include the situation completely, so that the tribe does not take a large area and its bounties are few, and it is wronged. So these men had to be experts in the lands, the drawings of the land, and how good the land was. And in (verse 4) **go through the land** = spiritually, after the resurrection from the waters of baptism, we have to walk in the earth like these men, tasting the earnest of heaven while we are still on earth and **survey it** = that is, they try as much as they can to get acquainted with the incomprehensible secrets. We will not discover all this by ourselves but by the work of the Holy Spirit in us (1 Corinthians 2: 9-12).

(Verse 11): **Now the lot of the tribe of the children of Benjamin came up according to their families, and the territory of their lot came out between the children of Judah and the children of Joseph.**

The share of Benjamin came next to his brother Joseph (from his mother Rachel) and next to Judah, who supported him in the past (in Egypt), and his share came near the tabernacle of meeting (Deuteronomy 33: 12). Benjamin's fusion with Judah is not strange. Benjamin means the son of the right, referring to the Lord Jesus Christ, who is seated at His Father's right hand, and who came from the tribe of Judah.

(Verses 12-21): **Their border on the north side began at the Jordan, and the border went up to the side of Jericho on the north, and went up through the mountains westward; it ended at the Wilderness of Beth Aven. 13 The border went over from there toward Luz, to the side of Luz (which is Bethel) southward; and the border descended to Ataroth Addar, near the hill that lies on the south side of Lower Beth Horon. 14 Then the border extended around the west side to the south, from the hill that lies before Beth Horon southward; and it ended at Kirjath Baal (which is Kirjath Jearim), a city of the children of Judah. This was the west side. 15 The south side began at the end of Kirjath Jearim, and the border extended on the west and went out to the spring of the waters of Nephtoah. 16 Then the border came down to the end of the mountain that lies before the Valley of the Son of Hinnom, which is in the Valley of the Rephaim on the north, descended to the Valley of Hinnom, to the side of the Jebusite city on the south, and descended to En Rogel. 17 And it went around from the north, went out to En Shemesh, and extended toward Geliloth, which is before the Ascent of Adummim, and descended to the stone of Bohan the son of Reuben. 18 Then it passed along toward the north side of Arabah, and went down to Arabah. 19 And the border passed along to the north side of Beth Hoglah; then the border ended at the north bay at the Salt Sea, at the south end of the Jordan. This was the southern boundary. 20 The Jordan was its border on the east side. This was the inheritance of the children of Benjamin, according to its boundaries all around, according to their families. 21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, Beth Hoglah, Emek Keziz,**

Jericho: The curse of Joshua was on those who would build the walls of Jericho and establish it as a fortified city, but Benjamin lived in it and used it as agricultural land, and what was built in it was just simple housing for workers.

(Verses 22-28): **Beth Arabah, Zemaraim, Bethel, 23 Avim, Parah, Ophrah, 24 Chephar Haammoni, Ophni, and Gaba: twelve cities with their villages; 25 Gibeon, Ramah, Beeroth, 26 Mizpah, Chephirah, Mozah, 27 Rekem, Irpeel, Taralah, 28 Zelah, Eleph, Jebus (which is Jerusalem), Gibeath, and Kirjath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.**

Chapter 19

Shares for the rest of the tribes:

Simeon: It turned out that the land of Judah was vast, so Simeon entered with them, and to fulfill Jacob's prophecy, "I will divide them in Jacob And scatter them in Israel." (Genesis 49: 7). Therefore, Simeon was swallowed up in Judah. And Dan also took his share from Judah and Ephraim. No judge or an important person in Israel came out of the tribe of Simeon. On the other hand, the spiritual meditation on Simon as he inherits a share in the Promised Land refers to those who listen and obey God's commandments and inherit with Him.

Simeon: listener.

Zebulun: His name means dwelling. Whoever opens his heart so that God may dwell in him will inherit the kingdom of heaven.

Issachar: The meaning of his name is the reward. Whoever seeks a heavenly reward inherits the kingdom of heaven.

Asher: The meaning of his name is happy. Whoever inherits the kingdom of heaven, and whoever chooses God will be happy. Asher's share came in a good land by the sea, and he used to export his bounties (Genesis 49: 20).

(Verses 1-33): **The second lot came out for Simeon, for the tribe of the children of Simeon according to their families. And their inheritance was within the inheritance of the children of Judah. 2 They had in their inheritance Beersheba (Sheba), Moladah, 3 Hazar Shual, Balah, Ezem, 4 Eltolad, Bethul, Hormah, 5 Ziklag, Beth Marcaboth, Hazar Susah, 6 Beth Lebaath, and Sharuhem: thirteen cities and their villages; 7 Ain, Rimmon, Ether, and Ashan: four cities and their villages; 8 and all the villages that were all around these cities as far as Baalath Beer, Ramah of the South. This was the inheritance of the tribe of the children of Simeon according to their families. 9 The inheritance of the children of Simeon was included in the share of the children of Judah, for the share of the children of Judah was too much for them. Therefore the children of Simeon had their inheritance within the inheritance of that people. 10 The third lot came out for the children of Zebulun according to their families, and the border of their inheritance was as far as Sarid. 11 Their border went toward the west and to Maralah, went to Dabbasheth, and extended along the brook that is east of Jokneam. 12 Then from Sarid it went eastward toward the sunrise along the border of Chisloth Tabor, and went out toward Daberath, bypassing Japhia. 13 And from there it passed along on the east of Gath Hopher, toward Eth Kazin, and extended to Rimmon, which borders on Neah. 14 Then the border went around it on the north side of Hannathon, and it ended in the Valley of Jiphthah El. 15 Included were Kattath, Nahallal, Shimron, Idalah, and Bethlehem: twelve cities with their villages. 16 This was the inheritance of the children of Zebulun according to their families, these cities with their villages. 17 The fourth lot came out to Issachar, for the children of Issachar according to their families. 18 And their territory went to Jezreel, and included Chesulloth, Shunem, 19 Haphraim, Shion, Anaharath, 20 Rabbith, Kishion, Abiez, 21 Remeth, En Gannim, En Haddah, and Beth Pazzez. 22 And the border reached to Tabor,**

Shahazimah, and Beth Shemesh; their border ended at the Jordan: sixteen cities with their villages. 23 This was the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages. 24 The fifth lot came out for the tribe of the children of Asher according to their families. 25 And their territory included Helkath, Hali, Beten, Achshaph, 26 Alammelech, Amad, and Mishal; it reached to Mount Carmel westward, along the Brook Shihor Libnath. 27 It turned toward the sunrise to Beth Dagon; and it reached to Zebulun and to the Valley of Jiphthah El, then northward beyond Beth Emek and Neiel, bypassing Cabul which was on the left, 28 including Ebron, Rehob, Hammon, and Kanah, as far as Greater Sidon. 29 And the border turned to Ramah and to the fortified city of Tyre; then the border turned to Hosah, and ended at the sea by the region of Achzib. 30 Also Ummah, Aphek, and Rehob were included: twenty-two cities with their villages. 31 This was the inheritance of the tribe of the children of Asher according to their families, these cities with their villages. 32 The sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families. 33 And their border began at Heleph, enclosing the territory from the terebinth tree in Zaananim, Adami Nekeb, and Jabneel, as far as Lakkum; it ended at the Jordan.

(Verse 34): From Heleph the border extended westward to Aznoth Tabor, and went out from there toward Hukkok; it adjoined Zebulun on the south side and Asher on the west side, and ended at Judah by the Jordan toward the sunrise.

and ended at Judah by the Jordan toward the sunrise: He entered the borders of Judah and owned lands east of the Jordan that had not been included in its borders before. Because the 60 cities called Hauth Jair, which were located east of the Jordan opposite Naphtali, were numbered among the cities of Judah because Jair, their owner, was from the descendants of Judah (1 Chronicles 2: 4-22).

(Verses 35-48): **And the fortified cities are Ziddim, Zer, Hammath, Rakkath, Chinnereth, 36 Adamah, Ramah, Hazor, 37 Kedesh, Edrei, En Hazor, 38 Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh: nineteen cities with their villages. 39 This was the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages. 40 The seventh lot came out for the tribe of the children of Dan according to their families. 41 And the territory of their inheritance was Zorah, Eshtaol, Ir Shemesh, 42 Shaalabbin, Aijalon, Jethlah, 43 Elon, Timnah, Ekron, 44 Eltekeh, Gibbethon, Baalath, 45 Jehud, Bene Berak, Gath Rimmon, 46 Me Jarkon, and Rakkon, with the region [f]near [g]Joppa. 47 And the border of the children of Dan went beyond these, because the children of Dan went up to fight against Leshem and took it; and they struck it with the edge of the sword, took possession of it, and dwelt in it. They called Leshem, Dan, after the name of Dan their father. 48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.**

(Verses 49-51): **When they had made an end of dividing the land as an inheritance according to their borders, the children of Israel gave an inheritance among them to Joshua the son of Nun. 50 According to the word of the Lord they gave him the city which he asked for, Timnath Serah in the mountains of Ephraim; and he built the city and dwelt in it. 51 These were the inheritances which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel divided as an**

inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of meeting. So they made an end of dividing the country.

Joshua's share: The people knew Joshua's kindness to them, and with love and appreciation, they gave him a share among them, and his share was probably according to what Moses commanded, i.e. the land that his feet stepped on when he spied the land, as happened with Caleb. Joshua allowed himself to be the last, but whoever does that becomes the first of all (Matthew 19: 30). He did not do that because he was negligent about the inheritance, but rather out of love for his people, as he was happy when he saw his people inheriting. Rather, he considered what his people got he had personally received, as he considered the people to be happy with their inheritance as his share. Thus, Christ considers that everything we possess is His, being our head, who is glorified in His honourable body. Let us do as the people did when they gave Joshua a place among them so that we would give place to Christ over our humble hearts that obey his commandment (Isaiah 57: 15 + John 14: 23).

Note on verse 47:

Dan's share came as a small piece in the narrow space between the northwestern heights of Judah and the sea. It was small for them, but rather the Amorites harassed them in it (Judges 1: 34). Because of this, a large part of them migrated to the far north and settled in **Leshem** (Laish) and called it Dan (refer to the details of the story in Judges 18). Joshua probably did not write this story, but it was added later by Ezra or one of the chief priests.

Chapter 20

(Verses 1-9): **The Lord also spoke to Joshua, saying, 2 “Speak to the children of Israel, saying: ‘Appoint for yourselves cities of refuge, of which I spoke to you through Moses, 3 that the slayer who kills a person accidentally or unintentionally may flee there; and they shall be your refuge from the avenger of blood. 4 And when he flees to one of those cities, and stands at the entrance of the gate of the city, and declares his case in the hearing of the elders of that city, they shall take him into the city as one of them, and give him a place, that he may dwell among them. 5 Then if the avenger of blood pursues him, they shall not deliver the slayer into his hand, because he struck his neighbor unintentionally, but did not hate him beforehand. 6 And he shall dwell in that city until he stands before the congregation for judgment, and until the death of the one who is high priest in those days. Then the slayer may return and come to his own city and his own house, to the city from which he fled.’ ” 7 So they appointed Kedesh in Galilee, in the mountains of Naphtali, Shechem in the mountains of Ephraim, and Kirjath Arba (which is Hebron) in the mountains of Judah. 8 And on the other side of the Jordan, by Jericho eastward, they assigned Bezer in the wilderness on the plain, from the tribe of Reuben, Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh. 9 These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation.**

The interpretation of the cities of refuge is found in the Book of Numbers. The cities of refuge refer to Christ, our true refuge. Therefore, the meanings of the names of the cities of refuge have wonderful indications about Christ, the refuge of the Church or any soul.

1. **Kadesh:** the Holy One and refers to the holiness and righteousness of Christ. He protects those who sanctify themselves, i.e. dedicate themselves to Christ.
2. **Shechem:** the shoulder and Christ carried His cross on His shoulder. The shoulder indicates strength, and the work of Christ was a strong action (Isaiah 9: 6), and He can protect with power those who turn to Him.
3. **Hebron:** marriage or engagement, which refers to the Church, the bride of Christ, and as He is linked to her, she must marry him: “I held him and would not let him go” (Song of Solomon 3: 4).
4. **Bezer:** a fortress and “The name of the Lord is a strong tower; The righteous run to it and are safe.” (Proverbs 18: 10).
5. **Ramoth:** elevated, for Christ was raised by God with His right hand (Acts 5: 31), and He was from heaven and went to heaven. He bowed the heavens also, and came down (Psalm 18: 9) so that we might live a heavenly life. Whoever continues to live his life according to carnal desires is without protection.
6. **Golan:** joy, for the Lord rejoiced in His children, and they rejoiced in their God. It may mean wandering, which refers to the journey of the believers with their redeemer toward heaven. And everyone who is under the protection of Christ is in peace and joy.

We note that cities are in the middle of the country for easy access:

1. Kadesh in the north, in Naphtali, west of the Jordan.
2. Shechem amid Ephraim, west of the Jordan.
3. Hebron in the south, in Judah, west of the Jordan.
4. Bezer to the north opposite Jericho, east of the Jordan.
5. Ramoth, amid eastern Jordan.
6. Golan, southeast of Jordan.

Chapter 21

(Verses 1-3): **Then the heads of the fathers' houses of the Levites came near to Eleazar the priest, to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel. 2 And they spoke to them at Shiloh in the land of Canaan, saying, "The Lord commanded through Moses to give us cities to dwell in, with their common-lands for our livestock." 3 So the children of Israel gave to the Levites from their inheritance, at the commandment of the Lord, these cities and their common-lands:**

The Levites were denied a share among their brothers... God is their share. This does not mean that God will leave them homeless. Here we find that they got 48 cities among all the tribes. God does not deprive His children, whom He is their share, of anything, so the cities of the Levites were more than any tribe. It seems that in the beginning, when the number of the Levites was small, the people of each tribe lived with them in their cities, and this appears from:

1. David reigned in Hebron, a city of the Levites, and he resided there.
2. The Benjaminites resided in Gibeah and assaulted the Levite concubines (Judges 19).

With time, the Levites owned their cities alone.

Jacob prophesied about Simeon and Levi that they would be dispersed among the tribes, and this is what happened to both of them, as we find that Simeon had his share among Judah but was swallowed up in Judah, and we find that the tribe of Levi was dispersed among the tribes. But Simeon, because they continued in their sin, got lost among Judah. As for Levi, he presents us with an example of what repentance does. The tribe of Levi was the tribe that had a zeal for God's commandments, so God chose them to serve Him and distributed them among the tribes according to the prophecy of Jacob. But they were distributed as lamps and lights that were illuminated by the divine light, so they shine on all the tribes with the light of teaching and guidance as students of God's law. We note that the priests and the Levites, represented by their fathers' heads, came forward to demand their right to live amid the whole people, according to God's promise. Thus, we have to ask for inheritance from God; our only sake is His promise, and God responds to whoever asks. The priests spread out among the people, for the priest does not live in seclusion, but rather a living member of the congregation and a servant for them, working for them in the Lord, so that all may enjoy the eternal inheritance. Note the exchange between the tribes and the Levites, as the tribes gave the land (material matters) to the Levites and priests, and the priests and Levites gave them the service of heavenly matters. The priests got their share in the tribe of Judah because Jerusalem would be the temple seat, according to God's previous knowledge (8 cities in Judah, 4 in Benjamin, 1 in Simeon).

(Verses 4-45): **Now the lot came out for the families of the Kohathites. And the children of Aaron the priest, who were of the Levites, had thirteen cities by lot from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin. 5 The rest of the children of Kohath had ten cities by lot from the families of the tribe of Ephraim, from the tribe of Dan, and from the half-tribe of Manasseh. 6 And the children of Gershon had thirteen cities by lot from the families of the tribe of Issachar, from the**

tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan. 7 The children of Merari according to their families had twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. 8 And the children of Israel gave these cities with their common-lands by lot to the Levites, as the Lord had commanded by the hand of Moses. 9 So they gave from the tribe of the children of Judah and from the tribe of the children of Simeon these cities which are designated by name, 10 which were for the children of Aaron, one of the families of the Kohathites, who were of the children of Levi; for the lot was theirs first. 11 And they gave them Kirjath Arba (Arba was the father of Anak), which is Hebron, in the mountains of Judah, with the common-land surrounding it. 12 But the fields of the city and its villages they gave to Caleb the son of Jephunneh as his possession. 13 Thus to the children of Aaron the priest they gave Hebron with its common-land (a city of refuge for the slayer), Libnah with its common-land, 14 Jattir with its common-land, Eshtemoa with its common-land, 15 Holon with its common-land, Debir with its common-land, 16 Ain with its common-land, Juttah with its common-land, and Beth Shemesh with its common-land: nine cities from those two tribes; 17 and from the tribe of Benjamin, Gibeon with its common-land, Geba with its common-land, 18 Anathoth with its common-land, and Almon with its common-land: four cities. 19 All the cities of the children of Aaron, the priests, were thirteen cities with their common-lands. 20 And the families of the children of Kohath, the Levites, the rest of the children of Kohath, even they had the cities of their lot from the tribe of Ephraim. 21 For they gave them Shechem with its common-land in the mountains of Ephraim (a city of refuge for the slayer), Gezer with its common-land, 22 Kibzaim with its common-land, and Beth Horon with its common-land: four cities; 23 and from the tribe of Dan, Eltekeh with its common-land, Gibbethon with its common-land, 24 Aijalon with its common-land, and Gath Rimmon with its common-land: four cities; 25 and from the half-tribe of Manasseh, Tanach with its common-land and Gath Rimmon with its common-land: two cities. 26 All the ten cities with their common-lands were for the rest of the families of the children of Kohath. 27 Also to the children of Gershon, of the families of the Levites, from the other half-tribe of Manasseh, they gave Golan in Bashan with its common-land (a city of refuge for the slayer), and Be Eshterah with its common-land: two cities; 28 and from the tribe of Issachar, Kishion with its common-land, Daberath with its common-land, 29 Jarmuth with its common-land, and En Gannim with its common-land: four cities; 30 and from the tribe of Asher, Mishal with its common-land, Abdon with its common-land, 31 Helkath with its common-land, and Rehob with its common-land: four cities; 32 and from the tribe of Naphtali, Kedesh in Galilee with its common-land (a city of refuge for the slayer), Hammoth Dor with its common-land, and Kartan with its common-land: three cities. 33 All the cities of the Gershonites according to their families were thirteen cities with their common-lands. 34 And to the families of the children of Merari, the rest of the Levites, from the tribe of Zebulun, Jokneam with its common-land, Kartah with its common-land, 35 Dimnah with its common-land, and Nahalal with its common-land: four cities; 36 and from the tribe of Reuben, Bezer with its common-land, Jahaz with its common-land, 37 Kedemoth with its common-land, and Mephaath with its common-land: four cities; 38 and from the tribe of Gad, Ramoth in Gilead with its common-land (a city of refuge for the slayer), Mahanaim with its common-land, 39 Heshbon with its common-land, and Jazer with its common-land: four cities in all. 40 So all the cities for the children of Merari according to their families, the rest of the families of the Levites, were by their lot twelve cities. 41 All the cities of the Levites within the possession of the children of Israel were forty-eight

cities with their common-lands. 42 Every one of these cities had its common-land surrounding it; thus were all these cities. 43 So the Lord gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. 44 The Lord gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the Lord delivered all their enemies into their hand. 45 Not a word failed of any good thing which the Lord had spoken to the house of Israel. All came to pass.

Chapter 22

(Verse 1): **Then Joshua called the Reubenites, the Gadites, and half the tribe of Manasseh,**

This probably happened after the end of the war, not after dividing the land. This will happen to each of us after our battles and striving on earth against the forces of evil are over; God sends us to rest.

(Verses 2-3): **and said to them: "You have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you. 3 You have not left your brethren these many days, up to this day, but have kept the charge of the commandment of the Lord your God.**

kept the charge: That is, what must be preserved, which is the commandment of the Lord. If the two-and-a-half tribes represent the Church of the Old Testament, then they will inherit with the Church of the New Testament. Everyone who kept the divine commandments and strived, whether in the era of law or the era of grace. Here Joshua calls them to give them the inheritance.

(Verse 4): **And now the Lord your God has given rest to your brethren, as He promised them; now therefore, return and go to your tents and to the land of your possession, which Moses the servant of the Lord gave you on the other side of the Jordan.**

your tents: Because they live in tents for a long, they call their homes tents. Spiritually, in our body, we are like those who live in tents because the tent indicates the disappearance of everything eventually and the estrangement (2 Corinthians 5: 1).

(Verses 5-7): **But take careful heed to do the commandment and the law which Moses the servant of the Lord commanded you, to love the Lord your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul." 6 So Joshua blessed them and sent them away, and they went to their tents. 7 Now to half the tribe of Manasseh Moses had given a possession in Bashan, but to the other half of it Joshua gave a possession among their brethren on this side of the Jordan, westward. And indeed, when Joshua sent them away to their tents, he blessed them,**

(Verse 8): **and spoke to them, saying, "Return with much riches to your tents, with very much livestock, with silver, with gold, with bronze, with iron, and with very much clothing. Divide the spoil of your enemies with your brethren."**

Joshua did not want them to return empty-handed, and God did not want to return us empty. The men of the Old Testament have many gifts in addition to the eternal inheritance, thus we have spiritual and material gifts in addition to the eternal inheritance.

(Verses 9-29): **So the children of Reuben, the children of Gad, and half the tribe of Manasseh returned, and departed from the children of Israel at Shiloh, which is in the land of Canaan, to go to the country of Gilead, to the land of their possession, which they had obtained according to the word of the Lord by the hand of Moses. 10 And when they came to the region of the Jordan which is in the land of**

Canaan, the children of Reuben, the children of Gad, and half the tribe of Manasseh built an altar there by the Jordan—a great, impressive altar. 11 Now the children of Israel heard someone say, "Behold, the children of Reuben, the children of Gad, and half the tribe of Manasseh have built an altar on the frontier of the land of Canaan, in the region of the Jordan—on the children of Israel's side." 12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered together at Shiloh to go to war against them. 13 Then the children of Israel sent Phinehas the son of Eleazar the priest to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, into the land of Gilead, 14 and with him ten rulers, one ruler each from the chief house of every tribe of Israel; and each one was the head of the house of his father among the divisions of Israel. 15 Then they came to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, to the land of Gilead, and they spoke with them, saying, 16 "Thus says the whole congregation of the Lord: 'What treachery is this that you have committed against the God of Israel, to turn away this day from following the Lord, in that you have built for yourselves an altar, that you might rebel this day against the Lord? 17 Is the iniquity of Peor not enough for us, from which we are not cleansed till this day, although there was a plague in the congregation of the Lord, 18 but that you must turn away this day from following the Lord? And it shall be, if you rebel today against the Lord, that tomorrow He will be angry with the whole congregation of Israel. 19 Nevertheless, if the land of your possession is unclean, then cross over to the land of the possession of the Lord, where the Lord's tabernacle stands, and take possession among us; but do not rebel against the Lord, nor rebel against us, by building yourselves an altar besides the altar of the Lord our God. 20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity.'" 21 Then the children of Reuben, the children of Gad, and half the tribe of Manasseh answered and said to the heads of the divisions of Israel: 22 "The Lord God of gods, the Lord God of gods, He knows, and let Israel itself know—if it is in rebellion, or if in treachery against the Lord, do not save us this day. 23 If we have built ourselves an altar to turn from following the Lord, or if to offer on it burnt offerings or grain offerings, or if to offer peace offerings on it, let the Lord Himself require an account. 24 But in fact we have done it for fear, for a reason, saying, 'In time to come your descendants may speak to our descendants, saying, "What have you to do with the Lord God of Israel? 25 For the Lord has made the Jordan a border between you and us, you children of Reuben and children of Gad. You have no part in the Lord." So your descendants would make our descendants cease fearing the Lord.' 26 Therefore we said, 'Let us now prepare to build ourselves an altar, not for burnt offering nor for sacrifice, 27 but that it may be a witness between you and us and our generations after us, that we may perform the service of the Lord before Him with our burnt offerings, with our sacrifices, and with our peace offerings; that your descendants may not say to our descendants in time to come, "You have no part in the Lord.'" 28 Therefore we said that it will be, when they say this to us or to our generations in time to come, that we may say, 'Here is the replica of the altar of the Lord which our fathers made, though not for burnt offerings nor for sacrifices; but it is a witness between you and us.' 29 Far be it from us that we should rebel against the Lord, and turn from following the Lord this day, to build an altar for burnt offerings, for grain offerings, or for sacrifices, besides the altar of the Lord our God which is before His tabernacle."

Altar without offering: The idea of the two-and-a-half tribes was that this altar is not for offering a sacrifice, but rather it is a witness that they are part of the Lord's congregation, and they have a share in the Lord's altar so that their children do not forget their connection with the tribes across the river. When the children ask what this altar on which sacrifices are not offered is, the fathers reply that our fathers, the fathers of the two and a half tribes, are from the people of Israel, and they are separated from this people only by the Jordan River, but they are one people. Thus this altar is a declaration of their unity and their participation in the altar of the One God in Canaan. We note the style of the fathers of the two-and-a-half tribes talking about God with all reverence, proving to their brothers that they do not believe, worship, or love anyone but God, YHWH, the God of gods. Some see in this action a prophecy of the return of the Jews to the Christian faith in the last days after the filling of the Church with the Gentiles, i.e. the return of the men of the two-and-a-half tribes to their lands. The building of the altar refers to the one faith between the Church of Christ and the believing Jewish rest. And this altar is without a sacrifice as a sign of the end of the role of the animal sacrifice. In (verse 16) **rebel:** that is, they offer sacrifices to strange gods on this altar of theirs, or at least they offer sacrifices on an altar other than the altar of the tabernacle of meeting, violating the commandment of the one altar. In (verses 17, 18, 20): what is meant is that an individual's sin brings the Lord's wrath upon the whole congregation so that evil will come upon them all. Their sin would be the establishment of this altar, which would cause great evil for all of Israel. In (verse 19) **if the land of your possession is unclean:** If you imagine that your land is unclean because you have no temple in your midst, then come and live among us west of the Jordan. In (verse 23) **if we have built:** that is if this altar that we built.

(Verses 30-34): **Now when Phinehas the priest and the rulers of the congregation, the heads of the divisions of Israel who were with him, heard the words that the children of Reuben, the children of Gad, and the children of Manasseh spoke, it pleased them. 31 Then Phinehas the son of Eleazar the priest said to the children of Reuben, the children of Gad, and the children of Manasseh, "This day we perceive that the Lord is among us, because you have not committed this treachery against the Lord. Now you have delivered the children of Israel out of the hand of the Lord." 32 And Phinehas the son of Eleazar the priest, and the rulers, returned from the children of Reuben and the children of Gad, from the land of Gilead to the land of Canaan, to the children of Israel, and brought back word to them. 33 So the thing pleased the children of Israel, and the children of Israel blessed God; they spoke no more of going against them in battle, to destroy the land where the children of Reuben and Gad dwelt. 34 The children of Reuben and the children of Gad called the altar, Witness, "For it is a witness between us that the Lord is God."**

Chapter 23

Here we find Joshua's first farewell speech. In Chapter 24, we find his second farewell speech. At the end of his life, we see Joshua calling the elders to deliver his farewell commandments, which conformed with his faith, worship, and practical behaviour. If the preacher's teachings conform to his practical life, they will have power and effectiveness. A summary of Joshua's advice.

1. Keeping the commandments of the Lord (verse 6).
2. God's love (verse 11).
3. Not mixing with pagans or intermarriage with them so as not to fall into the trap of paganism (verses 12, 13).
4. Remembering God's work with them and their fathers, which proves God's faithfulness to them and that He fulfilled all His promises to them. What helps us to keep God's commandments and to love Him is to remember His continuous benevolence to us.

(Verses 1-2): **Now it came to pass, a long time after the Lord had given rest to Israel from all their enemies round about, that Joshua was old, advanced in age. 2 And Joshua called for all Israel, for their elders, for their heads, for their judges, and for their officers, and said to them: "I am old, advanced in age.**

(Verse 3): **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 fought for you.**

all that the Lord your God has done: Note that he did not say what I have done for you. How beautiful it is for the shepherd to forget himself, even in the last moments, to forget his toil, struggle, and sleeplessness, and focus his people's attention on God, who performs all miracles, and who loved them and gave them the inheritance, to inflame their hearts with God's love. It is their love for God that guarantees them their inheritance.

(Verses 4-8): **See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, as far as the Great Sea westward. 5 And the Lord your God will expel them from before you and drive them out of your sight. So you shall possess their land, as the Lord your God promised you. 6 Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, lest you turn aside from it to the right hand or to the left, 7 and lest you go among these nations, these who remain among you. You shall not make mention of the name of their gods, nor cause anyone to swear by them; you shall not serve them nor bow down to them, 8 but you shall hold fast to the Lord your God, as you have done to this day.**

Notice that he repeats what God told him (Joshua 1: 7), so God's words kept ringing in his ears. He kept repeating it, meditating on it and preserving it in his thoughts as a treasure, and here he presents it to his people as the most valuable treasure he knew and experienced. The essence of the tradition is to hand over to the next generation the word of God, without deviation, as we received it and lived it.

(Verses 9-11): **For the Lord has driven out from before you great and strong nations; but as for you, no one has been able to stand against you to this day. 10 One man of you shall chase a thousand, for the Lord your God is He who fights for you, as He promised you. 11 Therefore take careful heed to yourselves, that you love the Lord your God.**

He sends them hope through the experience they lived and how God has been good to them. When we remember God's good deeds upon us, we thank Him and praise Him, and our hope increases that Jesus is the same yesterday, today, and forever, so our love for God increases. We also must remember our weaknesses and sins to seek God's mercy and not be puffed up with pride. Therefore, at the beginning of every prayer, the Church prays the prayer of thanksgiving and the "50th" Psalm.

no one has been able to stand against you: This was God's promise to Joshua (Joshua 1: 5), but Joshua understood it to be for everyone and for all the people throughout all generations. It is a divine promise that renews our hope in the Lord (John 19: 11). **One man of you shall chase a thousand:** Compare this with that God gave us the authority to trample on serpents and scorpions, which are the spiritual hosts of evil in the heavenly places. Therefore, we understand that this is a promise from God that we will defeat Satan.

(Verses 12-16): **Or else, if indeed you do go back, and cling to the remnant of these nations—these that remain among you—and make marriages with them, and go in to them and they to you, 13 know for certain that the Lord your God will no longer drive out these nations from before you. But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the Lord your God has given you. 14 “Behold, this day I am going the way of all the earth. And you know in all your hearts and in all your souls that not one thing has failed of all the good things which the Lord your God spoke concerning you. All have come to pass for you; not one word of them has failed. 15 Therefore it shall come to pass, that as all the good things have come upon you which the Lord your God promised you, so the Lord will bring upon you all harmful things, until He has destroyed you from this good land which the Lord your God has given you. 16 When you have transgressed the covenant of the Lord your God, which He commanded you, and have gone and served other gods, and bowed down to them, then the anger of the Lord will burn against you, and you shall perish quickly from the good land which He has given you.”**

After he talked about the positive aspects and revealed to them the love of God, which was clear during his time with them, he spoke to them about keeping the commandments as a bond and a secret of their hope. He began to warn them that if they turned around spiritually and cling to sin, their victory would turn into horrible defeats. **if indeed you do go back, and cling to the remnant of these nations—these that remain among you—and make marriages with them, and go in to them and they to you:** This verse establishes an important spiritual principle, for sin is its own punishment or sin is the cause of its own punishment. Those whom they loved and intermarried became the cause of their pain. When we accept sin and enter into relationships with it that resemble marriage, God gives us up to it to humiliate us so that the lust of our hearts is the secret of our destruction. It becomes a snare for us and a trap into which we fall. We may think that by sin, we get pleasure and an opportunity that cannot be compensated, and then it is like whips descending on us, and we find ourselves while we are in a trap

(like a mouse trap, in it the bait to attract the prey, so the mouse finds itself trapped). For Joshua to give them this advice, he said **Behold, this day I am going the way of all the earth**: and this is a directive for everyone who thinks that he has the right to enjoy sin; he should remember that death comes as a thief suddenly. There is no one who will remain on earth forever, so what profit a man if he gains the whole world, and loses his own soul? There is another note that Joshua warns them, while the sins are now not dominating over them = the Canaanites are in a state of weakness and under tribute, and thus is Satan, now in a state of brokenness after the cross, tied with a chain, and he has no power over us. We may be deceived by the sins that sneak up on us in weakness or go for them in indulgence. But when we go ourselves to sin, we find it strong, and we enter into its captivity. Therefore, Joshua warns, do not turn back and cling to it.

Chapter 24

The second farewell speech or the commandments:

(Verses 1-2): **Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their heads, for their judges, and for their officers; and they presented themselves before God. 2 And Joshua said to all the people, "Thus says the Lord God of Israel: 'Your fathers, including Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods.**

This was to prove that what Joshua said was from the Lord. Here, Joshua highlights the role of Abraham, who received the promises, despite his people being pagans and his father worshiped other gods. This is to assure them that their affiliation with holy or evil fathers will not benefit or harm them. What benefits them is their obedience to the Lord, and what harms them is their disobedience. It is not an argument we make that our fathers were evil.

(Verses 3-8): **Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. 4 To Isaac I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children went down to Egypt. 5 Also I sent Moses and Aaron, and I plagues Egypt, according to what I did among them. Afterward I brought you out. 6 'Then I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. 7 So they cried out to the Lord; and He put darkness between you and the Egyptians, brought the sea upon them, and covered them. And your eyes saw what I did in Egypt. Then you dwelt in the wilderness a long time. 8 And I brought you into the land of the Amorites, who dwelt on the other side of the Jordan, and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them from before you.**

These verses refer to God's benevolence and promises to their fathers, and thus the following verses.

(Verses 9-10): **Then Balak the son of Zippor, king of Moab, arose to make war against Israel, and sent and called Balaam the son of Beor to curse you. 10 But I would not listen to Balaam; therefore he continued to bless you. So I delivered you out of his hand.**

Then Balak the son of Zippor, king of Moab, arose to make war against Israel: Balak did not make war against Israel with military armies, but:

1. The fornication of the daughters of Moab with the people.
2. Balak turning to Balaam to curse the people.

(Verse 11): **Then you went over the Jordan and came to Jericho. And the men of Jericho fought against you—also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand.**

The Bible did not record how Jericho fought the people; perhaps they started the war against the people, and maybe the war took place after the fall of the walls. Generally, Joshua records here that a war took place.

(Verses 12-14): **I sent the hornet before you which drove them out from before you, also the two kings of the Amorites, but not with your sword or with your bow. 13 I have given you a land for which you did not labor, and cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which you did not plant.' 14 "Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord!**

the hornet: The hornets may have been real, and they haunted and terrorized the inhabitants. Or maybe it is the spirit of terror sent by God, as Rahab said. Perhaps the army of the Egyptians (the hornets are a symbol of the Egyptians) attacked the region before the Hebrews entered it, destroying the power of its kings and thus preparing the way for the people. All events proceed according to an unforeseen divine plan. Once again, we find Joshua in the previous verses talking about God's faithfulness towards His people and that He chose this people to be a special people for Him by calling Abraham, by His continuous blessings towards them, and His saving them from the hands of their enemies. And all this was to let them love the Lord, and the Lord becomes their free choice. They love the Lord because He loved them first. God does not obligate anyone to love Him, for God sanctifies human freedom. God seeks man as a free son who clings to his father with joy and happiness. Joshua introduces himself as an example.

(Verse 15): **And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord."**

But as for me and my house, we will serve the Lord: Joshua presents himself as an example, for worship stems from complete freedom.

(Verses 16-25): **So the people answered and said: "Far be it from us that we should forsake the Lord to serve other gods; 17 for the Lord our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, who did those great signs in our sight, and preserved us in all the way that we went and among all the people through whom we passed. 18 And the Lord drove out from before us all the people, including the Amorites who dwelt in the land. We also will serve the Lord, for He is our God." 19 But Joshua said to the people, "You cannot serve the Lord, for He is a holy God. He is a jealous God; He will not forgive your transgressions nor 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 you good." 21 And the people said to Joshua, "No, but we will serve the Lord!" 22 So Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord for yourselves, to**

serve Him." And they said, "We are witnesses!" 23 "Now therefore," he said, "put away the foreign gods which are among you, and incline your heart to the Lord God of Israel." 24 And the people said to Joshua, "The Lord our God we will serve, and His voice we will obey!" 25 So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem.

Joshua warns them that worshiping the Lord requires that the heart be complete with God, for He is a jealous God. If they worship him with an unholy life, they bring chastisement upon themselves. We notice that God attracts us to approach Him with complete freedom, but He does not oblige those who do not want Him.

(Verses 26-28): Then 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 And Joshua said to all the people, "Behold, this stone shall be a witness to us, for it has heard all the words of the Lord which He spoke to us. It shall therefore be a witness to you, lest you deny your God." 28 So Joshua let the people depart, each to his own inheritance.

this stone shall be a witness: Joshua erected a stone as a witness to his words (and Jacob did the same thing, Genesis 31: 47). It is as if these stones or this stone are a witness to their agreement. If they remain silent, the stones speak, and there are those who, through their neglect, love of sin, and rejection of God, make their hearts harder than stones, as if they are silent when these stones speak. Joshua set this stone, and he thought that it would prick their conscience if they turned away from God.

(Verses 29-31): Now it came to pass 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 within the border of his inheritance at Timnath Serah, which is in the mountains of Ephraim, on the north side of Mount Gaash. 31 Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the Lord which He had done for Israel.

The writer of the remaining verses of the Book of Joshua is probably the writer of the Book of Judges. The writer of the Book of Judges started his book by saying, " Now after the death of Joshua." This book began with the death of Moses, as without his death, it would not have been possible to cross over and enjoy the inheritance. This book concludes with the death of Joshua because, without the death and resurrection of Jesus Christ, salvation would not have been achieved. Therefore, it was not mentioned that the people mourned Joshua, as Joshua symbolizes Christ, who, through his death, became the salvation and joy of all mankind.

(Verses 32-33): The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph. 33 And Eleazar the son of Aaron died. They buried him in a hill belonging to Phinehas his son, which was given to him in the mountains of Ephraim.

Joseph was probably buried a long time ago, but mentioning him here with Joshua's death and Eleazar's death has a meaning. The death of Joshua (the leader), a symbol of Christ, and Eleazar (the priest), a

symbol of Christ, indicates that Joseph's bones did not rest except through this. Joseph believed in God's promises to his fathers and realized that there was no rest for his bones in the land of exile, so he asked his brothers to ascend his bones to the land of inheritance. This refers to the sojourning Church here, which will not rest completely until our bodies ascend on the great day to reside where the new true Joshua, our Jesus Christ is. But in a new nature, befitting eternity. The death of Eleazar, the high priest indicates that what was achieved for us was through the atoning intercession of Christ's blood, and with us Eleazar = God helps. Christ helped us to inherit by His blood, interceding for us with His Father, presenting us as members of His holy body.