

Hello everyone,

PERCENT OF BIBLE COMPLETED: 21.1%

Weekly Readings will cover: Joshua 15 through Joshua 24, including 1 Chronicles 6:54-81

Sunday: Joshua 15

Monday: Joshua 16 - 17

Tuesday: Joshua 18

Wednesday: Joshua 19

Thursday: Joshua 20 – 21 & 1 Chronicles 6:54-81

Friday: Joshua 22

Saturday: Joshua 23-24

Current # of email addresses in the group: 599

I hope you each had a great study week. This week we will finish the book of Joshua so that we can start the book of Judges next week. There is an old saying that says “How do you eat a whale?” “One bite at a time.” Ignoring the fact for a moment that whales are unclean and we don’t eat them, this has been our approach to this Bible Study! Day after day, one step (one bite) at a time, we are devouring and digesting this great fish (Jonah). How wonderful to have this book so we can learn and grow and prepare for the Kingdom of God! I hope your study of Joshua finishes up well!

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 37

Read the following passages & the Daily Deep Dive on the daily reading.

Day 232 - SUNDAY: August 20th

Joshua 15

Daily Deep Dive:

We’ll start with the comments from the UCG reading program: “Partly as a result of the land Caleb chose for himself (verse 13), the inheritance of the tribe of Judah is assigned to be the southern part of the Canaanite territory. This was essentially the territory south of Jericho and Jerusalem, which had been the land conquered primarily in

chapter 10. It is the land Judah continued to hold following the division of the monarchy in the days of Rehoboam nearly 500 years later.

Caleb finishes conquering his territory and ridding it of the giants (verse 14). In the process, he takes Debir, a city that had originally been taken by Joshua (10:38-39) but had evidently fallen back into the hands of the Canaanites. He receives some assistance from his nephew Othniel (verse 17), who will later serve as the first judge following the death of Joshua (Judges 3:7-11). Much of this story is repeated in Judges 1:10-15. While the city of Hebron itself is given to the priests (Joshua 21:9-13), and serves as a city of refuge, the fields and suburbs are given to Caleb.” [END]

Verse 14 – The John Gill commentary states: “the very same giants Caleb saw at Hebron, when he was sent a spy into the land, Num 13:22; for these may as well be supposed to have lived to this time as himself, unless it can be thought that they were the sons of those men, called by their fathers' names; and though they were driven out when Joshua took Hebron, yet while he was engaged in making other conquests, or however before he died, they regained the possession of that city, and of the parts adjacent to it, from whence Caleb, with the help of his tribe, expelled them, conquered, and slew them, Jdg 1:10.” [END]

Verse 15 – The John Gill commentary states: “or "the city of books"; either a place of literature, a sort of an academy, or where was a public library; the Targum calls it Kirjatharche, or the city of the archives, in which were laid up the public records of the Canaanites; the same is called Kirjathsannah for the like reason; see Gill on Jos 15:49.” [END]

Verse 17 – The John Gill commentary states: “The relation of Othniel to Caleb is a little intricate, and, as it is understood, occasions objections

to the marriage of Caleb's daughter to him; it seems, at first sight, that he was Caleb's own brother, a younger brother, and so uncle to his daughter, and such marriages were forbidden, [Lev 18:14](#). Jarchi thinks he was the brother of Caleb by his mother's side; Kimchi, both by father and mother's side; but not to observe, that besides the word "brother" sometimes signifies only a kinsman, or near relation, and not precisely a brother; it is not Othniel that is called the brother of Caleb, but Kenaz, who was the father of Othniel; so that Caleb was Othniel's uncle, and Achsah and Othniel were brothers' children, or first cousins, between whom marriage was allowed of:" [END]

Day 233 - MONDAY: August 21st

Joshua 16 & 17

Daily Deep Dive:

Here is the UCG reading plan for both chapter 16 & 17: "Ephraim was given the next allotment of land, north of Jerusalem in the southern part of what will later be the Kingdom of Israel. Cities in their territory included Bethel in the south, Shiloh in the middle, and Shechem in the north.

Manasseh received the land just north of Ephraim, which together formed the lot for Joseph. It was actually adjacent to the other half of their territory east of the Jordan, which effectively put the river in the midst of their land instead of on the border. Cities included Tirzah (used as a capital city of the northern kingdom, see 1 Kings 15:33), Megiddo (see 2 Kings 23:29; Revelation 16:16), Endor (1 Samuel 28:7), and Shunem (2 Kings 4:8).

When the tribe of Joseph complained that they thought they should have more land, Joshua had a simple solution—conquer the northern parts still occupied by the Canaanites. They fell back into their more fearful attitudes, but Joshua reminded them that since they were such

a great people in need of more land, they should have no trouble (Joshua 17:14-18).

It is interesting to note the amount of land occupied by Ephraim and Manasseh in the Promised Land. Manasseh had much more than Ephraim, particularly when we consider the area east of the Jordan. Yet the greater national blessings had been prophesied to fall upon Ephraim (see Genesis 48). How do we reconcile this? Simple. The prophecies regarding Ephraim and Manasseh were not fulfilled in the land of Canaan. They would be fulfilled much later, following Israelite migrations to future settlements in Northwest Europe and beyond (see our free booklet [*The United States and Britain in Bible Prophecy*](#)). In later world history, while Manasseh, as the United States of America, will occupy a much larger country, Ephraim, as the British Empire, will rule more territory than any other people ever has.” [END]

Chapter 16:

Verse 10 – The John Gill commentary states: “which Joshua, the writer of this book, might truly say, and be no objection to it, since the same is observed after his death, [Jdg 1:29](#); and indeed they continued to dwell there until the times of Solomon, when it was taken by Pharaoh king of Egypt, and given as a present to his daughter, the wife of Solomon, [1Ki 9:15](#); and though this clause does not furnish out an argument against the writing of this book by Joshua, yet, from the instance given, it appears it must have been written before the times of Solomon, and so not by Ezra, as some [think]” [END]

Chapter 17:

Verse 5 – The John Gill commentary states: “The lot which fell to the half tribe of Manasseh was divided into ten parts: according to the Jewish writers, the six families before mentioned had six parts, and the daughters of Zelophehad had four parts; one on the account of

Zelophehad their father, two on the account of their grandfather Hopher, who they say was the firstborn, and one on account of their uncle, their father's brother, who died in the wilderness without children; so Jarchi and Kimchi relate from the Talmud; but the true case seems to be this, there were six portions for the six families, but there being no sons in Hopher's family, his part was divided into five, and given to the five daughters of Zelophehad:" [END]

Verse 17 – The John Gill commentary states: “which they were ordered to do, and could now have done; for if they were able to make them pay tribute to them, they had power sufficient to drive them out, or destroy them, and therefore broke the commandment of God, Deu 7:1.” [END]

Day 234 - TUESDAY: August 22nd

Joshua 18

Daily Deep Dive:

The UCG reading plan states: “Now that Ephraim's territory has been assigned, Joshua (an Ephraimite) and the children of Israel relocate the tabernacle and central gathering point from Gilgal to Shiloh, some 15-20 miles to the northwest, in the midst of the new land of Ephraim. In verse 5, Joshua points out that Judah has the territory in the south, conquered in chapter 10, and Joseph the northern territory, conquered in chapter 11. While we think of this territory and these tribes as being divided when the monarchy splits, in fact, the Bible records they always maintained a sort of independence from one another. Even during the united monarchy, Saul and David had to deal with the two factions (compare 1 Samuel 11:8; 1 Samuel 17:52; 1 Samuel 18:16; 2 Samuel 2:10; 2 Samuel 3:9-10; 2 Samuel 5:5; 2 Samuel 19:9-43; 2 Samuel 20:1-22).

The remainder of the land is apportioned out at Shiloh to the remaining seven tribes based on the results of a land survey conducted by three members of each tribe. Seven parcels are described, and the lots cast to

determine where God wanted each tribe located. The first parcel went to Benjamin. A narrow strip of land sandwiched between Ephraim and Judah, it became a very significant piece of real estate. Jerusalem was on the south, right next to the border with Judah. North of there was Gibeah, where Saul would have his home, and Ramah where Samuel would live, and Mizpeh and Gibeon. Even Jericho was part of Benjamin's territory. Bethel is also listed, and was at least a border town with the territory of the Ephraimites, who conquered it in Judges 1:22-26 and kept it when the land was divided.” [END]

I don't have anything additional for this chapter.

Day 235 - WEDNESDAY: August 23rd

Joshua 19

Daily Deep Dive:

Here is the UCG reading plan for this chapter: “Unlike those of Joseph, who protested at not having enough land, the people of Judah had too much (verse 9). So the southern part of their territory was given to Simeon via the second lot. This included Beersheba, an area associated with Abraham and Isaac.

Next came Zebulun, who received a parcel bordering Manasseh to the north. The Bethlehem listed (verse 15) is not Bethlehem-Judah, which was south of Jerusalem in Judah's territory (compare 1 Samuel 17:12). Gath-hepher, the city Jonah came from, was in Zebulun (2 Kings 14:25). And by the time of the New Testament, the city of Nazareth had been established in this area. As was the case with Ephraim and Manasseh, mentioned earlier, this was not all Zebulun had been promised either. Genesis 49:13 had stated, "Zebulun shall dwell by the haven of the sea; he shall become a haven for ships." Yet Zebulun's inheritance in the Promised Land did not border any sea—neither the Mediterranean nor even the inland Sea of Galilee. The fulfillment of this promise, then,

would also come in later centuries with the migrations to Northwest Europe.

The fourth lot went to Issachar, who got land north of Manasseh and east of Zebulun, bordering the Jordan. Asher received a coastal strip north of Manasseh and west of Zebulun. It extended all the way to Tyre in southern Lebanon. East of Asher, and north of Zebulun and Issachar, was Naphtali. It stretched from the entire western shore of the Sea of Galilee north to Lebanon. Along with Zebulun, it was known as Galilee (compare 20:7; Matthew 4:15).

Finally, Dan received a portion of land along the coast west of Benjamin and just north of the Philistine territory. This is where the Danite Samson carried out his exploits. But the tribe of Dan wanted more land, so some of its people conquered an additional area north of Naphtali (verse 47; compare Judges 18).

When all the tribes received their inheritances, Joshua himself, an Ephraimite, chose a location within the land assigned to Ephraim to live out his last days.” [END]

I don't have anything to add to this chapter.

Day 236 - THURSDAY: August 24th

Joshua 20, 21 & 1 Chronicles 6:54-81

Daily Deep Dive:

Here is the UCG reading plan for both of today's chapters: “As instructed, three cities were chosen as cities of refuge: Kedesh in the northern part of Naphtali, Shechem in the land of Ephraim, and Hebron in the land of Judah.

In addition to the cities of refuge, the Levites were given other cities to live in. They were grouped geographically by sub-tribe. The priests

received the cities in the southern tribes of Simeon, Judah and Benjamin. The non-priest Kohathites had cities in the next three tribes moving north: Dan, Ephraim and western Manasseh. Gershon had cities in the far northern tribes. And Merari's cities were split—in the southern part of the eastern tribes, and in Zebulun.

In its note on the end of chapter 21, verses 43-45, *The Nelson Study Bible* states: "This glorious conclusion to these two chapters and to the entire section (chs. 13-21) celebrates the fact that *all came to pass* exactly as God promised. [That is, it should be clarified, while there was still more to come, all had so far gone exactly as God had said it would.] What has been visible all along is now said plainly—the God of Israel is a promise-keeping God, who gave Israel the land in accordance with the promises He had made with its ancestors, including Moses and the patriarchs. And in addition to giving them the land, He also granted them *rest*." [END]

Chapter 20:

Verse 4 – JFB commentary states: "It was the place of public resort, and on arriving there he related his tale of distress to the elders, who were bound to give him shelter and the means of support, until the local authorities ([Jos 20:6](#)), having carefully investigated the case, should have pronounced the decision. If found guilty, the manslayer was surrendered to the blood-avenger; if extenuating circumstances appeared, he was to remain in the city of refuge, where he would be safe from the vindictive feelings of his pursuers; but he forfeited the privilege of immunity the moment he ventured beyond the walls." [END]

Verse 7 – The Adam Clarke commentary states: "The cities of refuge were distributed through the land at proper distances from each other that they might be convenient to every part of the land; and it is said they were situated on eminences, that they might be easily seen at a

distance, the roads leading to them being broad, even, and always kept in good repair. In the concluding note on Num 35:33 it has been stated that these cities were a type of our blessed Lord, and that the apostle refers to them as such, Heb 6:17, Heb 6:18. Hence their names have been considered as descriptive of some character or office of Christ. I shall give each and its signification, and leave the application to others.

1. קדש Kedesh, from kadash, to separate or set apart, because it implies the consecration of a person or thing to the worship or service of God alone; hence to make or be holy, and hence Kedesh, holiness, the full consecration of a person to God.

2. שכם Shechem, from shacham, to be ready, forward, and diligent; hence Shechem, the shoulder, because of its readiness to bear burdens, prop up, sustain, etc., and from this ideal meaning it has the metaphorical one of Government.

3. חברון chebron; Hebron, from חבר chabar, to associate, join, conjoin, unite as friends; and hence chebron, fellowship, friendly association, or with the diminutive nun, the little fellow-ship or association.

4. בצר Bezer, from batsar, to restrain, enclose, shut up, or encompass with a wall; and hence the goods or treasure thus secured, and hence a fortified place, a fortress.

5. ראמות Ramoth, from ראם raam, to be raised, made high or exalted, and hence Ramoth, high places, eminences.

6. גולן Golan, from גלה galah, to remove, transmigrate, or pass away; hence Golan, a transmigration or passage. Some derive it from גל gal, to rejoice, hence Golan, rejoicing or exultation." [END]

Chapter 21:

Verse 4 – JFB commentary states: "The Levites were divided into Kohathites, Gershonites, and Merarites. Among the former the family of Aaron were exclusively appointed to the priesthood, and all the rest were ranked in the common order of Levites." [END]

Adam Clarke adds: "It is worthy of remark, that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterwards to be established in Jerusalem, had their appointment nearest to that city; so that they were always within reach of the sacred work which God had appointed them." [END]

V45 – What a beautiful verse. God is faithful to His promises. We can trust with absolute confidence in all God has promised us too.

Day 237 - FRIDAY: August 25th

Joshua 22

Daily Deep Dive:

The UCG reading program for this chapter states: "The land has been apportioned, and the eastern tribes have fulfilled their responsibilities. Joshua now dismisses them to return home. The time and sacrifice has not been without its rewards, as they return with much wealth from the spoils of Canaan, which Joshua urges them to share with those who remained to take care of their land and families (verse 8). Before they go, Joshua exhorts them to follow God's law wholeheartedly (verse 5). So it comes as a great shock when word comes back that they have built a large altar beside the Jordan River apparently contrary to God's explicit commands (compare Deuteronomy 12). In their zeal, a war party forms at Shiloh to deal with this brazen transgression. Before heading off to battle, a delegation of tribal leaders, headed by Phinehas, the son of the high priest, is sent to find out just why they have done this. The delegation reminds them of some of Israel's past transgressions, and suggests that perhaps it would be better if they came over to the western lands after all.

The tribes explain, however, that things are not how they look to the western delegation. They say they built it as a "*replica* of the altar of the Lord which our fathers made" (Joshua 22:28), i.e., apparently a copy of the stone one that had been set up at Mount Ebal (compare

Joshua 8:30-31). And, most importantly, this altar, they maintain, was not to be used for sacrifices as the original was, but rather to serve as a witness and reminder in years to come to Israelites on both sides of the Jordan that they too are a part of Israel, who also worship the true God (Joshua 22:27-28). The explanation is quite acceptable to Phinehas and the tribal leaders. They return to Shiloh, and a civil war is averted (verses 30-34).” [END]

Verse 17 – This is a reference back to Number 25 where Balaam told King Balak how to get the children of Israel to stumble and sin (which they did greatly).

Verse 34 – This chapter serves as a strong example of how to do things. First, there was an appearance of evil and the people responded to this appropriately. They prepared to deal with the evil, but they sought more information to make sure they did understand. After gathering the additional information, they realized their assumption wasn't correct. Could we assume evil intent but never take the additional step of going to our brother/sister to find out if, in fact, our assumption is correct? How many issues would have been avoided in the past if we all talked to each other more openly? This serves as a wonderful example that we should follow.

Day 238 - SATURDAY: August 26th

Joshua 23 & 24

Daily Deep Dive:

Chapter 23: The UCG reading plan for chapter 23 states: “Near the end of his life, Joshua summons Israel, especially the leaders, and admonishes them to remain faithful to God. In verse 8, he specifically exhorts them to "hold fast to the Lord your God, as you have done to this day." And in verses 12-13, he warns them of the consequences of "clinging" to the remnant of the Canaanites. *The Nelson Study Bible* notes on verse 12: "The word translated *cling* is the same word

translated *hold fast* in v. 8, bringing the different instances of clinging into sharp contrast. God wanted His people to cling to Him, not to the Canaanites they were driving out. This required, among other things, that they not make marriages with unbelieving foreigners under any circumstances (Exodus 34:11-16; Deuteronomy 7:1-4). Years later Solomon ignored this command and proved how destructive the sin of intermarriage could be (1 Kings 3:1; 1 Kings 11:1-8; 2 Corinthians 6:14)."

Joshua concludes by telling the elders that rejection of God will exact a dire penalty: "You shall perish quickly from the good land which He has given you" (verse 16). This, of course, happened in later years, when Israel was taken into captivity and deported by Assyria and Judah was carried away by Babylon. Yet rebellion was not long away, as it would dominate the period of the judges immediately following. Still, Joshua's warning may have done some good, as the elders seem to have remained faithful (Joshua 24:31)." [END]

Verse 2 – John Gill's commentary states: "the first and is supplied, and another word or words may be supplied, as "even", or "that is", or the like, and so explanative of all Israel, namely, "their elders", both in age and office, especially the latter, the seventy elders, or who composed what in later times was called the great sanhedrim; and the "heads" of their tribes, the chief princes of every tribe; and their "judges" in their several cities, who heard and tried causes, and administered justice and judgment to the people; and their "officers", who attended on them to execute the judgment they pronounced:" [END]

Verse 12 – Notice that God promises to no longer be with them to drive out their enemies if they began intermarrying with those who did not believe and obey the true God.

Verse 15 – God had promised them blessings for obedience and curses for disobedience. Just as surely He had been providing the blessings for obedience, the same would be equally true if they did not obey.

Chapter 24:

For this final chapter of Joshua, the UCG reading plan states: “One last time, Joshua summons the elders, this time at Shechem, about 10-15 miles north of Shiloh. This was the place the blessings and curses had been pronounced more than two decades earlier (Joshua 8:30-35)—and perhaps Joshua chose it now for that reason. He rehearses Israel's history, much of which occurred within the last two generations. The Exodus had occurred less than 70 years earlier, and Moses had died less than 30 years earlier. God had said He would send the hornet to drive out the inhabitants (Deuteronomy 7:20-23), and here it is related that this did indeed happen. The Israelites were able to take over the cities and orchards without having to start over.

We should notice here Joshua's words in verse 14: "Now, therefore, fear the Lord, serve Him in sincerity and truth, and put away the gods which your fathers served on the other side of the River [Euphrates, i.e., in Mesopotamia] and in Egypt." This closely parallels the apostle Paul's admonition in 1 Corinthians 5: "Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (verse 8)—that is, the same "sincerity and truth" mentioned by Joshua. The Feast of Unleavened Bread pictures the putting out of sin and coming out of the sinful ways of this world—coming out of Babylon and Egypt, as Joshua essentially put it, forsaking the following of all affections rivaling the true God—and replacing that with godly purity. And this is, of course, something we should always do throughout our Christian lives.

Then comes Joshua's declaration of his own direction despite what the people's might be: "But as for me and my house, we will serve the

Lord" (verse 15). "With his famous words, Joshua clearly and unambiguously took his stand on the side of the living God. Joshua modeled a perfect leader's actions. A leader must be willing to move ahead and commit himself to the truth regardless of the people's inclinations. Joshua's bold example undoubtedly encouraged many to follow with the affirmations of vv. 16-18" (*Nelson Study Bible*, note on verses 14-15).

Indeed, even after telling the people that they could not fulfill God's requirements on their own and the seriousness of the obligation they were entering into, Joshua still manages to extract from them strong assurances that they would never forsake God, after which he follows the common practice of setting up a "large stone" as a witness (verse 26; compare Genesis 31:44-52; Joshua 4). He also records these words in "the Book of the Law of God" at the tabernacle.

The book of Joshua concludes with the deaths and burials of Joshua and Eleazar the high priest, both in the land of Ephraim. While God could have inspired Joshua to write this, it is likely that He inspired someone else to add this ending. This last section also records the final burial of Joseph, also in the land of Ephraim, whose bones had been carried out of Egypt at his request (compare Genesis 50:24-25; Exodus 13:19).

The book of Joshua began with the words: "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*" (1:1). Now notice how the book ends: "Now it came to pass after these things that *Joshua the son of Nun, the servant of the Lord* died" (verse 29). "This first reference to Joshua as the servant of the Lord shows clearly how Joshua had 'grown into the job' that Moses had vacated. Now the book comes full circle, recalling the references in 1:1 to Moses as the servant of the Lord and to Joshua as merely Moses' assistant" (*Nelson*, note on verse 29). Joshua was more than just Moses' successor. He was himself a type of Christ, a

hero of faith leading the people to conquer the Promised Land and thereby give them a home.” [END]

Verse 13 – This was promised in Deuteronomy 6:10. God is always faithful!

Verse 15 – This word translated “evil” in the NKJV means figurately “to make good for nothing” (Strongs). In other words, Joshua is saying, “if serving the Lord seems good for nothing to you (you don’t see the benefits it brings in your life), you choose today who you are going to serve.” Joshua had no doubt who he and his family would serve.

Verse 31 – This was one of the high points for Israel. They remained faithful during Joshua’s leadership and through the leadership of the elders that outlived him. What a great time for the nation!

This brings us to the end of another amazing book of the great God. May we all be strong and very courageous to faithfully and passionately follow the great God and to trust Him with our lives!