

TTB2022-112 – March 20 to 26

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Day 079 – March 20 - Laws Regarding Human Relationships Deut. 21:10-25:19

Deuteronomy Chapter Twenty-One

(Outline continues from yesterday)

2. Moses gives instructions for how captive women were to be treated. They are provided for as grieving orphans (though not as widows) and then properly married (Deut. 21:10-14).
3. Moses gives instructions for polygamous marriages which exalts the divine principle of firstborn higher than any human considerations as to favoritism among the wives (Deut. 21:15-17).
4. Moses gives instructions for how to deal with rebellious, uncontrollable youth (Deut. 21:18-21 cf. Ex. 20:12 cf. Dt. 27:16; Ex. 21:17; Lev. 20:9).
5. Moses gives instructions for the most shameful, and accursed manner of capital punishment: the public display of an executed one (Deut. 21:22,23). The preview of the shame of Christ (Jn. 19:31-38) is developed by the Apostle Paul (Gal. 3:13).

Deuteronomy Chapter Twenty-Two

1. Moses launches into a series of instructions on many different topics throughout the remainder of his 3rd Farewell Discourse (chapters 22-26).
2. Moses begins with a series of instructions for the establishment of a stable society (Deut. 22:1-8).
 - a. Helpful neighbors (brothers) contribute towards a stable society (Deut. 22:1-4).
 - b. Appropriate gender roles contribute towards a stable society (Deut. 22:5).

- c. Appropriate animal stewardship contributes toward a stable society (Deut. 22:6,7).
- d. Appropriate building safety codes contribute towards a stable society (Deut. 22:8).
3. What God has separated, let no man put together (Deut. 22:9-11). This is the antithesis of His action in marriage (Matt. 19:6).
4. Moses reminds Israel about the memory tassels (Deut. 22:12; Num. 15:37-41).
5. The final section of the chapter reviews the Lord's standards for sexual purity (Deut. 22:13-30).
 - a. The public shame for premarital sex (Deut. 22:13-21).
 - b. The scourge of adultery (Deut. 22:22-24; Ex. 20:14; Lev. 20:10).
 - c. The evil of rape (Deut. 22:25-29) and incest (Deut. 22:30; Lev. 18:8; 20:11).

Deuteronomy Chapter Twenty-Three

1. Moses provides instructions for admission to, or prohibition from the assembly of the Lord (Deut. 23:1-8).
 - a. Such banned people could not participate in the public feasts and worship of the nation of Israel.
 - b. Such banned people could not serve as kings, priests, judges, etc.
 - c. The illegitimate birth of Perez to Judah & Tamar (Gen. 38:29) disqualified any descendant to serve as king until the generation of David (Ruth 4:18-22).
 - d. The prohibition of Ammonites, Moabites, and Edomites is mitigated by the grace that allows a Moabitess to become a Hebrew (Ruth 1:16).
2. Moses provides instructions for ritual purity going into battle (Deut. 23:9-14).
3. Moses provides instructions for runaway slaves (Deut. 23:15,16). These were runaway gentile slaves who sought refuge in Israel. They were not to be returned to their pagan slave-owners, if they desired to remain among the covenant nation.
4. Moses provides warnings against cultic prostitution (Deut. 23:17,18; Lev. 19:29).
5. Moses reminds Israel about not charging interest to one another (Deut. 23:19,20; Ex. 22:25; Lev. 25:35-37).
6. Moses reminds Israel about the seriousness of vows (Deut. 23:21-23; Num. 30:1,2).
7. Moses provides instructions for neighborliness, and hospitality towards traveling strangers (Deut. 23:24,25).

Deuteronomy Chapter Twenty-Four

1. Moses provides information concerning divorce and remarriage (Deut. 24:1-4). The Lord Jesus Christ addressed this passage in His Sermon on the Mount (Matt. 5:31,32), and in debate with the Pharisees (Matt. 19; Mark 10:11; Luke 16:18).
2. Moses provides information concerning newlyweds and military service (Deut. 24:5 cf. 20:6).
3. Moses provides information concerning improper pledges (Deut. 24:6,10-13).
4. Kidnapping is added to the capital offenses of Israel's legal code (Deut. 24:7).
5. Moses reminds Israel of the seriousness of leprosy (Deut. 24:8,9; Lev. 13-14; Num. 12:10).
6. Moses reminds Israel of the Lord's fair-labor-standards provisions (Deut. 24:14,15; Lev. 19:13).
7. Moses provides information concerning guilt and accountability (Deut. 24:16).
8. Moses reminds Israel of the Lord's civil charity provisions (Deut. 24:17-22; Ex. 22:21-24; 23:9; Lev. 19:33,34).

Deuteronomy Chapter Twenty-Five

1. Moses provides instructions for corporal punishment as a judicial option in the courts (Deut. 25:1-3).

- a. The Mosaic Law maximum of 40 lashes, led to the Rabbinic custom of 39 lashes (2nd Cor. 11:24).
- b. The Code of Hammurabi (Law 202) permitted 60 lashes.
- c. The Assyrians permitted between 40 and 50 lashes.
2. Moses provides instructions for fair treatment of work-animals (Deut. 25:4).
 - a. The temporal principle is a mark of wisdom (Prov. 12:10).
 - b. The spiritual principle is applied by Paul with reference to the support of the Pastor-Teacher by the local church (1st Cor. 9:9; 1st Tim. 5:18).
3. Moses provides instructions for Levirate marriage (Deut. 25:5-10).
 - a. This practice was behind Judah's instructions to Onan concerning Tamar after the death of Er (Gen. 38:8).
 - b. This practice was behind the Sadducees ridiculous hypothetical (Matt. 22:25-28).
 - c. This practice was known in Assyria, according to Nuzi Tablet #441.
 - d. Hittite law also allowed the father-in-law to enter into levirate marriage.
 - e. The Book of Ruth is the Bible's greatest illustration of this practice.
4. Moses provides instructions for retribution for genital mutilation (Deut. 25:11,12).
5. Moses provides instructions for fair business practices (Deut. 25:13-16; Lev. 19:35-37).
6. Moses reminds Israel about the Lord's intention to destroy Amalek (Deut. 25:17-19; Ex. 17:14-16).

Day 080 – March 21 - Obedience Versus Disobedience Deut. 26:1-29:1

Deuteronomy Chapter Twenty-Six

1. Moses reminds Israel about the importance of the first first-fruits offerings as the first order of business in testifying to His faithfulness in bringing them out of Egypt and into the promised land (Deut. 26:1-11).
2. Moses reminds Israel about the importance of the third-year tithe providing for civil charity (Deut. 26:12-15 cf. 14:28,29).
3. Moses closes this 3rd Farewell Discourse by reminding Israel about the importance of being a holy nation accountable to the Lord (Deut. 26:16-19).

Deuteronomy Chapter Twenty-Seven

1. Moses opens his 4th Farewell Discourse by assembling the elders of Israel, and charging Israel to obey the Lord in every command (Deut. 27:1-8).
 - a. Lime-coated stones are to be positioned on Mount Ebal with the Torah written distinctly (vv.2-4,8).
 - b. An altar of uncut stones is also to be placed on Mount Ebal (vv.5-7).
2. Moses provides instructions for the blessings and cursings to be pronounced on Mt. Gerazim and Mt. Ebal, with twelve specific curses declared and amen-ed (Deut. 27:9-26).
 - a. This day you have become a people (Dt. 27:9). Crossing the Jordan River was more momentous for Israel's history than crossing the Red Sea.
 - b. Moses charges the nation to assemble on Mount Gerizim and Mount Ebal for the antiphonal blessings and cursings (Dt. 27:11-13 cf. 11:29). In response to this charge, a Levitical team will pronounce a Dodecalogue of Curses for the twelve tribes to Amen (Dt. 27:14-26).

Deuteronomy Chapter Twenty-Eight

1. Moses continues the instructions for the blessings and cursings of Mt. Gerazim and Mt. Ebal, with specific promises for each category of Divine faithfulness (Deut. 28:1-48).
 - a. Diligent national obedience will bring about national preeminence (Deut. 28:1).
 - b. Blessings will come upon them, and overtake them (Deut. 28:2).
 - c. National blessings are contingent upon national observance and divine service (Deut. 28:3-14).
 - d. National curses are contingent upon national disobedience and idolatry (Deut. 28:15-48).
2. Moses prophesies concerning Israel's future destruction (Deut. 28:49-63) & dispersion (Deut. 28:64-69).

Day 081 – March 22 - A Call to Commitment Deut. 29:2-31:29

Deuteronomy Chapter Twenty-Nine

1. Chapters 29-31 form Moses' 5th Farewell Discourse.
2. Moses begins this message with a "here we are now" perspective (Deut. 29:2-13).
 - a. You have observed the Exodus and the wilderness wanderings with human observation (Deut. 29:2,3,5,6).
 - b. You have not yet received a heart to know, nor eyes to see, nor ears to hear (Deut. 29:4; Isa. 6:9,10; Ezek. 36:24-27; cp. Eph. 1:18,19a).
 - c. We've had to fight "impossible odds" even before entering into the promised land (Deut. 29:7,8).
 - d. Let's not blow it now, obey the Lord and identify with the blessings of His covenant (Deut. 29:9-13).
3. Moses reminds Israel that the Lord's covenant was not just with them, but with the Patriarchs, and elders who have preceded them, and the generations of Israel that have yet to come (Deut. 29:14,15).
 - a. In light of this perspective, Israel should be careful to learn from the idolatrous failures of their parents (Deut. 29:16,17).
 - b. In light of this perspective, future generations should be careful to avoid this idolatrous failure (Deut. 29:18-21).
4. Moses taught that in generations to come, this precise idolatry is certain to happen (Deut. 29:22-28).
 - a. Judgment will be severe.
 - b. The example will be set for Gentile nations to learn by.
5. The chapter concludes with a governing principle for every dispensation (Deut. 29:29).
 - a. Believers should not worry about the future unrevealed things.
 - b. Believers have enough accountability concerning the things already revealed.

Deuteronomy Chapter Thirty

1. The Lord's judgment and the dispersion of Israel are not the end of the story. God will regather Israel, and establish them in the land (Deut. 30:1-5).
 - a. This restoration of Israel will only happen when Israel returns to the Lord with all their heart and soul (Deut. 30:2) (as a consequence of the Great Tribulation of Israel) (Dan. 12:1; Isa. 10:20-23; Jer. 30).
 - b. The regathering will be a world-wide regathering (Deut. 30:3,4).
2. The Lord will also circumcise their heart, and provide the spiritual empowerment for them to fulfill their responsibilities in the land (Deut. 30:6; Jer. 31:31-34; 32:37-40).
3. The Lord will bless Israel in that day, because Israel will faithfully keep these laws (Deut. 30:7-10).

4. Even now, Israel may abide in the Word, and prove to be His disciples (Deut. 30:11-14 cf. Jn. 8:31; Rom. 8:4; 10:5-8).
5. Moses lays it out one more time, as an either/or message for Israel to volitionally take hold of (Deut. 30:15-20).

Deuteronomy Chapter Thirty-One

1. Moses concludes his 5th farewell message on his 120th birthday (Deut. 31:1,2).
2. Moses encourages Israel that their faith is in the Lord, and not in their human leader (Deut. 31:3-6; cf. 1st Cor. 2:5).
3. Moses charges Joshua to lead by example, and demonstrate the strength and courage Israel must possess (Deut. 31:7,8).
4. Moses concluded his written works.
 - a. Moses is the author of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Psalm 90, and possibly Job.
 - b. These written works, as inspired Scripture (2nd Tim. 3:16; 2nd Pet. 1:20,21), endure to this day in their current forms.
 - 1) Reconstructed autographs of the Hebrew, Aramaic and Koine Greek God-breathed Scriptures.
 - 2) Vernacular translations into any and all contemporary languages.
 - c. The Book of the Covenant (Ex. 24:7) no longer exists in that precise form, but most likely consisted of the collection of laws found in Ex. 20:22-23:33.
 - d. The Book of the Law of Moses (Deut. 31:9,24-26) no longer exists in that precise form, but most likely consisted of the legal portions of Exodus, Leviticus, Numbers, & Deuteronomy.
 - 1) Moses entrusted this Book to the Levitical priesthood (Deut. 31:24-29).
 - 2) This is the Book which was to be read from each Feast of Tabernacles (Deut. 31:10-13).
 - 3) This is the Book which Hilkiyah found during the reign of Josiah (2nd Kgs. 22:8).
5. The Lord requires Joshua's ordination to be a public manner before the assembly of all Israel (Deut. 31:14,15,23).
6. The Lord provides a song for Moses to teach Israel, which will highlight His faithfulness despite Israel's faithlessness (Deut. 31:16-22; 32:1-43).

Day 082 – March 23 - The Song of Moses Deut. 31:30-32:52; Psalm 90

Deuteronomy Chapter Thirty-Two

1. This song calls heaven and earth to bear witness to the truth of God's Word (Deut. 32:1; cf. Dt. 4:26; 30:19; 31:28; Psa. 50:4; Isa. 1:2; Eph. 3:10; 1st Pet. 1:12).
 - a. The song is the Lord's song, communicating His Word for the blessing of Israel (Deut. 32:2; Isa. 55:10,11).
 - b. Man's response to God's revealed Word should be one of praise and worship (Deut. 32:3,4), and not the faithless response of a crooked and perverse generation (Deut. 32:5,6; Phil. 2:15).
 - c. The work of God in setting apart Israel was a Sovereign work of Divine grace (Deut. 32:7-14).
 - d. Jeshurun is the poetic name for Israel in prosperity.
 - 1) Jeshurun failed the prosperity test (Deut. 32:15-18).
 - 2) Jeshurun reaped the Divine consequences for their spiritual adultery (Deut. 32:19-27).

- e. The Lord laments that Israel is not living up to everything that they could be living up to (Deut. 32:28-33; 5:29; Ps. 81:13; Isa. 48:18; Matt. 23:37; Lk. 13:34).
- f. The Lord promises a time when Israel will enjoy His deliverance for all eternity (Deut. 32:34-43).
2. Moses urges Joshua & all Israel to pay attention to the Lord's teaching through this psalm, and to live it in their daily life (Deut. 32:44-47).
3. At the conclusion to that psalm, the Lord directed Moses to ascend Mt. Nebo (Pisgah, Deut. 34:1) for the last time (Deut. 32:48-52).

Psalm 90

1. Psalm 90 is the one psalm of Moses in the Book of Psalms (although some traditions also assign Psalm 91 to Moses).
2. Moses also authored a psalm (Deut. 32) and a song-like blessing at his death (Deut. 33).
3. This beautiful psalm highlights God's Eternal Life (Psa. 90:1,2).
4. This beautiful psalm highlights God's eternal purpose, and His unique timetable (Psa. 90:3-6).
5. This beautiful psalm highlights the short time that man has upon the earth, and the importance of staying faithful to the Lord (Psa. 90:7-12).
6. This beautiful psalm highlights a sinful people, repentant of their evil, and looking to the lovingkindness of the Lord (Psa. 90:13-17).

Day 083 – March 24 - Moses Blesses the People and Dies Deut. 33-34

Deuteronomy Chapter Thirty-Three

1. Moses' blessings upon the tribes of Israel (Deut. 33:1-25) is an interesting comparison study with Jacob's blessings upon the tribes of Israel (Gen. 49:1-27).
2. The introduction paints a picture of Sinai that is only hinted at elsewhere in Scripture (Deut. 33:2-5; Ex. 34:5-8; Ps. 68:15-18; Acts 7:38,53; Gal. 3:19).
3. Reuben's blessing was to survive (Deut. 33:6; cp. Gen. 49:3,4; Jdg. 5:15,16).
4. Judah's blessing was to go forth in military victory (Deut. 33:7; cp. Gen. 49:8-12).
5. Levi's blessing was to remain faithful in the Lord's service, regardless of the conflict they must endure (Deut. 33:8-11). This is quite a bit different than Jacob's prophetic word (Gen. 49:5-7).
6. Benjamin's blessing is to have a closeness to the Lord (Deut. 33:12). This is different from his ravenous wolf identity that Jacob prophesied (Gen. 49:27).
7. Joseph receives a lengthy blessing, and highlights his fruitfulness (Deut. 33:13-17; Gen. 49:22-26).
8. Zebulun & Issachar are linked together (Deut. 33:18,19; cp. Gen. 49:13,14,15; Jdg. 5:14,15).
9. The blessings on Gad are for enlarged territories as a response to Gad's faithfulness in battle (Deut. 33:20,21; Gen. 49:19).
10. Dan is a lion's whelp, springing away from a serpent (alternative to Bashan) (Deut. 33:22). In Jacob's prophecy, he was a serpent (Gen. 49:16-18).
11. Naphtali is promised favor (grace) (Deut. 33:23). In Jacob's prophecy, he was a doe (Gen. 49:21). A view of the coming grace of Jesus Christ may be at work here (Matt. 4:13-16; Isa. 9:1ff.).
12. Asher is promised abundant favor and blessings (Deut. 33:24,25; Gen. 49:20).
13. The conclusion to the song is a reminder that there is no people on earth like Israel, and there is no god on earth like the one true God Whom they serve (Deut. 33:26-29).

Deuteronomy Chapter Thirty-Four

1. Moses is given a panorama view of the promised land (Deut. 34:1-4).
2. Moses died, and was buried by the Lord (Deut. 34:5-8; Jude 9).
3. Joshua succeeds Moses (Deut. 34:9) and writes the epitaph to the Book of Deuteronomy, even the entire Law of Moses (Deut. 34:10-12).

Era 3: Possessing the Promised Land. 1406-1050BC

Day 084 – March 25 - An introductory class to prepare for Day 085 through Day 103.

Scriptures covered in this era include Joshua, Judges, Ruth, 1st Samuel 1-7, Selections from 1st Chronicles.

Notes on the Temporal Markers in Joshua & Judges

1. The Book of Joshua gives us several temporal markers in the repeated usage of “to this day.” See Josh. 4:9; 5:9; 6:25; 7:26_{x2}; 8:28,29; 9:27; 13:13; 14:14; 15:63; 16:10. These references are a great opportunity to demonstrate Logos searches, visual filters, and passage lists.
 - a. Canaanites living in Gezer (Josh. 16:10). Another limitation for the dating of this text’s composition—sometime prior to Pharaoh destroying the Canaanites at Gezer and giving the town to Solomon as a dowry (1st Kgs. 3:1; 9:16).
 - b. Jebusites in Jerusalem to this day (Josh. 15:63; Jdg. 1:21). Demonstrates a limit for dating the composition of this text—sometime prior to David’s conquering of Jerusalem (2nd Sam. 5:6-10).
 - c. Rahab’s lifetime (Josh. 6:25). This is the greatest limitation for the dating of this text’s composition—taking the face value of Rahab’s lifetime and not simply identifying Rahab’s descendants (e.g. Hos. 3:5).
2. The Book of Judges also gives us several temporal markers.
 - a. 7 “to this day” statements similar to the usages in Joshua (Jdg. 1:21,26; 6:24; 10:4; 15:19; 18:12; 19:30).
 - b. The frequent timeframes for the various servitudes (Jdg. 3:8,14; 4:3; 6:1; 10:8; 13:1) and the various Judges (Jdg. 3:11,30; 5:31; 8:28; 9:22; 10:2,3; 12:7,9,11,14; 15:20; 16:31).
 - c. 300 years since the occupation of Heshbon in the days of Jephthah (Jdg. 11:26).
3. The Book of Ruth is specifically dated to the Period of the Judges (Ruth 1:1).
4. Ron Rhodes’ 3rd Era can perhaps be best summed up by the various statements of “no king” (Jdg. 17:6; 18:1; 19:1; 21:25).

Day 085 – March 26 - Entering Canaan Josh. 1-6

Joshua Chapter One

1. The Lord directs Joshua to be strong and courageous, and lead Israel to the victories the Lord has promised (Josh. 1:1-9).
 - a. The extent of the promised land is from the Mediterranean (Great Sea) to the Euphrates river (Josh. 1:4).
 - b. This was the land grant promised to Abraham (Gen. 15:18-21). Israel has never yet occupied this entire land grant, but will do so in the Millennial reign of Jesus Christ.
 - c. Three times Joshua is commanded to be strong and courageous, as the Lord will be with Joshua wherever he goes (Josh. 1:6,7,9).
2. Joshua accepts his command, and takes action with the officers under his command (Josh. 1:10-18).
 - a. He prepares Israel for immediate deployment (Josh. 1:10,11).
 - b. He warns Reuben, Gad, and ½ Manasseh to fulfill their oath to Moses (Josh. 1:12-18; Num. 32:20-22).

Joshua Chapter Two

1. Joshua (one of the two faithful spies in the previous generation) sends forth two faithful spies into the city of Jericho (Josh. 2:1a).
2. These two spies stayed the night in Rahab's brothel (Josh. 2:1b).
 - a. **בֵּית־אִשָּׁה זֹנָה** beyth-'ishshah zownāh. **זָנָה** zānāh ^{#2181}: to commit fornication, be a harlot.
 - 1) Rahab was not a sacred prostitute. **קַדְשָׁה** q^cdēshāh ^{#6948}.
 - 2) She was a secular prostitute. **πόρνη** pornē ^{#4204} (Jas. 2:25; Heb. 11:31).
 - b. The house's position on the city wall, may have motivated the spies' tactical decision to spend the night there (Josh. 2:15).
 - c. Rahab's divine destiny as a believer, and ancestress of the Lord Jesus Christ certainly dictated the Lord's Sovereign direction for the spies to spend the night there (Matt. 1:5).
3. Rahab hid the two spies on her roof as an expression of faith (Josh. 2:4,6,8-13; Heb. 11:31).
 - a. Rahab understood YHWH's intention to destroy the Canaanites (Josh. 2:9a).
 - b. Rahab understood that the Lord had removed the Canaanites' demonic empowerment (Josh. 2:11; Num. 14:9).
 - c. The Lord's example of Egypt in the previous generation, and Sihon & Og in this generation, accomplished what He intended—the demonic and human fear of the Lord's wrath (Josh. 2:10; Jas. 2:19).
 - d. Rahab places herself in the Lord's care according to His grace (Josh. 2:12,13).
4. The King of Jericho demanded Rahab turn over the spies, but her stratagem (lie), sent the king's guards looking elsewhere (Josh. 2:2-7).
 - a. Stratagem: an artifice or trick in war for deceiving and outwitting the enemy.
 - b. The Commandments must be placed in proper setting, and not related to God's laws for warfare and espionage.
 - 1) Taking human life in the prosecution of righteous warfare does not violate the 6th Commandment.
 - 2) Taking plunder in the aftermath of righteous warfare does not violate the 7th Commandment.
 - 3) Marrying the captive women in the aftermath of righteous warfare does not violate the 8th Commandment.
 - 4) Strategic lying in the course of warfare and espionage does not violate the 9th Commandment.
5. The spies coordinate the signal for Rahab's deliverance, and return to Joshua with their good report (Josh. 2:14-24).
 - a. God had promised to put fear in the heart of the people (Deut. 2:25; 11:25).
 - b. The spies testified to the Lord's faithfulness in this prophecy (Josh. 2:24).
 - c. The people can then have confidence in the Lord's other promises regarding the Conquest.

Joshua Chapter Three

1. Although Judah typically lead the march of Israel (Num. 2:9; 10:14), in this case, the Ark of the Covenant will lead the way (Josh. 3:1-6).
2. God will give Israel a visual testimony to Joshua's rightful succession of Moses (Josh. 3:7; 4:14).
3. The crossing of the Jordan reminds us of the crossing of the Red Sea (Josh. 3:8-17; 4:23,24; Ex. 14:21,22).

Joshua Chapter Four

1. The Lord directs Joshua to erect a memorial pillar to the Jordan crossing (Josh. 4:1-7,20-24).

2. Joshua follows the Lord's instructions, and also erects a pillar of his own in the midst of the Jordan river (Josh. 4:8,9).
3. The crossing of the Jordan river occurred on the 10th day of the first month (Josh. 4:19).
 - a. This is the day that the Passover lamb is to be set aside (Ex. 12:3).
 - b. Israel will observe this Passover here at Gilgal (Josh. 5:10).

Joshua Chapter Five

1. The demoniac Canaanites were powerless through fear because of the word they received of Israel's entrance into Canaan (Josh. 5:1).
2. Israel cannot proceed with the Conquest until they obey the Lord's instructions regarding circumcision (Josh. 5:2-8).
3. The Lord taught Joshua the significance of the name Gilgal (Josh. 5:9).
4. Israel observed the Passover for the 42nd time overall (Josh. 5:10).
5. The provision of manna ended at this time (Josh. 5:11,12).
6. The chapter closes with Joshua meeting the Lord Jesus Christ, as the Captain of the Host of the Lord (Josh. 5:13-15).

Joshua Chapter Six

1. Jericho prepared themselves for a siege by the nation of Israel (Josh. 6:1).
 - a. They had high walls (Josh. 2:15; 6:5,20).
 - b. They had valiant warriors (Josh. 6:2). גִּבּוֹרֵי הַחַיִּל gibbowrey hechāyil (Josh. 1:14; 6:2; 8:3; 10:7; Jdg. 6:12; 11:1; Ruth 2:1; 1st Sam. 9:1; 16:18; 1st Kgs. 11:28; 2nd Kgs. 5:1; 15:20; 24:14; 1st Chr. 5:24; 7:2,5,7,9,11,40; 8:40; 9:13; 11:26). ([Verse list](#))
2. Israel's conquest of Jericho was not a military victory, but a spiritual victory, achieved through their humble obedience to the instructions of the Lord (Josh. 6:2-21).
 - a. The priests and the Ark of the Covenant were in the center of the procession (Josh. 6:4,5,6,8,13,16).
 - b. The priests blew the trumpets, but the people remained silent until it was time for the shout (Josh. 6:10).
3. The priestly ritual involved repetitions of the number of completion—seven. Seven priests, blowing seven trumpets for seven days with seven laps on the seventh day.
4. The plunder of Jericho was governed by “the ban” (Josh. 6:17, NASB) “devoted” (LEB, NIV, YLT) “doomed to destruction” (NKJV) accursed (KJV) designated for destruction (NASB20) anathema (LXX, Vulg., D-R).
 - a. חֵרֵם cherem ^{#2764}: a thing devoted, dedicated, utterly destroyed.
 - b. חָרַם charam ^{#2763}: to ban, devote, completely destroy.
 - c. The first appearance of this concept was revealed at Hormah (Num. 21:2,3).
 - d. The necessity for this total destruction was for the preservation of Israel's purity (Deut. 7:2-6).
5. The Lord was entitled to the first-fruits of their labor, and Jericho represents the first-fruits of the Conquest (Josh. 6:19,24).
6. Rahab and her family were graciously spared by the Lord (Josh. 6:17,22-25).
7. Joshua utters a curse for any man who rebuilds Jericho (Josh. 6:26).
 - a. Moses, in the Law, established a prohibition against rebuilding an apostate Hebrew city (Deut. 13:16,17).

- b. Hiel the Bethelite will experience Joshua's curse, by rebuilding what had been destroyed for the glory of the Lord (1st Kgs. 16:34).
 - c. The second city of the Conquest will be destroyed for good (Josh. 8:28).
8. The passage concludes with a reference to the fame of Joshua spreading throughout the land he would soon conquer (Josh. 6:27).

Answers to TTB2022-111 Exercises

1. Caleb
2. Levi
3. False
4. "Second Law"
5. Emim
6. Obedience to the Word of God
7. Jebusites
8. Temple
9. 2 Timothy 2:17
10. To help support widows, orphans, aliens, and Levites.
11. 1 Timothy 2:5

TTB2022-112 Exercises

1. Who was the Moabite woman who became a Hebrew?
Answer:
2. The people of Israel could charge interest on loans if they were for legitimate businesses. [True/False]
Answer:
3. In what Bible passage do we see the Lord Jesus Christ addressing the question of divorce and marriage in a sermon?
Answer:
4. Who was Hammurabi?
Answer:
5. Where do we read "the Lord your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the Lord your God has scattered you."?
Answer:
6. Which Psalm is the Psalm of Moses?
Answer:
7. What was Judah's blessing, recorded in Deuteronomy 33?
Answer:
8. To what period is the book of Ruth specifically dated?
Answer:
9. The extent of the promised land is from the _____ Sea to the _____ River.
Answer:
10. Using Google Maps, Wikipedia, or some other app, locate the Euphrates River. What is the main country that the Euphrates runs through?
Answer:
11. What is the significance of the name Gilgal?
Answer:
12. Once the city of Jericho was destroyed, the people of Israel began immediately to rebuild it. [True/False]
Answer: