

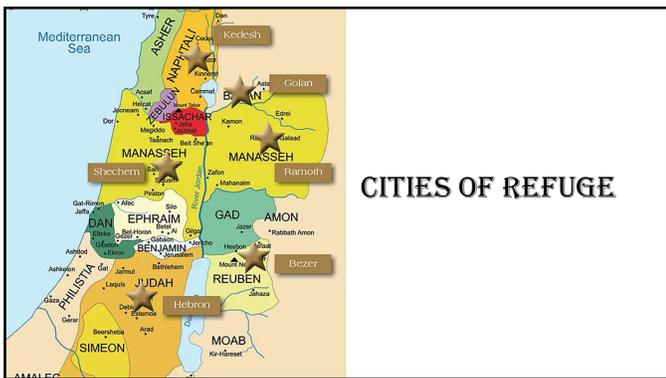


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The allotment of the land. 13:1-21:45

- The cities of Refuge identified 20:1-9
 - Reminder of the purpose of the cities of refuge 20:1-6 (see numbers 35:9-34)
 - The place for one who had caused the death of a person to flee from the avenger of blood.
 - The case would be heard by the leaders of the city.
 - If the person was found to have caused the death unintentionally or without premeditation he would be protected in the city and had to remain there until the death of the high priest.

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The allotment of the land. 13:1-21:45

- The cities of Refuge identified 20:1-9
 - Three cities were established on either side of the Jordan River.
 - Cities west of the Jordan River
 - Kedesh in the tribe of Naphtali
 - Shechem in the tribe of Ephraim
 - Kiriath-arba (Hebron) in the tribe of Judah

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The allotment of the land. 13:1-21:45

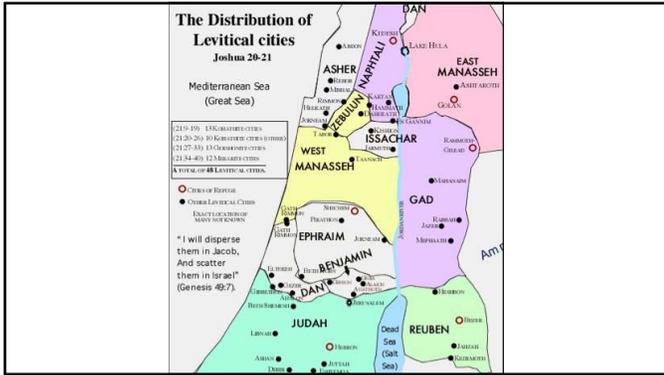
- The cities of Refuge identified 20:1-9
 - Three cities were established on either side of the Jordan River.
 - Cities east of the Jordan River
 - Bezer in the tribe of Reuben
 - Ramoth in the tribe of Gad
 - Golan in the tribe of Manasseh

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The allotment of the land. 13:1-21:45

- The allotment of cities and pasturelands to the Levites. 21:1-41
 - The Levites reminded Joshua and Eleazar of the command of God to provide cities and pastureland for them and the allotment was made for 48 cities at Shiloh. (see Numbers 35:1-5)
 - Note that the cities of refuge are a part of the Levitical cities. (see Numbers 35:6-7)
 - An interesting note for the tribe of Judah is that Kiriath-arba otherwise known as Hebron was the city given to Caleb and now has been designated as a city of refuge. He still retained the surrounding land and villages.

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The allotment of the land. 13:1-21:45

- The promises are complete 21:43-45
 - God has given them possession of the Promised Land.
 - They had settled in the cities and houses of the land. (see Deuteronomy 19:1)
 - Except for the defeat at Ai due to their sin, not one battle had been lost in their entire, multiyear campaign.

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Lessons

- God is faithful.
- God involves us in His work and gives us opportunity to experience all He intends to do.
- Sadly, then as now, we often fail to fully experience all God has provided for us.

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Tribes of Reuben, Gad and half-tribe of Manasseh released to return home to their allotment on east of the Jordan River. 22:1-34

- The release and return 22:1-9
 - Acknowledgement that these tribes had fulfilled their commitment to help the rest of the tribes subdue their land.
 - They returned carrying the spoils of war with them. (After Jericho, it was only the people in the cities who were devoted for destruction. They then had permission to take the livestock and other material things from these cities.)

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Tribes of Reuben, Gad and half-tribe of Manasseh released to return home to their allotment on east of the Jordan River. 22:1-34

- These returning men built an imposing altar on the west bank of the Jordan River, perhaps patterned after the altar on Mount Ebal. 22:10-34
 - This was interpreted as a breach of faith by building a rival altar to the altar of Yahweh and the rest of Israel intended to destroy these tribes because of it. 22:10-12

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Tribes of Reuben, Gad and half-tribe of Manasseh released to return home to their allotment on east of the Jordan River. 22:1-34

- These returning men built an imposing altar, perhaps patterned after the altar on Mount Ebal on the west bank of the Jordan River. 22:10-34
 - A delegation consisting of Phinehas, the son of Eleazar the high priest, and ten chiefs of the tribes of Israel were sent to seek a remedy for this perceived transgression. 22:13-34
 - Phinehas and the other leaders laid out the accusation that they had committed a breach of faith by building an altar to worship other gods.
 - They expressed their fear that this would bring God's judgment on the whole nations as was true in rebellious acts in the past, such had happened at Peor and after Achan's sin at Jericho.
 - An appeal is made, and offer given that they cross over to the other tribes and take their place with them.

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 - A delegation consisting of Phinehas, the son of Eleazar the high priest, and ten chiefs of the tribes of Israel were sent to seek a remedy for this perceived transgression. 22:13-34
 - The eastern tribes respond with loud and assertive cries of their devotion to Yahweh, the Almighty God.
 - They agree that they deserve the wrath of their fellow Israelites and the wrath of God if they are guilty as charged.

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 - A delegation consisting of Phinehas, the son of Eleazar the high priest, and ten chiefs of the tribes of Israel were sent to seek a remedy for this perceived transgression. 22:13-34
 - They quickly assure that their intention is not to move away from God but to ensure that future generations will not forget God and that future generations of the Israelites on the west side of the Jordan will not forget that the eastern tribes are a part of Israel.
 - The altar is only for the purpose of this witness and never intended for sacrifice or burnt offerings.

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 - A delegation consisting of Phinehas, the son of Eleazar the high priest, and ten chiefs of the tribes of Israel were sent to seek a remedy for this perceived transgression. 22:13-34
 - They affirm that the altar before the tabernacle is the only place for sacrifices and offerings.
 - This answer satisfied the delegation, and they took this word back to the congregation and the matter was settled.
 - The people named the altar Witness as a testimony that the altar was "a witness between us that the LORD is God."

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Lessons

- We should take a potential breach of faith by a believer or a movement seriously.
- Establishing the facts in these situations by first person contact is essential.
- Look for the resolution that will honor God.
