

Joshua: Chapter 7

- V. 1 – But the sons of Israel acted unfaithfully (SC: Keyword, “acted”) in regard to the things under the ban, for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah (SC: Now, listen to *that*), took some of the things under the ban, therefore the anger of the LORD burned against the sons of Israel.
- V. 2 – Now Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, “Go up and spy out the land.”
 - SC: Two different things are there that are important.
 - Number one, go up, act, do, spy out the land.
 - Second, in the Hebrew, the word “up” is not there. It's just “go”.)
 - And it continues: “...so the men went up and spied out Ai.”
- V. 3 – And they returned to Joshua and said to him, “Do not let all the people go up; only about two or three thousand men need go up to Ai; do not make all the people toil up there, for they are few.”
 - SC: In other words, the people living up there are few.
- V. 4 – So about three thousand men from the people went up there, but they fled from the men of Ai.
 - SC: Key word, “fled”.
- V. 5 – And the men of Ai struck down about thirty-six of their men, and pursued them
 - SC: The key there is when you go after an enemy or an enemy comes after you, rather, and you react or respond with aggression, so much so that they retreat or they back off or they quit gossiping about you and slamming you, whatever it is.
 - The one thing you don't want to do is then just rest and put down your armaments and think, okay, that battle is over. Just the opposite. You keep pursuing them. You keep aggressively going after them, destroying them. And that's the lesson here.
 - And it continues, “...from the gate as far as Shebarim, and struck them down on the descent,” (SC: This, by the way, is what Ukraine is doing right now with all the retreating Russian soldiers.) “so the hearts of the people melted and became as water.”
- V. 6 – Then Joshua tore his clothes and fell to the earth on his face before the ark of the LORD until the evening, both he and the elders of Israel; and they put dust on their heads.
- V. 7 – And Joshua said, “Alas, O Lord GOD, why didst Thou ever bring this people over the Jordan, only to deliver us into the hand of the Amorites, to destroy us?”
 - SC: So, they *did* what they *thought* they were supposed to *do*. And the *Amorites* struck *back*. They retreated... the children of Israel retreated, and the Amorites kept pursuing them and struck them down as they were pursuing them.)
 - And it continues: “...If only we had been willing (SC: key word there, “willing”.) to dwell beyond the Jordan!”
 - SC: In other words, Lord have mercy on us. Woe is me. I'm a victim. Why are you setting us up for disaster? Lord, it's *your* fault.
- V. 8 – “O Lord, what can I say since Israel has turned their back before their enemies?”

- SC: The word literally is “neck”, turn your “neck”, which turns your back. You don't ever turn your back to your enemy. Just the opposite. You face him head on. When they turn their back to you, you go after them, pursue them, knock them down and destroying them, eliminate them.
- V. 9 – “For the Canaanites and all the inhabitants of the land will hear of it
 - SC: This is key. In other words, “everything you *do* creates your *reputation*”. So if you're going to run and turn your back and run scared, that's going to be your reputation. And if you keep pursuing them, striking them down, *that's* going to be your reputation.
 - And it continues: “...and they will surround us and cut off our name from the earth. (SC: Listen to the *fear* and the victim mentality.) And what wilt Thou do for Thy great name?”
 - SC: Again victim mentality. They're saying “Oh, Lord this is your fault. Why is this happening, why are you letting this happen to us?”
- V. 10 – LORD said to Joshua, “Rise up! (SC: SC: Again, act. So God's response to it, the adversity, is for you to rise up, to act, not retreat and run. There's a good tool to practice, “Rise up, don't retreat or run.”) Why is it that you have fallen on your face?
- V. 11 – “Israel has sinned, and they have also transgressed My covenant (SC: My *promise*) which I *commanded* them. And they have even taken some of the things under the *ban* and have both *stolen* and *deceived*. (SC: Isn't *that* something) Moreover, they have also put them among their own things.
 - SC: As if *they* own them now.
- V. 12 – “Therefore the sons of Israel cannot stand before their enemies; they turn their backs before their enemies, for they have become accursed. I will not be with you anymore unless you destroy the things under the ban from your midst.
 - SC: Look at James 4:17 – “Therefore, to him who knows to do good and does not do it, to him it is sin.” Add that verse right here in your margins. That's what they did. They knew what to do. They didn't do it. They did the *opposite*. It was sin. And now they're paying the *consequences* of their sin.
- V. 13 – (SC: So again, in verse 13 God says...) “Rise up! (SC: Rise up. Again, verse 10, Rise up. Verse 13, Rise up. This time, Consecrate yourselves. Only *this time* set apart. Consecrating means to “set apart”.) Consecrate the people and say, ‘Consecrate yourselves for tomorrow, for thus the LORD, the God of Israel, has said, “There are things under the ban in your midst, O Israel. You cannot stand before your enemies until you have removed the things under the ban from your midst.”’
 - SC: Now, one thing this does, when you get rid of stuff you know you're not supposed to have, when you get rid of things you know you're not supposed to do, when you get rid of relationships you know you're not supposed to be in – once you get rid of the stuff, it gives you confidence because you know in your heart you're right with God and he's with you and behind you and in front of you.
 - So the principle is: *doing what's right between you and God always gives you confidence. Nobody can take that confidence away.*
 - Right here, add Hebrews 10:35, 36, 38, “Do not throw away your confidence, which has great rewards. For you have need of endurance, so that when you have done the will of God, you will receive what is promised. For my righteous one will live by faith. And if he shrinks back, I'm going to be so happy to have the pleasure.”
- V. 14 – ‘In the morning then (SC: keyword, “then”) you shall come near by your tribes. And it shall be that the tribe which the LORD takes by lot shall come near by families, and the family which the LORD takes shall come near by households, and the household which the LORD takes shall come near man by man.
 - SC: So by families, by household, by man. We think of families as households. They're not. That's a U.S. thing. There are many households within a family. You all get that? Then there's a man *over* a household.
- V. 15 – ‘And it shall be that the one who is taken with the things under the ban shall be burned with fire, he and all that belongs to him, because he has transgressed the covenant of the LORD, and because he has committed a disgraceful thing in Israel.’”

- V. 16 – So Joshua arose early in the morning and brought Israel near by tribes, and the tribe of Judah was taken.
 - SC: Now, what's interesting here is v. 13, you have families, households, and men, and v. 14, you have tribes. So tribes at the top are nations at the top. Maybe tribes within nations, within tribes have families. Within families are households, and households are men or man.
 - Now, in verses 14, 15, 16, tie this to verse 1, “But in some of the Israel acted unfaithfully in regard to the things under the band.” Whole families, and this is what I wrote out with verse 1, whole entire families suffered because of one person. Maybe you can relate to that.
 - Therefore, the anger of the Lord burning against not the *one*, but the sons of Israel. *All* of them. For Aikens, verse 1, for Aikens (SC: One person) took some of the things under the man, and therefore the entire family was accursed by God's anger.
 - Then verses 14, 15, and 16, families, households, man, all under tribe.
- V. 17 – And he brought the family of Judah near, and he took the family of the Zerahites; and he brought the family of the Zerahites near man by man, and Zabdi was taken.
- V. 18 – And he brought his household near man by man; and Achan, son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah, was taken.
 - SC: When the Bible talks about them “taking it”, typically, it means their life is over.
- V. 19 – Then Joshua said to Achan, “My son, I implore you, give glory to the LORD, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me.”
 - SC: When someone is wrong, they know it, they keep secrets. A key characteristic of a person that does wrong or bad things is they *always* have secrets. They always *talk* secret, they *keep* secret. They keep secrets.
 - Turn Ephesians 5:13: “But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light.”
 - Tie that verse to v. 19 here – “Do not hide it from me.”
 - But also look at:
 - Luke 12:2-3 – “But there is nothing so carefully can say that it will not be revealed.”
 - Luke 8:17 says, “For nothing is concealed that when it is will not become evident nor anything hidden that will not be known and come to light.”
 - So those are three very good verses you should tie to v. 19 here in your Bible.
- V. 20 – So Achan answered Joshua and said, “Truly, I have sinned against the LORD, the God of Israel, and this is what I did:
 - SC: That's the first step. You have to admit to yourself, to God, that you **sinned, that you screwed up, that you were wrong**. Instead of denial and lies, when you don't admit you're lying to yourself, to God, whomever.
 - The worst habit to have, in my opinion, in a human creature is lying.
 - Why? Because trust cannot co-exist with lying. Lying and trust cannot co-exist. Then you say, “Well, I have to lie in the circumstances I'm in. The relationship or the job.”
 - Then get out of that situation. Get out of that job or get out of that relationship. You don't have to lie. Lying is a *choice*. You can lie to yourself by saying you have to lie. And that's one way I was able to create the life and world I did for myself, because I didn't want to lie.
- V. 21 – when I saw among the spoil a beautiful mantle from Shinar and two hundred shekels of silver and a bar of gold fifty shekels in weight, then I coveted them and took them; and behold, they are concealed in the earth inside my tent with the silver underneath it.”
- V. 22 – So Joshua sent messengers, and they ran to the tent; and behold, it was concealed in his tent with the silver underneath it.
- V. 23 – And they took them from inside the tent and brought them to Joshua and to all the sons of Israel, and they poured them out before the LORD.

- SC: I just wrote here, “What's done in private is made public.” They poured them out before everybody and the Lord.
- V. 24 – Then Joshua and all Israel with him, took Achan the son of Zerah, the silver, the mantle, the bar of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent and all that belonged to him (SC: In other words, all that had *value* to him); and they brought them up to the valley of Achor.
 - SC: Now, what's interesting here is my margin says that the Hebrew literally it says, “stone.”
- V. 25 – And Joshua said, “Why have you troubled us? The LORD will trouble you this day.” And all Israel stoned them with stones; and they burned them with fire after they had stoned them with stones.
 - SC: Why did they do that? Because they did not want Achan’s curse to continue to exist within their tribe, their families, their households. The way they eliminate that possibility is to eliminate the person, his possessions, and any of his lineage.
 - The principle is that generational sin can be passed on. generational sin and curse can be passed on,
 - Look at Deuteronomy, Chapter 5. So they *knew* that Achan’s generational sin, curse, would be passed on into his children and his grandchildren. So the tribe, the households, did not want that and did not want that curse on their families and their households and their tribe.
 - It sounds drastic until you understand the ramifications of doing the opposite and not doing anything.
- V. 26 – And they raised over him a great heap of stones that stands to this day, and the LORD turned from the fierceness of His anger. Therefore the name of that place has been called the valley of Achor to this day.
 - SC: The Valley of Trouble. Achor means “trouble.” So you can think of people that are nothing but trouble. Think of that. You just don't play with sin and people that cultivate and perpetuate sin. It will affect your life. We all know that. It really doesn't affect it in good ways.