

3 TENTS, TEMPLES, PALACES 4

5 This study is outlined generally on the ICI course of the same name, authored by Rick C. Howard.
6 Further information on the course can be obtained by contacting Global University, 1211 S. Glenstone,
7 Springfield, Missouri 65804.

8 Lesson 5 9 THE PROMISED LAND FOR THE CHOSEN PEOPLE OF GOD

10 Four centuries have passed since Joseph became the Grand Vizier of Egypt and brought
11 his family of 70 person to the fertile Delta of the Nile. God had blessed the Jews and
12 they had prospered mightily in the land of the pyramids. Then came the dynasty
13 changes in Egypt and a new pharaoh “who knew not Joseph.” For several hundred
14 years, the Jews were slaves to the Egyptians, building cities and other projects as desired
15 by the pharaoh (not including the pyramids). The Jews cried out for deliverance.
16 Under Moses’ leadership, God led the Israelites out of bondage, across the Sinai
17 Peninsula, enroute to “the Promised Land.” At Mount Sinai, as we studied last week,
18 God gave the people the Ten Commandments (the Decalogue) and the Tabernacle in the
19 Wilderness. The Jews spent about a year there before traveling on - almost to the border
20 of the Promised Land (Kadesh-Barnea) where Moses dispatched the 12 spies. Ten came
21 back with negative reports: “We cannot take the land; the people there are too strong!”
22 Two of the spies were positive, Joshua and Caleb. But the people sided with the ten,
23 which prolonged their entre into the Promised Land nearly four decades. Not even
24 Moses made it, and God buried him on Mount Nebo, just east of the Dead Sea.
25

26 THESE EVENTS BRING US TO THE CLOSE OF THE PENTATEUCH: Genesis,
27 Exodus, Leviticus and Numbers. NOW WE COME TO THE FIRST OF THE
28 HISTORICAL BOOKS: Joshua.

29
30 God anoints Joshua to follow Moses as the leader of Israel. Read with me God’s
31 charge to Joshua:
32

33 **Joshua 1:1-9** (New American Standard)

34 Now it came about after the death of Moses the servant of the Lord that the Lord
35 spoke to Joshua the son of Nun, Moses' servant, saying, [2] "Moses My servant is
36 dead; now therefore arise, cross this Jordan, you and all this people, to the land
37 which I am giving to them, to the sons of Israel. [3] "Every place on which the sole
38

1 of your foot treads, I have given it to you, just as I spoke to Moses. [4] "From the
2 wilderness and this Lebanon, even as far as the great river, the river Euphrates, all
3 the land of the Hittites, and as far as the Great Sea toward the setting of the sun, will
4 be your territory. [5] "No man will be able to stand before you all the days of your
5 life. Just as I have been with Moses, I will be with you; I will not fail you or forsake
6 you. [6] "Be strong and courageous, for you shall give this people possession of the
7 land which I swore to their fathers to give them. [7] "Only be strong and very
8 courageous; be careful to do according to all the law which Moses My servant
9 commanded you; do not turn from it to the right or to the left, so that you may have
10 success wherever you go. [8] "This book of the law shall not depart from your
11 mouth, but you shall meditate on it day and night, so that you may be careful to do
12 according to all that is written in it; for then you will make your way prosperous,
13 and then you will have success. [9] "Have I not commanded you? Be strong and
14 courageous! Do not tremble or be dismayed, for the Lord your God is with you
15 wherever you go."
16

(From the Life in the Spirit Study Bible) The book of Joshua is a continuation of the Pentateuch. It records Israel's crossing the Jordan River after Moses' death, as well as the conquest and settlement of Canaan by the 12 tribes under Joshua's leadership. The Biblical date for Israel's invasion of Canaan is about 1405 B.C. The book covers the next 25-30 years of Israel's history, telling how God 'gave unto Israel all the land which he swore to give unto their fathers' (21:43). Appropriately the book is named after its principal character, who predominates as God's leader throughout the book.

- 17
18
- 19 • Over the past decades, I have had the privilege of 28 separate trips into Israel.
20 One of the most frequently-asked questions I get from tour groups is this: why
21 would God choose this place as 'the Promised Land'? There are four primary
22 reasons:
23
- 24 1. It was isolated. A glance at a map of the Middle East will show that on the
25 west was the Mediterranean Sea, on the south and east were deserts and on the north were
26 mountains. This isolation was to help God's people to develop according to His wishes
27 and plan. The nations surrounding Israel were idolatrous; but to Israel was given the
28 revelation of the true God.
29
 - 30 2. It was central. Although the land was isolated, the Promised Land was
31 located in the center of all the great powers of the ancient world. It was used as a land

1 bridge among them. The nations of Egypt, Babylon, Assyria, Persia, Greece and Rome
2 all grew up around it. Israel's location was important because God had raised it up to be
3 a witness to the world.

4
5 3. It was limited. The small size of the land made it unsuitable for anyone who
6 had world-wide political ambitions. God did not call Abraham to be the founder of
7 another nation, but to be the man through whom ALL the families of the earth would be
8 blessed.

9
10 4. It was fruitful. Even the faithless spies saw the rich fruit, cereals and
11 vegetables of the land. It was capable of producing all that God's people would need as
12 long as they would walk in obedience.

13 THE INHABITANTS OF THE LAND

14
15
16 One of the first questions someone new to Scriptures will ask regarding Israel is this: why
17 did God command Abraham's descendants to conquer the land? Wasn't that just
18 arbitrary on God's part? No. God always has valid reasons for His commands.

19
20 As the Israelites approached the Promised Land (from the east), there were seven tribes
21 occupying Canaan. The *HITTITES* were the most prominent and came from the
22 formerly-great empire of that name. They lived near Hebron in Abraham's time but later
23 mingled with the Amorites in the mountains in the north. The *CANAANITES* lived on
24 the sea coast; the *HIVITES* were near Shechem (about 80 miles north of Jerusalem).
25 The *PERIZZITES* lived in central and southern Palestine, the *GIRGASHITES* near the Sea
26 of Galilee, the *AMORITES* in the eastern plateau and the *JEBUSITES* in the central
27 highlands around their capital which later became known as Jerusalem. The term
28 "Canaanites" is often used to refer to all of these tribes or nations.

29
30 The command of God with regard to these tribes is often hard to understand. Here it is:

31 **Deut. 20:16-18**

32 **"Only in the cities of these peoples that the Lord your God is giving you as an**
33 **inheritance, you shall not leave alive anything that breathes. [17] "But you shall**
34 **utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite,**
35 **the Hivite and the Jebusite, as the Lord your God has commanded you, [18] in order**
36 **that they may not teach you to do according to all their detestable things which they**
37 **have done for their gods, so that you would sin against the Lord your**
38 **God.**

39
40 So....how could a just and loving God make such a demand upon the Israelites? A great

1 deal of misguided sympathy has been wasted on their destruction. More attention
2 should be given to the reason for God's judgement upon them. Scriptures give us the
3 reasons for God's command:
4

5 1. God knew that if these wicked nations were not destroyed, they would teach
6 Israel to sin against Him. **Deut. 18:9-13** "When you enter the land which the Lord
7 your God gives you, you shall not learn to imitate the detestable things of those
8 nations. [10] "There shall not be found among you anyone who makes his son or his
9 daughter pass through the fire, one who uses divination, one who practices
10 witchcraft, or one who interprets omens, or a sorcerer, [11] or one who casts a spell,
11 or a medium, or a spiritist, or one who calls up the dead. [12] "For whoever does
12 these things is detestable to the Lord; and because of these detestable things the
13 Lord your God will drive them out before you. [13] "You shall be blameless before
14 the Lord your God. **Deut. 20:18** ... in order that they may not teach you to do
15 according to all their detestable things which they have done for their gods, so that
16 you would sin against the Lord your God.
17

18 2. Canaan had been promised to Abraham and His children. SO HOW COULD
19 GOD MAKE SUCH A GIFT? The earth belongs to Him! He gives possession to
20 whomever He wishes.
21

22 3. Any right the Canaanites had to the land by simply having the possession of it for
23 a long time was lost because of their wickedness. Romans 1 describes them well.
24

25 4. The moral depravity of the Canaanite people at this time demanded swift, divine
26 judgment. One writer of ancient history has reported: "No other nation has rivaled the
27 Canaanites in the mixture of blood and debauchery." Their life was so foul that 1500
28 years later in wicked Rome its practices were condemned. We read a short description
29 of their lifestyle here: **Leviticus 18:21-23**

30 'Neither shall you give any of your offspring to offer them to Molech, nor shall
31 you profane the name of your God; I am the Lord. [22] 'You shall not lie with a
32 male as one lies with a female; it is an abomination. [23] 'Also you shall not have
33 intercourse with any animal to be defiled with it, nor shall any woman stand before
34 an animal to mate with it; it is a perversion. Deut. 12:30-32

35 beware that you are not ensnared to follow them, after they are destroyed before
36 you, and that you do not inquire after their gods, saying, 'How do these nations
37 serve their gods, that I also may do likewise?' [31] "You shall not behave thus
38 toward the Lord your God, for every abominable act which the Lord hates they
39 have done for their gods; for they even burn their sons and daughters in the fire to
40 their gods.

1 [32] "Whatever I command you, you shall be careful to do; you shall not add to
2 nor take away from it.
3

4 5. The driving out of the Canaanites is always shown in the Scriptures to be a
5 punishment for *their* sins. **Leviticus 18:24-25** 'Do not defile yourselves by any of
6 these things; for by all these the nations which I am casting out before you have
7 become defiled. [25] 'For the land has become defiled, therefore I have visited its
8 punishment upon it, so the land has spewed out its inhabitants. The Israelites were
9 warned that if they sinned and forsook their covenant with God, they would suffer the
10 same punishment.
11

12 6. In His mercy, God had waited for a long time for repentance from these nations.
13 They had the witness of righteous men such as Melchizedek (Genesis 14) and the
14 patriarchs who lived among them. They had been warned by the destruction of Sodom
15 and Gomorrah (Genesis 19:23-25). They had heard of the wonders by which the
16 Israelites had been delivered from Egypt. They had even watched Israel's presence for
17 almost forty years in the nearby desert.
18

19 The lesson here is very clear: God hates sin! When it comes to iniquity, He is
20 intolerant! That is a foreign thought in today's generation when basically "anything
21 goes." **Romans 1:18** For the wrath of God is revealed from heaven against all
22 ungodliness and unrighteousness of men, who suppress the truth in
23 unrighteousness... **Zech. 8:17** 'Also let none of you devise evil in your heart
24 against another, and do not love perjury; for all these are what I hate,' declares the
25 Lord."
26

Jack Shuler: To God, sin is a constant source of embarrassment. Our holy God, in whom is light and no darkness at all, detests, despises, deplors that something which gnaws at the character of mortals to render them ungodly and unrighteous. In this regard, the great Creator becomes antagonistic. With all His weight He seeks to stamp it out. His wrath "is revealed from heaven" against it. God's great battle is with sin and He has never compromised at this point." (Shuler's Short Sermons / Zondervan / p. 41)

27
28
29 **THE WAR OF CONQUEST OF CANAAN**
30

31 It took about 7 years to conquer Canaan. The cities were walled and great. There were
32 leagues of kings and tribes with iron chariots. But Joshua's military campaign was

1 well-planned. It was a direct push for the heart of the land, cutting Canaanite forces in
2 two parts. The book of Judges is the account of miracles from a covenant-keeping God.

4 THE CYCLES OF DESPAIR

5
6 Between the death of Joshua and the birth of Samuel about 400 years later, the Children
7 of Israel went through 7 cycles - from victory and revival to defeat and captivity or
8 oppression. THESE CYCLES ARE CHRONICLED FOR US IN THE BOOK OF
9 JUDGES.

10
11 In this book we learn of:

- 12
- 13 • Ehud
- 14 • Deborah
- 15 • Gideon
- 16 • Jephthah
- 17 • Samson and others men and women who led Israel during this dark, dark
18 time. These leaders were called JUDGES....hence the name of the book.

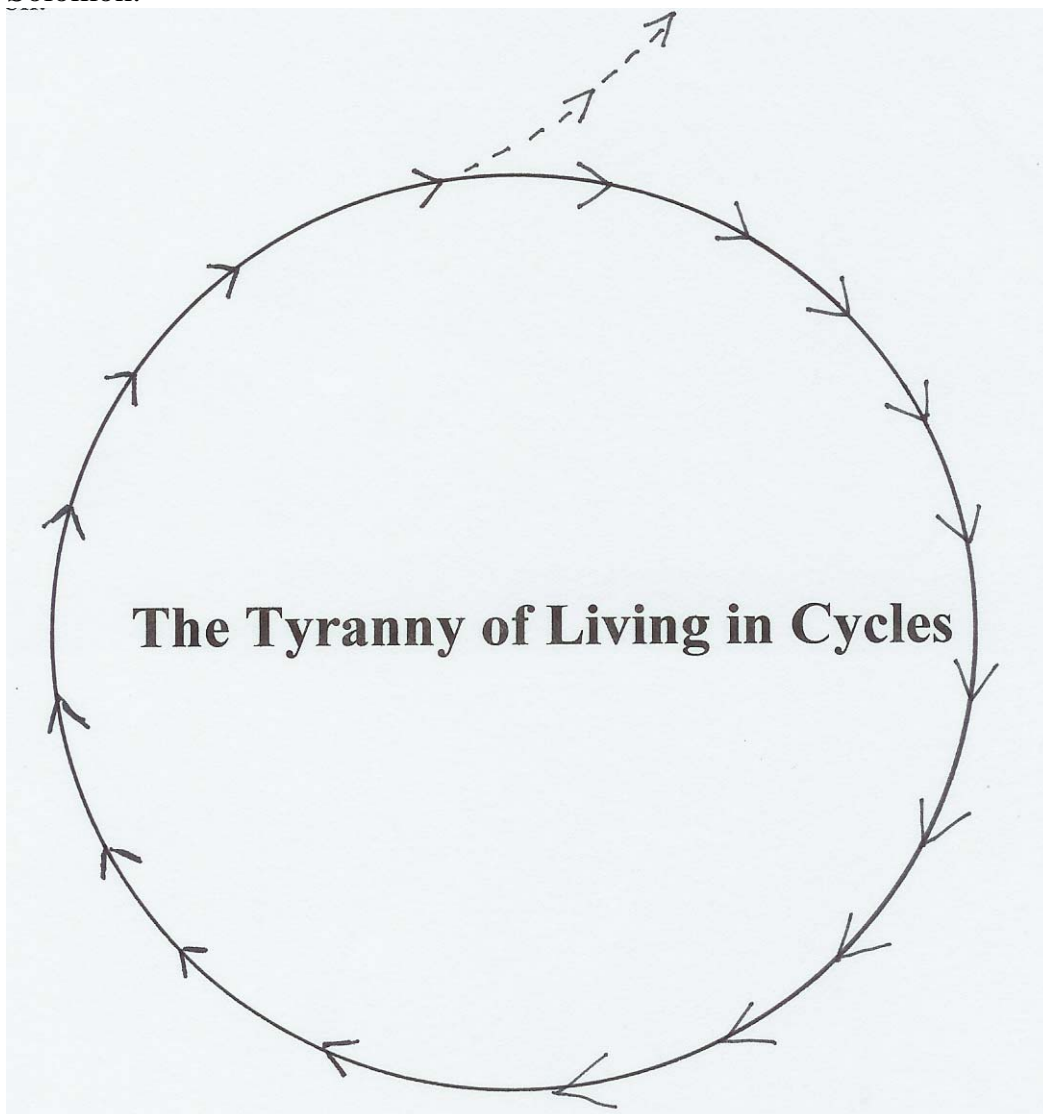
19 20 **Judges 2:10-18**

21 **And all that generation also were gathered to their fathers; and there arose**
22 **another generation after them who did not know the Lord, nor yet the work which**
23 **He had done for Israel.**

24 **[11] Then the sons of Israel did evil in the sight of the Lord, and served the Baals,**
25 **[12] and they forsook the Lord, the God of their fathers, who had brought them out**
26 **of the land of Egypt, and followed other gods from among the gods of the peoples**
27 **who were around them, and bowed themselves down to them; thus they provoked**
28 **the Lord to anger. [13] So they forsook the Lord and served Baal and the Ashtaroth.**
29 **[14] And the anger of the Lord burned against Israel, and He gave them into the**
30 **hands of plunderers who plundered them; and He sold them into the hands of their**
31 **enemies around them, so that they could no longer stand before their enemies. [15]**
32 **Wherever they went, the hand of the Lord was against them for evil, as the Lord**
33 **had spoken and as the Lord had sworn to them, so that they were severely**
34 **distressed. [16] Then the Lord raised up judges who delivered them from the hands**
35 **of those who plundered them. [17] And yet they did not listen to their judges, for**
36 **they played the harlot after other gods and bowed themselves down to them. They**
37 **turned aside quickly from the way in which their fathers had walked in obeying the**
38 **commandments of the Lord; they did not do as their fathers. [18] And when the**
39 **Lord raised up judges for them, the Lord was with the judge and delivered them**
40 **from the hand of their enemies all the days of the judge; for the Lord was moved to**
41 **pity by their groaning because of those who oppressed and afflicted them.**

THE TYRANNY OF THE CYCLE

1
2
3 The Hebrew nation, the Israelites, went through about four centuries of unfortunate
4 existence following the death of Joshua. The twelve tribes of Israel had no strong
5 central government. They were a confederacy of twelve independent tribes with no
6 unifying force except God. This would have worked fine had the people taken God
7 seriously. (God-rule is called a Theocracy.) The people continuously fell away from
8 Him into idolatry. There are seven such cycles listed in the book of Judges. Again and
9 again neighboring nations fought against Israel; they were really agents of the Lord
10 working to bring the Israelites back into following the God of their fathers. Israel did
11 not become a truly great nation until the later days of King David and then King
12 Solomon.



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14
15

1 The continuing tragedy of so many believers is that they live in this “tyranny of the
2 cycle.” They have peak periods of personal revival and victory and then they slip down
3 the other side of the cycle until the finally “bottom out.” Then, after calling upon God,
4 repenting of backsliding and sinful living, they are restored and rise to the top of the
5 cycle once more. Churches are often found in this “tyranny.” Upon reaching great
6 victories, they slide down the other side of the cycle and some disappear altogether.

7
8 **THE ANSWER TO THIS TYRANNY:** Upon reaching the top of the cycle, the only
9 place to go is down....UNLESS....the individual or church body hits faith’s “afterburners”
10 and spin out, up and away into a **WHOLE NEW TRAJECTORY**. Most churches, quite
11 frankly, are not willing to do this. Unfortunately, many, if not most, individual
12 believers never achieve new orbit. Thus they slip down the other side of the cycle.

13
14 This happened to Israel 7 times in 400 years as recorded in the book of Judges.

15 16 **R U T H**

17
18 But even in these dark centuries there were occasional bright spots. Especially so is the
19 case of Ruth. I encourage you to read the entire book of Ruth as soon as possible. It is
20 quite short and can be read quickly.

21
22 This marvelous story can be divided into three major sections:

- 23
24 1. Naomi and Ruth return to Bethlehem (1:1-1:22)
25 2. Ruth meets Boaz (2:1 - 3:18)
26 3. Boaz marries Ruth (4:1-11)

27
28 This beautiful and romantic story concerns events that happened in the life of a simple
29 Israelite family who lived during the period of the JUDGES. The father made a
30 decision to leave the land of promise during a time of temporary famine. The results
31 seemed terrible for his family. But the story shows that God’s hand of providence was
32 upon His people in spite of their faithlessness as see in the book of Ruth.

33 34 **THE KINSMAN-REDEEMER**

35
36 The story of Ruth is the Bible’s clearest picture of a person whom Israelite law called
37 “the kinsman-redeemer.” When a man died, his nearest relative could make a claim for
38 him since he could no longer act for himself. This man was called the kinsman-redeemer
39 or *the relative who brings back - or restores*. As we read Ruth’s story we see that this is
40 just exactly what Boaz did. Because he was Ruth’s relative, he was able to restore to her
41 the property belonging to Mahlon, her deceased husband, marry her and raise up a son to
42 carry on the family line (Ruth 4:9-15). Boaz is thus a picture of CHRIST, our kinsman-

1 redeemer.

2
3 Ruth herself becomes an ancestor of Jesus Christ. **Matthew 1:1-6**

4 **The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.**

5 **[2] To Abraham was born Isaac; and to Isaac, Jacob; and to Jacob, Judah and his**
6 **brothers; [3] and to Judah were born Perez and Zerah by Tamar; and to Perez was**
7 **born Hezron; and to Hezron, Ram; [4] and to Ram was born Amminadab; and to**
8 **Amminadab, Nahshon; and to Nahshon, Salmon; [5] and to Salmon was born Boaz**
9 **by Rahab; and to Boaz was born Obed by Ruth; and to Obed, Jesse; [6] and to Jesse**
10 **was born David the king.**

11
12 The happy end of the story of Ruth is that this woman, who was a foreigner to Israel and
13 a virtual social outcast becomes married to a wonderful man and the ultimate great-
14 grandmother of David, the King.

15 16 SAMUEL

17
18 At the end of this dreadful 400-year period of the judges, living in the hill country north
19 of Jerusalem was a married woman named Hannah. She was barren and her plight was
20 ruining her life. One day, when she could no longer endure her situation, she slipped
21 away to the tabernacle to beseech God for a child:

22 23 **1 Samuel 1:9-20**

24 **So Hannah rose up after they had eaten in Shiloh. Now Eli the priest sat upon a**
25 **seat by a post of the temple of the Lord. [10] And she was in bitterness of soul, and**
26 **prayed unto the Lord, and wept sore. [11] And she vowed a vow, and said, O Lord**
27 **of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember**
28 **me, and not forget thine handmaid, but wilt give unto thine handmaid a man child,**
29 **then I will give him unto the Lord all the days of his life, and there shall no razor**
30 **come upon his head. [12] And it came to pass, as she continued praying before the**
31 **Lord, that Eli marked her mouth. [13] Now Hannah, she spake in her heart; only**
32 **her lips moved, but her voice was not heard: therefore Eli thought she had been**
33 **drunken. [14] And Eli said unto her, How long wilt thou be drunken? put away thy**
34 **wine from thee. [15] And Hannah answered and said, No, my lord, I am a woman of**
35 **a sorrowful spirit: I have drunken neither wine nor strong drink, but have poured**
36 **out my soul before the Lord. [16] Count not thine handmaid for a daughter of**
37 **Belial: for out of the abundance of my complaint and grief have I spoken hitherto.**
38 **[17] Then Eli answered and said, Go in peace: and the God of Israel grant thee thy**
39 **petition that thou hast asked of him. [18] And she said, Let thine handmaid find**
40 **grace in thy sight. So the woman went her way, and did eat, and her countenance**
41 **was no more sad.**

42 **[19] And they rose up in the morning early, and worshipped before the Lord, and**

1 returned, and came to their house to Ramah: and Elkanah knew Hannah his wife;
2 and the Lord remembered her. [20] Wherefore it came to pass, when the time was
3 come about after Hannah had conceived, that she bare a son, and called his name
4 Samuel, saying, Because I have asked him of the Lord.

5
6 The name “Samuel” means “asked of God.” Samuel became one of the most noble men
7 in Bible history, a mighty man of prayer and faith. He became judge, reformer,
8 statesman and writer. During the time of oppression by the Philistines, Samuel
9 challenged the people to return to the Lord with all their hearts.

10
11 When Samuel grew older, he made his sons judges. But they did not follow in his
12 spiritual footsteps at all and were very corrupt. It was at this time that Israel demanded
13 a king. **1 Samuel 8:1-9**

14 **And it came to pass, when Samuel was old, that he made his sons judges over**
15 **Israel. [2] Now the name of his firstborn was Joel; and the name of his second,**
16 **Abiah: they were judges in Beer-sheba. [3] And his sons walked not in his ways, but**
17 **turned aside after lucre, and took bribes, and perverted judgment. [4] Then all the**
18 **elders of Israel gathered themselves together, and came to Samuel unto Ramah, [5]**
19 **And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now**
20 **make us a king to judge us like all the nations.**

21 **[6] But the thing displeased Samuel, when they said, Give us a king to judge us.**
22 **And Samuel prayed unto the Lord. [7] And the Lord said unto Samuel, Hearken**
23 **unto the voice of the people in all that they say unto thee: for they have not rejected**
24 **thee, but they have rejected me, that I should not reign over them. [8] According to**
25 **all the works which they have done since the day that I brought them up out of**
26 **Egypt even unto this day, wherewith they have forsaken me, and served other gods,**
27 **so do they also unto thee. [9] Now therefore hearken unto their voice: howbeit yet**
28 **protest solemnly unto them, and shew them the manner of the king that shall reign**
29 **over them.**

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31
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33

When we pick up our study next week, nearly 500 years have passed since Joseph was made the prime minister of Egypt (end of Genesis). NOW WILL COME THE GOLDEN AGE OF ISRAEL - THE KINGDOM AGE. The first three kings were Saul, David and Solomon who reigned, among them, about a century. Then came the split of the nation of Israel over taxation and the SPIRAL DOWN THE OTHER SIDE OF THE CYCLE. We will see the rise of the Philistines, the Babylonians, the Assyrians, the Persians and the Greeks.



1