

# THROUGH THE BIBLE STUDY

## JOSHUA 20-24

For forty years Israel wandered through the desert. It was a nomadic life. They were a nation with no roots. But on entering the Promised Land that all changed.

Now **boundaries** and **cities** came into play.

And there were two types of cities and one boundary that were particularly important. In Chapter 20, Joshua addresses “**cities of refuge.**” In Chapter 21, “**Levitical cities.**” And in Chapter 22 a dispute is averted over the boundary between east and west, the River Jordan.

Chapter 20, “The LORD also spoke to Joshua, saying, “Speak to the children of Israel, ‘Appoint for yourselves cities of refuge, of which I spoke to you through Moses, that the slayer who kills a person accidentally or unintentionally may flee there; and they shall be your refuge from the avenger of blood.’” Today, nonstop episodes of *Law and Order* have enabled most of us to distinguish between *first degree murder* and *manslaughter*. **Murder in the first degree** is a premeditated act with lethal intent. **Manslaughter** is an accidental or unintentional taking of a human life.

Yet in ancient Israel if you were guilty of manslaughter the family of the victim still had the right to avenge their brother’s death... *They could chase you down and kill you in cold blood... You were a target... You lived your life looking over your shoulder.*

It reminds me of a joke I’m sure you’ve heard. Two guys are walking through the woods, when a hungry bear jumps out of the bushes. One fellow pulls off his backpack, takes out his sneakers, and laces them on instead of his heavy hiking boots... His buddy laughs, “*Tennis shoes won’t make you faster than a bear.*” The fellow answers, “*I don’t have to be faster than a bear. All I’ve got to do is outrun you!*” In OT times it literally came down to a footrace between *victim and violator*.

Yet the Law of Moses provided protection for the person guilty of an accidental murder. In Numbers 35 the Lord told Moses that when Israel enters the land they’re to designate certain cities as **safe havens**. These cities would be called “**cities of refuge.**” The manslayer could flee there to be safe from the avenger.

Now that Joshua and Israel occupy the Promised Land he’s implementing Moses’ instructions... “**And when he flees to one of those cities, and stands at the entrance of the gate of the city, and declares his case in the hearing of the elders of that city, they shall take him into the city as one of them, and give him a place, that he may dwell among them. Then if the avenger of blood pursues him, they shall not deliver the**

slayer into his hand, because he struck his neighbor unintentionally, but did not hate him beforehand. And he shall dwell in that city until he stands before the congregation for judgment, and until the death of the one who is high priest in those days. Then the slayer may return and come to his own city and his own house, to the city from which he fled."

When the manslayer arrived at a city of refuge his case was reviewed by the city elders. If they agreed his crime was unintentional they took him in. As long as he stayed in the city he was safe. If he went outside the city limits he was fair game for the avenger of blood.

His dilemma continued until the death of the High Priest. Whether the priest lived to age 35 or 95 the manslayer could return home - **only upon his death.**

*And all this seems like an archaic rule with little relevance for you and me... Until we look deeper.* Whenever you get lost trying to decipher a Scripture always look for Jesus! In Hebrews 10:7 Jesus said, *"In the volume of the Book it is written of Me."* Every page of this book reveals Jesus , and here's a classic case.

In a sense, all sin is murder. **For the wages of sin is death.** That means when we sin we at least take our own life. We initiate a slow suicide. That's why we need somewhere to run, and be safe from sin's penalty. Jesus is our **"city of refuge."** As long as we're in Christ Jesus we're forgiven, and safe from God's judgment. *Whenever you sin run to Jesus as fast as you can.*

According to Jewish tradition the roads leading to the cities of refuge were always kept clear and passable. Bridges stayed open. Signs with large letters marked the way. They read, *"Miklac"* or *"refuge."* Everything was done to make it as easy as possible for the guilty party to find his way to the place of peace and refuge.

*And in a spiritual sense this is our job...* God wants us to make it as easy as possible for people to come to Christ. Keep the road of understanding clear of misconceptions - the bridges of relationship open. Live so that your life is a road sign pointing people to Jesus.

There are at least eight other parallels between Jesus and these cities of refuge... 1) **the gates were never locked**, and the way to Jesus is never barred. 2) **As long as you were inside the city you were safe**, if you left you were on your own. And the same is true with Jesus. We need to continue to abide *in Christ*. 3) **You had to pick up and leave all your possessions to come.** And to truly follow Jesus it requires us to leave behind anything that rivals our devotion to Him.

4) **Refuge was available, but you had to come.** The same is true with Jesus. 5) **Once inside the city there were plenty of provisions.** And all that a human heart

needs is found in fellowship with Jesus Christ. 6) **The cities of refuge were established in advance.** Likewise, Jesus was slain before the foundation of the world. 7) According to Numbers 35:15, **strangers and Gentiles, as well as Jews, were welcomed to come to the cities of refuge** - just as we are in Christ Jesus.

And 8) **the death of the High Priest granted total freedom.** And it's because of the death of our High Priest, Jesus, that we receive a permanent pardon.

Verse 7 lists **these cities of Refuge.** They were scattered strategically throughout Israel to provide easy access - three west of the Jordan, and three east.

And even the names of these cities spoke of our blessings in Christ... "So they appointed **Kedesh** (which means *holiness*) in Galilee, in the mountains of Naphtali, **Shechem** (or *shoulder*) in the mountains of Ephraim, and Kirjath Arba (which is Hebron (a name that means *fellowship*)) in the mountains of Judah." And Jesus makes us *holy to God*. He *shoulders our burdens*. And He provides for us *fellowship with God*.

"And on the other side of the Jordan, by Jericho eastward, they assigned Bezer (which means *fortified place*) in the wilderness on the plain... from the tribe of Reuben, **Ramoth** (or *exaltation*) in Gilead... from the tribe of Gad, and Golan (or *joy*) in Bashan, from the tribe of Manasseh." Jesus is *our protection*. In Him we're *exalted*. And Jesus brings us *joy*! All six cities spoke of the blessings that we now find in Christ.

Verse 9, "These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation.

Chapter 21, "Then the heads of the fathers' houses of the Levites came near to Eleazar the priest, to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel. And they spoke to them at Shiloh in the land of Canaan, saying, "The LORD commanded through Moses to give us cities to dwell in, with their common-lands for our livestock." Remember we were told in 13:33, "But to the tribe of Levi Moses had given no inheritance; the LORD God of Israel was their inheritance..."

The story goes all the way back to Mount Sinai. Fresh off their exodus from Egypt they betrayed God by worshipping a golden calf. It was the Levites who were quick to repent and side with God. As a result, the Lord blessed them with a special privilege. The other tribes inherited a *parcel*, but Levi inherited a *privilege*.

The *Lord*, not the *land*, was their inheritance. They were given the privilege to serve the Lord in the Tabernacle - *offer sacrifices and lead in worship*. They lived in close proximity to God. *They were the only tribe without a territory*. The beauty of holiness,

and the magnificence of His glory - offered the Levites far more stimulating views than the highest mountain peak, or the greenest valley. The Levites had the better deal.

But the Levites and priests still needed places to live, so they were given cities throughout the land, within the borders of the other tribes. They lived in what were called Levitical cities. Chapter 21 lists 48 such cities.

Verse 3, “So the children of Israel gave to the Levites from their inheritance, at the commandment of the LORD, these cities and their common-lands: Now the lot came out for the families of the Kohathites.”

Recall there were three families of Levites... **Kohath** handled the Tabernacle *furniture* - the Ark, the golden menorah, and the table of showbread, etc... **Gershon** was in charge of the *fabrics* - the tent coverings and veils that separated the two courts... And **Merari** handled the Tabernacle *frame* - the sockets, and poles, and boards. And all three families were given cities...

The rest of the chapter lists these 48 cities.

Cities of note were **Hebron**, **Beth Shemesh**, **Gibeon**... Remember the deception of the Gibeonites. They tricked Joshua into a treaty. Yet despite their fraudulent scheme, Joshua kept his word, and let them live. They ended up wood-cutters and water-carriers in the Tabernacle. *And Gibeon was made a Levitical city.*

Verse 18 speaks of **Anathoth**. This will be the prophet Jeremiah's hometown. His own family plotted his assassination. Jeremiah's message was so hated by religious leaders they put out a contract to kill him.

**Shechem** was another Levitical city in the mountains of Ephraim... As was the city of **Golan** on the eastern side of the Jordan River... And **Mahanaim**, also east of the Jordan, the future capitol of Saul's son, Ishbosheth.

Verse 43 is a beautiful summary statement, “So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. The LORD gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand. Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass.” God's word never fails. *Here's a quote, “God never makes a promise too good to be true.”*

In Chapter 22 the 2½ tribes who chose to settle east of the Jordan return home. But a misunderstanding follows that almost erupts into an east - west civil war.

For time's sake, and since you read this chapter last week... (*You did read it didn't you?*) let's summarize...

Joshua thanks these tribes for their willingness to fight the Canaanites with their brothers. But he warns in verse 5, “Take careful heed to do the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul.” So Joshua blessed them and sent them away, and they went to their tents.”

Yet on the way, they stop at the Jordan, and build “a great, impressive altar.” Verse 12 tells us, “When the children of Israel heard of it, the whole congregation gathered together at Shiloh to go to war against them.” Deuteronomy 12 had made it clear Israel was to worship God in a designated place. Sacrifices could only be offered in a centralized location - *at the Tabernacle, now stationed in Shiloh*. So what are these renegade tribes doing on the banks of the Jordan?

At first it seems they’re erecting a kind of alternate altar. *The 9½ tribes assume this is an act of idolatry!*

It’s a good thing cooler heads prevailed. Before brother slaughters brother someone suggests the two sides have a conversation... *Why is it we always want to fight BEFORE we have a conversation?*... Phinehas the priest, and a delegation of West Bank Israelites go down to the Jordan to find out what’s really going on with Reuben, Gad, and the half-tribe of Manasseh.

In verse 16 they ask, “What treachery is this that you have committed against the God of Israel, to turn away this day from following the LORD, in that you have built for yourselves an altar, that you might rebel this day against the LORD? Is the iniquity of Peor not enough for us...” “*The iniquity of Peor*” was Balaam’s scheme.

Remember Balaam advised the king of Moab to send his women into Israel’s camp to sexually entice the Israeli men. Blood rushed from their *head*, and they ended up in *bed* - not just with the girls, but their idols.

They even remind the tribes of how Achan’s greed, not only effected the thief himself, but the whole camp. Phineas doesn’t want *their idolatry* to defile all Israel.

But in verse 21, “The children of Reuben... children of Gad, and half the tribe of Manasseh answered and said to the heads of the divisions of Israel: The LORD God of gods, the LORD God of gods, He knows, and let Israel itself know - if it is in rebellion, or if in treachery against the LORD, do not save us this day.

If we have built ourselves an altar to turn from following the LORD, or if to offer on it burnt offerings or grain offerings, or... peace offerings... let the LORD Himself require an account. But in fact we have done it for fear, for a reason, saying, 'In time to come



your descendants may speak to our descendants, saying, "What have you to do with the LORD God of Israel? For the LORD has made the Jordan a border between you and us, you children of Reuben and children of Gad. You have no part in the LORD." So your descendants would make our descendants cease fearing the LORD." Phinehas, and the western tribes, were NOT involved in idolatry. It was just the opposite.

The 2½ tribes east of the Jordan were worried that one day the West Bank tribes might use the river as a boundary to block their descendants from coming to the Tabernacle and worshipping God. The replica altar by the Jordan River would serve as a memorial and a *witness* of their allegiance to the one true God. In fact, Chapter 22 ends in verse 34, **The children of Reuben and the children of Gad called the altar, *Witness*, "For it is a witness between us that the LORD is God."**

Remember though how this story started. Verse 11, ***"Now the children of Israel heard someone say..."*** They got heated up over hearsay! Israel almost came to blows. A bloody civil war almost erupts over a rumor.

And this is how wars start among friends - and in churches... *someone hears someone else say...* **They take it to heart without checking it out.** It's been said, **"Jump to conclusions and you land in confusions."** Relationships often blow up over miscommunication.

How much friction could be averted if both sides sat down and talked? Hey, **"You should handle a rumor like a check, don't endorse it until you know it's genuine."**

On April 19, 1951, after 52 years of military service to his country, General Douglas MacArthur delivered a farewell speech before the US Congress. In his speech he quoted the lyrics of a World War 1 ballad, **"old soldiers never die; they just fade away."** In other words, *a soldier's impact lingers long after he himself is gone.*

And these were words General Joshua could've uttered. He's 110 years old. He's done his duty, it's now time to fade away. But like MacArthur, Joshua first has a speech to make. And in Chapter 23 Israel's warrior says his farewells. The aging General calls together both leaders and people to speak to Israel a final time.

Verse 1, **"Now it came to pass, a long time after the LORD had given rest to Israel from all their enemies round about, that Joshua was old, advanced in age. And Joshua called for all Israel, for their elders, for their heads, for their judges, and for their officers, and said to them: "I am old, advanced in age. You have seen all that the LORD your God has done to all these nations because of you, for the LORD your God is He who has fought for you."** Notice, the old general takes none of the credit. He knows the Lord alone was responsible for Israel's victories. Joshua makes it clear, ***"the***

*LORD your God is He who has fought for you."*

Verse 4 "See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, as far as the Great Sea westward. And the LORD your God will expel them from before you and drive them out of your sight. So you shall possess their land, as the LORD your God promised you." God is always faithful to do His part - but in every work of God there are two parts - there's *God's part* and *man's part*.

The question is, not will God be faithful, but will Israel be faithful. That's always the question, *our obedience*.

Verse 6, "Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, lest you turn aside from it to the right hand or to the left, and lest you go among these nations, these who remain among you. You shall not make mention of the name of their gods, (don't even speak them) nor cause anyone to swear by them; you shall not serve them nor bow down to them, but you shall hold fast to the LORD your God, as you have done to this day. For the LORD has driven out from before you great and strong nations; but as for you, no one has been able to stand against you to this day. One man of you shall chase a thousand, for the LORD your God is He who fights for you, as He promised you." When God is on a soldier's side he can fight a thousand men and still take them.

"Therefore take careful heed to yourselves, that you love the LORD your God. Or else, if indeed you do go back, and cling to the remnant of these nations - these that remain among you - and make marriages with them, and go in to them and they to you, know for certain that the LORD your God will no longer drive out these nations from before you." Joshua tells us it's **separation from this world** and its influences, that receive the power of God. *And the opposite is true*, go to bed with the world and you'll forfeit God's blessing.

How can you expect God to drive out an enemy with whom you've been snuggling? *You don't repent of the thing you're trying to nurture*. That's a contradiction.

Joshua was concerned about the Canaanites who were allowed to remain in the land. It's a lot easier for bad people to rub off on good people, than for good people to influence bad people. Sin is communicable. Righteousness is not, it takes personal initiative.

*Parents need to remember this when your kids start to select their own friends. Toleration becomes socialization, and socialization breeds assimilation.*

Joshua foresees the day the Hebrews will inter-marry with the pagans around them,

and get drawn into their idolatry. He warns, these little pockets of paganism they've allowed to remain will be their downfall. We too need to guard against these dangers.

As the old saying goes, "Christians are in the world, but not of the world." Too much exposure to godless philosophies and secular values will draw any of us in.

It's like a boat. A boat is designed to float on the water. A boat in the water is no problem. But if water gets into the boat it sinks. And the same is true with us... Christians are designed to be a witness in the world. A Christian in the world should not be a problem. The danger is when the world gets into the Christian.

Thus, spiritual separation is necessary to live a godly life. God wants us to be "holy" - the word means *separate*. God expects us to reserve our mind and heart for godly and healthy influences. *Temptation is like flypaper - once you land on it, it's hard to leave.*

In verse 13 Joshua warns Israel, "But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the LORD your God has given you."

Alan Redpath puts it this way, "How often does the temptation we've pampered and encouraged and indulged in, become a scourge and a thorn in our side. The compromising Christian is not a happy man. Let the enemy remain in a Christian life, let him have one foothold, and he soon becomes a scourge." How often has a thing that brought you initial pleasure ended up being a thorn in your side? Joshua warns Israel not to marry the pagans - *a bride can become a blight...*

Verse 14, "Behold, this day I am going the way of all the earth..." *In essence, my death is near. These are my final words!* And as God has been faithful to fulfill the good things He's promised; likewise He'll be just as faithful to bring to pass His promised judgments if you serve other gods and violate your covenant with Him.

Which brings us to Chapter 24 and Joshua's final challenge to all Israel. It occurs at Shechem - a few miles north of his home in the mountains of Ephraim.

And he begins with a history lesson... Verse 2, "And Joshua said to all the people, 'Thus says the LORD God of Israel: 'Your fathers, including Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods.'" This raises my appreciation of Abraham. His own dad was an idolater. It seems the only impetuous in Abraham's life to draw Him to God was the hunger of his own heart... It's fitting that we call him, "the father of our faith." Abram was surrounded by idols, yet faith in the one true God sprung up in His unlikely heart.

"Then I took your father Abraham from the other side of the River, led him



throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess (he went east), but Jacob (went west) and his children went down to Egypt.”

And 400 years later, “I sent Moses and Aaron, and I plagued Egypt (ten plagues to be exact), according to what I did among them. Afterward I brought you out.

Then I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. So they cried out to the LORD; and He put darkness between you and the Egyptians, brought the sea upon them, and covered them. And your eyes saw what I did in Egypt. Then you dwelt in the wilderness a long time.” It was forty long years, *but for Israel it felt even longer.*

“And I brought you into the land of the Amorites, who dwelt on the other side of the Jordan, and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them from before you.” The Israeli army warmed up for their conquest, east of the Jordan versus two Amorite kings, Sihon and Og. Victories there readied them for Jericho.

In verse 9 Joshua reminds them of their earlier victory over the Moabites. “Then Balak the son of Zippor, king of Moab, arose to make war against Israel, and sent and called Balaam the son of Beor to curse you. But I would not listen to Balaam; therefore he continued to bless you. So I delivered you out of his hand.” Each time the oracle, Balaam, opened his lips to curse Israel, God spoke through him a blessing!

And all these victories prepared them for the crossover into Canaan. Verse 11, “Then you went over the Jordan and came to Jericho. And the men of Jericho fought against you - also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand. I sent the hornet before you which drove them out from before you, also the two kings of the Amorites, but not with your sword or with your bow.”

The Hebrew term “*hornet*” means “*stinging wasp*.” Here’s a man who was stung 160 times by wasps.

Apparently, God’s army was assisted by a swarm of bugs. Long before cruise missiles, or tomahawks, or bunker busters - Israel’s artillery consisted of wasps. Before the enemy pulled a sword they’d been stung dozens of times. Their fighting was seriously distracted, and it gave a great advantage to Israel.

Verse 13, “I have given you a land for which you did not labor, and cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which

**you did not plant.'** When Joshua invaded, the land was already furnished. *Which is a picture of the grace we've received.* Nothing about our salvation is manufactured by us. It was purchased on the cross, and received, not effort or elbow grease, but by faith.

In verse 14 Joshua exhorts Israel, **"Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!"**

Notice a detail here. The Hebrew slaves in Egypt had sunk so low in their faith they worshipped the idols of their captors. Moses not only had to overcome *Pharaoh's stubbornness*, but also *Israel's unbelief*.

Then verse 15, Joshua issues his immortal challenge that echoes through the ages. **"And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD."**

American revolutionary, Patrick Henry shouted, **"Give me liberty or give me death!"**... Today, Israeli soldiers go to war with shouts of **"Kadima"** or **"Forward!"**... The cry on September 11 from the brave passengers that thwarted the terrorist attempt to take over United Flight 93 was, **"Let's roll."**... US Marines always shout, **"Oorah."** Yet, Joshua's battle cry beats all the above, **"But as for me and my house, we will serve the LORD."**

He tells his peers, **"do as you please, but as for me and mine, we'll serve the LORD."** I bet his wife and kids were proud that day! Joshua provided inspiration. He set a tone, not only for his family, but for a nation.

Men, you need to know people need and want to be led. Wives long for a husband who lovingly leads. Kids respect parents who follow truth. *Joshua doesn't care what his neighbors think, he dares to stand for God!*

So many times while my kids were growing up they'd want to indulge in a questionable activity, and I'd say **"no."** They'd respond, **"Ah dad, everybody else is doing it."** And my reply was simple, **"Who cares what everybody else does?"** A majority yelled, **"Crucify Him. Crucify Him."** *And did they make the right choice? No!*

Look in a river and only the dead fish are going with the flow. Live fish swim against the current. **Joshua was a live fish.** He'd made up his mind. He didn't care about other people's opinions. He trumpets to all Israel, **"As for me and my house, we will serve the LORD."**

And in verse 16 Israel answers his challenge. They acknowledge all God did for them. Then cry out, verse 18, “We also will serve the LORD, for He is our God.”

But Joshua tests their faith. “(He) said to the people, “You cannot serve the LORD, for He is a holy God. He is a jealous God; He will not forgive your transgressions nor your sins. If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you, after He has done you good.”

God is serious about the covenant He’s made. You can’t thumb your nose in God’s face, and deliberately defy Him; then expect His forgiveness and favor. It doesn’t work that way with God. **God is no fool!**

Verse 21, “And the people said to Joshua, “No, but we will serve the LORD!” So Joshua said to the people, “You are witnesses against yourselves that you have chosen the LORD for yourselves, to serve Him.” And they said, “We are witnesses!” They had taken an oath.

Now therefore,” he said, “put away the foreign gods which are among you, and incline your heart to the LORD God of Israel.” And the people said to Joshua, “The LORD our God we will serve, and His voice we will obey!” So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem.” Verse 26 “Then Joshua wrote these words in the Book of the Law of God. And he took a large stone, and set it up there under the oak that was by the sanctuary of the LORD. And Joshua said to all the people, “Behold, this stone shall be a witness to us, for it has heard all the words of the LORD which He spoke to us. It shall therefore be a witness to you, lest you deny your God.” So Joshua let the people depart, each to his own inheritance.”

So Joshua etched into a large standing stone the promises Israel made that day. He set it up in Shechem to remind everyone of the covenant Yahweh made with Israel! It was **a witness**... Here’s a photo taken in Shechem of what might be Joshua’s stone.

“Now it came to pass after these things that Joshua the son of Nun, the servant of the LORD, died, being 110 years old. And they buried him within the border of his inheritance at Timnath Serah, which is in the mountains of Ephraim...” And the greatest tribute a leader can receive is attributed to Joshua in verse 31...

It sums up his marvelous legacy... “Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the LORD which He had done for Israel.”

As long as Joshua was at the nation’s helm it never strayed off course! He even managed to pass down his convictions to his elders. He was such an example of faith and faithfulness he impacted two generations... *his own* - and *the generation that*

*came after him.*

Joshua lived to the grand old age of 110, and was buried at home in the mountains of Ephraim - in the inheritance that he'd received from God! *Where else would the good General have wanted his body to rest?*