

220803-4 Jos 7, Achan's Sin—CThurman

In the previous chapter the city of Jericho has fallen. The LORD has proven to the nation of Israel that He is with them to give them the victory over all of their enemies. But in the 7th chapter there is a problem. Though the LORD delivered Jericho into the hands of Israel they sinned against the LORD in it. While victory for Israel was important so also was the way that they obtained that victory.

We've heard it said, '*winning isn't everything.*' Usually it is the loser that says this to diminish the glory of the winner. When it comes to spiritual things winning is important. But winning lawfully is also important.

2Ti 2:5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

1Co.9.24 ¶ Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

For the child of God there are two senses to victory. The first is the victory which Christ vicariously brought to us. He died, was buried, and rose for us, in our place.

Jn.16.32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

have overcome, νενίκηκα, 1s. perf. ind. act. of νικάω, tss. to overcome, to prevail (Re.5.5), to conquer (Re.6.2), to get the victory

(Re.15.2). The perfect tense (time) of this verb says that the victory is won and that we are living in the results of that victory.

See the 2pl. perf. ind. act. of νικάω:

1Jo 4:4 ¶ Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. (cf. 1Jn.2.13, 14)

Ga 2:20 I am crucified (perf. pass.) with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

The child of God has an unalterable standing in Christ as conqueror over sin, death, and hell.

Ro 8:37 Nay, in all these things we are more than conquerors (ὑπερνικάω, hyper-conquerors, the cream of the conquerors' crop) through him that loved us.

*38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

But there is another sense of victory, and this is to live by the faith of the Son of God. In the book of Revelation our Lord Jesus said this to the seven churches of Asia, 'I will grant the overcomer...' It seems to me that what Christ says to these seven churches is that while it certain that every child of God shall enjoy some things by virtue of their *relationship* to Christ, but some shall enjoy *all* things by virtue of their *fellowship* with Christ, that is, for their faithful service. (i.e., Mt.25.24-30; Lk.19.20)

Re 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

We would never mean to diminish the victory that Christ has brought to every child of God, but He did this so that we might live in the results of that victory. Emulating Christ is victorious living. It does matter how Christians live. It does matter how they act. It does matter how they run their race. It does matter how they strive for the faith of the gospel and truths of Christ. It does matter what kind of a neighbors they are. It does matter what kind of fathers, mothers, sons and daughters they are. It does matter what I am like at home and at the office; in private and in public. It does matter what kind of the citizen I am in this country. The manner of my speech matters. My thoughts and the things upon which I set my heart are part of being a *hyper-conqueror*. Yes, the victory is important, but so is living victorious. Jesus Christ is interested in how we run this race. Israel conquered Jericho, but they sinned in the way they did it.

Chapter 7

1 ¶ *But the children of Israel committed a trespass in the accursed thing:*

committed, Qal fut. of the verb **מָעַל**, tss. *to commit, to trespass, to transgress*; the masc. noun **מַעַל**, **Jos.7.1**, **trespass**, is tss. *a trespass, a transgression, a falsehood*.

accursed thing, **אָרְוָה**, a masc. noun, the thing devoted or dedicated to destruction. (cf. Lev. 27.21; Ez.44.29)

Jos.6.17 ¶ And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

The *accursed thing* is that which the LORD dedicated to destruction. Notice that the LORD was not trying to save Jericho. He had

dedicated the entire population of Jericho, but for the house of Rahab's father to destruction.

Ro.9.22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

Lineage: Abraham – Isaac – Jacob – Judah– (through Tamar) **Zerah** (v.17, the Zarhites) – Zabdi – Carmi – Achan.

To partake of that which the LORD had dedicated to destruction brings upon the offender a judgment which, to some extent, the unbelieving alone should have received.

Lk.17.32 Remember Lot's wife.

Lk.21.34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

2 And Joshua sent men

The leader of the nation presently unaware that Achan had brought Israel into sin against the LORD.

from Jericho to Ai, which is beside Bethaven,
The House of Iniquity

Ai, meaning 'a mass' or 'an heap.' Perhaps meaning 'an heap of ruins.'

Bethaven, עֵם־בַּיִת אֵין; עֵם, [g]eem a part. prep. *beside*; בַּיִת, bah-yith, a noun *house*; אֵין, a masc. noun tss. *iniquity, wickedness, affliction, vanity, mischief*.

on the east side of Bethel,

Ai is on the side of Bethel nearest to Israel's present location. And Bethel means *the house of God*.

	(רָגַל) וְרָגַלְוּ	אֶת־הָאָרֶץ
and spake unto them, saying, Go up	and view	the country.
	spy, search	land
	Piel (Intensive act.) imper.	

And the men went up and viewed Ai.
Piel fut.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai;

smite, Hiphil (causative act.) fut. of the verb נָכַח, nah-cah, tss. *to strike, to punish, to slay, to kill, to smite, to beat, to give stripes*.

and make not all the people to labour thither; for they are but few.
[of Bethaven]

to labor, Piel (intensive act.) fut. of the verb יָגַע, yah-ga[g], tss. *to labour, to weary, to faint*.

Ga 4:18 But it is good to be zealously affected always in a good thing ...
Zeal is good, but there is not any indication in this text that Israel sought the mind of the LORD before setting out to take another city. Their zeal got ahead of their reliance upon the LORD, and that only complicates what is an already bad situation. Slow down! Seek the LORD! Get some counsel. In a church setting, especially as it pertains to things we do here we should never act in things that affect this church until we have consulted the brethren.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

and they fled, Qal fut. of the verb נוּס, noos, tss. to flee, to flee away, to abate.

5 And the men of Ai smote of them about thirty and six men:

Thirty-six men lost their lives in this conflict; over 1% of the men of war. This was a mercy from the LORD that only this many of Israel's soldiers died. The numbers could have been so much higher.

That's how it is for us isn't it. We deserved a greater chastening but the Lord tempered it with mercy. (cf. 1Chr.21.13, 14)

for they chased them from before the gate even unto Shebarim,
The place of Breaches

for they chased them, Qal fut. of the verb רָדַף, tss. to pursue, to follow, to chase, to persecute, to put to flight.

Shebarim, שְׁבָרִים, The place of the Breaches, meaning A place where the law was violated.

and smote them in the going down:

Morad (probably meaning, as they descended back down into the Jordan River valley.)

in the going down is tss. from the Hebrew masc. noun מוֹרֵד; see also Jos.10.11; 1Ki.7.29; Jer.48.5; Mic.1.4.

wherefore the hearts of the people melted, and became as water.
fainted

melted, Niphal (simple pass.) fut. of the verb מָסַס, mah-sas, tss. *to faint, to melt, to refuse, to melt away, to discourage.*

Jos.2.11, Rahab's eyewitness account of the faintness of Jericho's citizenry to defend their city and fight against Israel, after they heard how God brought Israel over the Jordan River on dry ground.

Jos.5.1, Joshua's narration of this book puts on record that the kings of the Amorites and Canaanites were greatly discouraged to fight against Israel because of the miraculous way the LORD brought them over the Jordan River.

Though ignorant of sin the nation became weakened by sin so that they could not stand before their enemies. The child of God that is properly instructed of his present weakness in this body of sin is best prepared to turn from self-reliance to Christ in all things, at all times and in all places. He has learned this:

Pr 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

we had been content, Hiphil (causative act.) pret. of the verb יָאַל, yah-al, tss. *to take upon me, to begin, to be content, to be pleased, to be willing, to be content.*

Joshua and all the leadership of Israel are confused at this tragic turn of events.

8 O Lord, what shall I say, when Israel turneth their backs before their enemies!

turneth, Qal pret. of the verb הִפִּיךָ, hah-phak, tss. *to turn, to over turn, to overthrow, to change, to be overthrown.*

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, come against us

and shall environ, Niphal (simple pass.) pret. of the verb סָבַב, sah-vav, tss. *to compass, to be in circuit, to be in circuit, to occasion, to be about on every side, to be about, to besiege, to turn, to turn aside, to stand round about, to beset, to fetch a compass, to be wandering about, to avoid, to return; to bring or lead about.*

and cut off our name from the earth: and what wilt thou do unto thy great name?

נָפַל

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou thus

fall

upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them:

גָּנְבוּ

for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.
deceived, dealt falsely

dissembled, Piel (intensive act.) pret. of the verb שָׁחַשׁ, kah-chash, tss. to fail, to lie, to dissemble, to deny, to deceive, to deal falsely.

Achan's sin, because of his relationship to the nation, brought the entire nation into judgment for sin. His sin violated the immediate commandment of the LORD against taking of the accursed thing.

Jos.6.18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

But his sin also violated the law of God which condemned covetousness and deceitfulness. (Commandments 8, 10) (Israel had covenanted with God concerning the Law given at Sinai: cf. Ex.19.8; 24.3; Deu.28.45-68)

We are members of one another in this church. Christ has bound us together so specially that what I do affects this church, and what you do affects this church. Christ judges the members of this church both individually and corporately. The way I (we) live, the things that I (we) do affect this church. This means that when I sin against the LORD, and continue in that sin, that the LORD, will judge me and this church.

1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Isn't Christ at this time administering His loving hand of discipline to and in His churches? (cf. the seven churches of Asia, Re.1.12-3)

As a body's healthy immune system works to restore itself of illnesses and injuries so a healthy church should act against everything that would evilly affect the body. Sometimes a body needs outside influences to bolster the body's ability to recover.

1Co.5.2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

...

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 ¶ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

...

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

But even then sometimes members die in judgment.

1Co.11.30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

But whole churches die as well.

Re 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

It is important that we not only encourage one another in things that are right, but to warn one another concerning things that are evil.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Ro.15.14 ¶ And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish (warn) one another.

We are prone to like to do the positive side of this to the neglect of the negative side. Sometimes we are put in the difficult predicament to say things that are difficult. But be encouraged; this is proof of our love to Christ and the brethren!

12 Therefore the children of Israel could not stand before their enemies,

could, Qal fut. of the verb יָכַל, tss. to prevail, to be able, can, to overcome, to have might, to be able.

Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Php 4:13 I can do all things through Christ which strengtheneth me.

but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

destroy, Hiphil (causative act.) fut. of the verb שָׁמַד, shah-mad, tss. to destroy, to cause to perish, to overthrow, to bring to nought.

The person that has done this thing has continued in his sin and is hardened to it. The hardness of heart is evidenced by the depths to which this investigation must do to find the guilty.

**13 Up, sanctify the people, and say, Sanctify yourselves ^{לְמָחָר} against to morrow:
for tomorrow**

sanctify, Piel (intensive act.) imper. of the verb קִדַּשׁ, kah-dash, tss. to hallow, to be holy, to prepare, to bid, to dedicate, to appoint, to keep, to purify.

against to morrow, לְמָחָר, לְ, to or for, מָחָר, mah-char, tss. to morrow; לְמָחָר, is tss. to morrow (Ex.8.10; 8.23) and against the morrow (Nu.11.18; Jos.7.13).

for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

Re 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof;

ye shall be brought and shall come, קָרַב, a verb tss. to be at hand, to approach, to stand by, to be ready, to bring, etc.; cf. Jos.3.4, come ... near; 7.14, shall come; 7.16, 17, 18, he brought; 8.5, will approach; 8.23, and brought; 10.24, come near; 17.4, and they came near.

and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

It sounds to me that the tribes of Israel first pass before the LORD, perhaps in the presence of the ark of the covenant. Then He shall choose a tribe. Of this tribe all of its families will come before the LORD. Then He shall choose a family. Of this family all the households will pass before the LORD and then he will choose the man that has offended.

Nu.32.23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

1Ti 5:24 *Some men's sins are open beforehand, going before to judgment; and some men they follow after.*

15 And it shall be, that he that is taken with the accursed thing

that he that is taken, Niphal (simple pass.) fut. of the verb לָכַד, lah-kad, tss. to take, to catch, and means to be overtaken.

shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.
done vileness

folly, fem. noun, נִבְלָה, n'vah-lah, tss. folly, vile, villany.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites:

The Zarhites are the children of Zerah, through the fornication of Judah with Tamar. (Jos.7.1; Ge.38.15-18)

and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man;

Not sure why the household of Carmi was not taken and then Achan. (cf. Jos.7.1, 18)

and Achan, the son of Carmi, the son of Zabdi, the son of Zerah,
(the Zarhites)

of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee,
turn

give, Qal imper. of the verb יָשַׁם, soom or יָשַׁם, seem, tss. to make, to put, to set, to lay, to bring, to appoint, to turn.

1,280 silver dollars (a silver dollar weighs .05oz. each = 64oz. or two pounds of silver.)

50 shekels of gold would equal the weight of 320 silver dollars.

Note at Ex.30.11-21 lesson:

the shekel of the sanctuary, sets the standard weight for the metals used in trade. There is a gerah, which is 1/20th of a shekel; a bekah is ½ a shekel, (Ex.38.26); a shekel; and a talent, which is 3,000 shekels (Ex.28.37).

...

talent	1	100 sockets weighing 1 talent
shekel	3,000	300,000
bekah	6,000	600,000
gerah	60,000	6,000,000

(cf. Gill – 1 talent weights about 60#. [could be 66#])

then I coveted them, and took them; and, behold,
lusted [after]

they are hid in the earth in the midst of my tent, and the silver under it.
middle

coveted, Qal fut. of the verb **חָמַד**, *chah-mad*, tss. *to desire, to delight, to covet, to lust, to be delectable, to be pleasant, to be beautiful.*

are hid, Qal part. Paul of the verb **תָּמַח**, *tah-man*, tss. *to hide, to lay privily; v.22.*

Achan's life was centered on these things.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

ran, Qal fut. of the verb **רָץ**, *rootz*, tss. *to run, the posts (runners), to haste, to be speedy, to run away.*

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

poured

laid them out, Hiphil (causative act.) fut. of the verb יָצַק, yah-tzaq, tss. *to cast, to pour, to pour out, to run out, to lay out, to set down.*

24 And Joshua, and all Israel with him, took Achan the son of Zerah,

Achan is not identified with Judah, or Zabdi, or Carmi, but to Zerah (Zarah, Ge.38.30) This seems to suggest to the reader that Achan was of a corrupt seed, as Zarah was conceived by Judah's fornication.

and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

trouble

Achor, עָכָר, of which the verb is עָכַר, [g]ah-kar, tss. *to trouble, to stir.*

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day.

and trouble it, Qal pret. of the verb עָכַר, [g]ah-kar, tss. *to trouble* (Jos.6.18; 7.25), *to be a troubler* (Jos.7.25), *to stir.*

Bear in mind that it was on account of this man's unbridled lusts that 36 men lost their lives and the nation of Israel was so greatly troubled and discouraged.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger.

Wherefore the name of that place was called, The valley of Achor, unto this day.

This congregation, like the nation of Israel should have done, walks by faith. We are no different and no more secure in our walk than any other church. If we do not keep our eyes on Christ, if we do not keep ourselves apprised of the truths of the word of God, we can find ourselves in a heap of trouble. Be walking in such a manner so that, if the occasion arises, we might be able to warn one another away from sin. If we will not judge ourselves it is certain that the Lord will, because He love us. Dear brethren, don't be deceived, we're never above falling into sin and troubling the blest fellowship of this church.

Re 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Re 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Re 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

These texts suggest that for lack of repentance the Lord will come suddenly, in a times we least expect it, to judge them.